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SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
BULLETIN 47

A DICTIONARY
OF THE
BILOXI AND OFO LANGUAGES

ACCOMPANIED WITH THIRTY-ONE BILOXI TEXTS
AND NUMEROUS BILOXI PHRASES

BY

JAMES OWEN DORSEY

AND

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LETTER OF TRANSMITTAL

Smithsonian Institution,
Bureau of American Ethnology,
Washington, D. C., April 21, 1909.

Sir: I respectfully submit herewith for your consideration the manuscript of "A Dictionary of the Biloxi and Ofo Languages, Accompanied with Thirty-one Biloxi Texts and Numerous Biloxi Phrases," the work of the late James Owen Dorsey and of Dr. John R. Swanton. It is recommended that this material be published as Bulletin 47 of this Bureau.

Yours, very respectfully,

W. H. Holmes, *Chief.*

Dr. Charles D. Walcott,
Secretary of the Smithsonian Institution.

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A DICTIONARY OF THE BILOXI AND OFO LANGUAGES

(ACCOMPANIED WITH THIRTY-ONE BILOXI TEXTS AND NUMEROUS BILOXI PHRASES)

By JAMES OWEN DORSEY AND JOHN R. SWANTON

INTRODUCTION

The Biloxi material contained in this bulletin, along with a vast amount of similar character, was left in an unfinished condition by the untimely death of the Rev. James Owen Dorsey, by whom the most of it was collected. The care and thoroughness of Mr. Dorsey's work have rendered that of his scientific editor comparatively trifling. He had already incorporated into his Biloxi dictionary all of the separate words and phrases, and had added all of the words in the first twenty or thirty pages of text. The texts were already provided with interlinear and connected translations and notes. Had Mr. Dorsey's plan for publication been carried out it would have been necessary merely to finish extracting words from the texts and to add a few corrections to the notes accompanying them. The present method of arranging dictionaries of Indian tribes, however, has rendered it necessary to bring together Mr. Dorsey's cards under various stems, and to convert the English-Biloxi part into a directory for finding the stem under which any given word is listed. This rearrangement and the historical account of the Biloxi are nearly everything in this material to which the scientific editor can lay claim.

The following list of Biloxi phonetics is substantially the same as that given by Mr. Dorsey himself in his vice-presidential address on Biloxi before Section H of the American Association for the Advancement of Science, at Madison, Wisconsin, August, 1893. Since that time, however, the usage of students of Indian languages regarding the application of certain signs has changed, and in addition it has seemed advisable to make changes in some of the other signs.

a	as in *father*.
ạ	as in *final* (Dorsey's *ă*).
â	as *aw* in *law*.

ă	as *a* in *cat* (Dorsey's *ä*).
b	occurs only once, in a proper name.
c	as *sh* in *she*.
d	rarely used (see *t* and *ṭ*).
d¢	as *d* followed by a barely audible *dh* sound approximating the Sanskrit *ddh*.
dj	as *j* in *judge*.
e	as in *they;* ē, the same lengthened.
ĕ	as in *get*.
ê	like the French *ê* or *è*.
f	rarely used, and then owing probably to faulty hearing.
g	as in *go*, seldom heard.
h	as in *he*.
i	as in *machine;* ī, the same lengthened.
ĭ	as in *it*.
j	as in French, or as English *z* in *azure*.
k	as in *kick*.
x	= *kh*, or *ch* as in German *ach* (Dorsey's *q*‚.
ẋ	a sound heard at the end of certain syllables; barely audible and nearer *h* than *x* (*kh*)[a]—Dorsey's *ɥ*.
ḳ	a medial sound, between *g* and *k* (Dorsey's *ʞ*).
l	occurs only in two modern names.
m	as in *me*.
n	as in *no*.
ñ	before a k-mute, *ng* as in *sing*, *singer*, but not as *ng* in *finger*.
ⁿ	a vanishing *n*, barely audible, as in the French *bon*, *vin*, etc., occurring after certain vowels.
o	as in *no;* ō, the same lengthened.
p	as in *pen*.
p̣	a medial sound, between *b* and *p* (Dorsey's *d*).
r	occurs in one proper name.
s	as in *so*.
t	as in *to*.
ṭ	a medial *t*, between *d* and *t* (Dorsey's *ʇ*).
tc	as *tch* in *catch*.
tç	a *t* followed by a slightly audible *th* (as in *thin*, the surd of *d¢*).
u	as in *rule;* ū, the same lengthened.
û	as *oo* in *foot* (Dorsey's *ŭ*).
ŭ	as *u* in *but* (Dorsey's *û*).
ụ	a sound between *o* in *no* and *u* in *rule*.
ü	like German *ü* and French *u*.
w	as in *we*.
y	as in *you*.

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[a] Nevertheless, probably the palatal spirant and so to be classed with *x*.—J. R. S.

The characters *ñ* and ⁿ really indicate a difference in the quality of the preceding vowel. They differ between themselves only by reason of differences in sounds following.

In the vice-presidential address before cited may be found also a short sketch of the grammar of this language, probably the only one in existence. In the material left by Mr. Dorsey was a number of cards containing short grammatic notes, but none of these were in condition suitable for publication except two, on which were set forth the Biloxi imperatives in tabulated form, as follows:

	Sit!	Stand!	Walk!	Run!	Recline!
To a child	xaha′	siⁿ′hiⁿ′	ni	taⁿhiⁿ′	ṭoho′
Male to male	xihe′-kañḳo′	siⁿ′x-kañḳo′	ni′-ṭakta′	taⁿhiⁿ′-ṭakta′	ṭoho′-ṭakta′
Male to female	xihe-tki	siⁿ-tki	ni′-tki	taⁿ′hiⁿ-tki′	ṭoho′-tki
Female to male	xaha-ṭe	siⁿ-dakṭe′	ni-taṭe′	taⁿhiⁿ′-ṭaṭe′	ṭoho-ṭe′
Female to female	xihe-tki	siⁿ-tki	ni-tki′	taⁿ′hiⁿ-tki′	ṭoho-tki′

	Make it!	Carry it!		Make it!	Carry it!
Singular.			*Plural.*		
To a child	oⁿni′	ki	To children	oⁿtu′	kitu′
Male to male	oⁿ-ṭata′	ki-kañko′	Male to males	oⁿ-tkañko′	ki′-ṭakañko′
Male to female	oⁿ-tki′	ki-tki′	Male to females	oⁿ-tûtki′	ki′-ṭatŭki′
Female to male	oⁿ-ṭate′	ki-ṭate′	Female to males	oⁿ-ṭaṭate′	ki′ṭatŭte′
Female to female	oⁿ-tki′	ki-tki′	Female to females	oⁿ-ṭatki′	ki′-ṭatŭki′

Following is a list of the abbreviations made use of in this bulletin: *m.*, man, male; *w.*, woman; *masc.*, masculine; *fem.*, feminine; *sp.*, speaking; *s.* or *sing.*, singular; *du.*, dual; *p.* or *pl.*, plural; *coll.*, collective; *cl.*, classifier; *voc.*, vocative; *st.*, sitting; *std.*, standing; *recl.*, reclining; *cv.*, curvilinear; *mv.*, moving; *an.*, animate; *intj.*, interjection; *cf.*, compare; *Ȼ.*, Omaha and Ponca dialect (Dorsey's Ȼegiha); *K.*, Kansa dialect; *Os.*, Osage dialect; *Kw.*, Quapaw dialect; *Tc.*, Tciwere dialect (i. e., Iowa, Oto, and Missouri); *H.*, Hidatsa dialect; *G.* indicates that the form to which it is appended was obtained through Dr. A. S. Gatschet; *Bk.* is placed after a word or sentence obtained from Banks or Bankston Johnson, one of Dorsey's Biloxi informants; *Bj.* indicates a word or sentence from Betsey Joe, another of Dorsey's informants; *M.* is placed after words or expressions obtained from Maria, daughter of the preceding; *J. O. D.*, James Owen Dorsey; *J. R. S.*, John R. Swanton; + after a vowel indicates that it is lengthened, but between words in parentheses it shows that a word immediately preceding is compounded of them. ± is placed before syllables sometimes added to and sometimes omitted from a word immediately preceding. A grave accent is sometimes employed by Dorsey instead of the acute accent, and in almost all cases it is over an oral particle and indicates a falling tone.

In the Biloxi-English section it has been impossible to reduce all forms under stems which are constant and always consistent, and in some cases it has been found necessary to enter words or portions of words as principal headings, though they are evidently compounds. The classification must be understood as representing an analysis carried a considerable distance toward completion but not actually completed. The final analysis can take place only when all of the Siouan dialects have been recorded, analyzed, and mutually compared, a work still far in the future. Where stems have several different classes of derivatives an attempt has been made to separate these by dashes, but, as in the analysis, consistency throughout has not been possible. Figures refer to the number of the myth and the line in the text. Biloxi words in parentheses without an English translation or explanation are inflections of the verb or noun next preceding, and are given in the following order: Second person singular, first person singular, third person plural, second person plural, first person plural. Dorsey has inverted the usual English order for the reason that in most Siouan dialects the form for the third person singular is identical with the stem and therefore makes a better starting point than the first person. An English explanation in quotation marks is to be understood as a literal translation of the preceding Indian word, and where two or more forms of the same Indian word are given in succession, some accompanied and some unaccompanied by figures, the figures are to be understood as applying only to the form immediately preceding.

The material on Ofo was collected by the writer in November and December, 1908, from the last survivor of that tribe. In general the phonetics appear to be like those in Biloxi, but it has been impossible to make the same fine discriminations. On the other hand, the following additional signs are used: *ô* like *o* in *stop; ä* like *ai* in *hair;* ’ denotes a pause. Probably the consonants followed by *h*, which is here very distinct, correspond to the aspirated consonants of other Siouan dialects.

JOHN R. SWANTON.

HISTORICAL SKETCHES OF THE BILOXI AND OFO

By John R. Swanton

THE BILOXI

The name of this tribe, as first suggested by Mr. Mooney, is evidently a corruption of that by which they call themselves, "Ta′nĕks a^{n}′ya," or "Ta′nĕks a^{n}ya′di," and Dorsey states that this "agrees with the laws of Siouan consonant changes (*t* to *p*; and *n* to *d* and *l*),"[a] though its present form is due rather to a metamorphosis undergone in being taken over into the Mobilian trade language. This is indicated perhaps by Iberville in speaking of "the Annocchy, whom the Bayogoula called 'Bilocchy.'"[b] The *t* was probably pronounced very lightly. Regarding the signification of Ta′nĕks a^{n}′ya Dorsey says, "Tanĕks is apparently related to *tâni*, 'to be in advance of another,' and *ta^{n}niki*, 'first.' The second word, *a^{n}ya′di*, means 'people.' The whole name, therefore, may be translated, First People. This reminds us of the name by which the Winnebago Indians call themselves, 'Hotcañgara,' First Speech, in which *tcañga* is a variant of a word signifying 'first.'"[c]

The size of this tribe and the place occupied by it in the history of the Gulf region were very insignificant, yet from many points of view its career verges on the romantic. There is no mention of Biloxi or Annocchy in any of the De Soto narratives, and indeed the region where they were found in later days was some distance from the route which De Soto followed. On the other hand, the first Indians met by Iberville in 1699, when he came to establish a permanent Louisiana settlement, were members of this tribe,[d] and thus it came about that the only known relatives of our familiar Dakota, Crows, and Osage on the entire Gulf coast gave their name to the first capitals of Louisiana, old and new Biloxi. The Biloxi village was not, however, on Biloxi bay, as has been erroneously stated, but on Pascagoula river several miles to the eastward in the neighborhood of two other tribes called Pascagoula and Moctobi. The first visit to this tribe was made by Bienville in June, 1699, after Iberville's return to Europe. Sauvolle observes that the three tribes above mentioned lived together on

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[a] *Proceedings of the American Association for the Advancement of Science*, XXX, 268, 1893.

[b] Margry, Découvertes, IV, 172. It is significant that Iberville, who met Biloxi Indians before encountering any others, is the only one who gives the form *Annocchy*. In addition to the page above cited, this form occurs on pages 154, 155, 157, and 163 of the same volume. In English it would be *Anokshy*.

[c] *Proceedings of the American Association for the Advancement of Science*, XXX, 267–268, 1893. The interpretation of Hotcañgara, however, is probably erroneous.

[d] Margry, op. cit., IV, 152–154.

Pascagoula river, 16 leagues from the sea, in a village consisting of fewer than 20 cabins.[a] La Harpe reduces the distance to 8 leagues, and places the number of their warriors at 130,[b] but it appears from Iberville's journal, written during his own visit, April, 1700, that Sauvolle's account is the more reliable. During the latter expedition Iberville found the ruins of the former Biloxi village 6½ leagues from the mouth of the river, and says of it:

> This village is abandoned, the nation having been destroyed two years ago by sickness. Two leagues below this village one begins to find many deserted spots quite near each other on both banks of the river. The savages report that this nation was formerly quite numerous. It did not appear to me that there had been in this village more than from thirty to forty cabins, built long, and the roofs, as we make ours, covered with the bark of trees. They were all of one story of about eight feet in height, made of mud. Only three remain; the others are burned. The village was surrounded by palings eight feet in height, of about eighteen inches in diameter. There still remain three square watch-towers (*guérites*) measuring ten feet on each face; they are raised to a height of eight feet on posts; the sides made of mud mixed with grass, of a thickness of eight inches, well covered. There were many loopholes through which to shoot their arrows. It appeared to me that there had been a watch-tower at each angle, and one midway of the curtains (au milieu des courtines); it was sufficiently strong to defend them against enemies that have only arrows.[c]

Eleven and a half leagues beyond, i. e., 18 leagues from the mouth of the river, he came to the Pascagoula village where the Biloxi and Moctobi may then have been settled, as stated by Sauvolle and La Harpe, though Iberville does not mention them. He agrees with Sauvolle, however, when he says that there were only about twenty families in that place.

Iberville's failure to mention the Biloxi and Moctobi, added to the fact that both Biloxi and Pascagoula kept their autonomy for more than a hundred years after this time in the face of adverse circumstances, leads to a suspicion that the Biloxi were then living somewhere else. In 1702–3, according to Pénicaut, St. Denis, then in command of the first French fort on the Mississippi, induced the Biloxi to abandon their former home and settle on a small bayou back of the present New Orleans called in Choctaw Choupicacha, or Soupnacha.[d] Pénicaut is apt to be very much mixed in his chronology, but otherwise his statements are generally reliable, and in this particular he is indirectly confirmed by La Harpe, who says that 15 Biloxi warriors accompanied St. Denis in his expedition against the Chitimacha, March, 1707.[e] In 1708 Pénicaut notes the Biloxi still in their new position,[f] but in 1722 we are informed that they settled on Pearl river on the site formerly occupied by the Acolapissa Indians. Whether they had been on the southern shore of Lake Pontchartrain up to this time can not be determined. It is probable that between 1722 and 1730 they drifted back toward Pascagoula river, for Dumont, whose information applies to the latter date, speaks of them as if they were then near neighbors of the Pascagoula tribe. The method employed by these two peoples in disposing of the bodies of their chiefs is thus described by him:[a]

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[a] French, Hist. Coll. of La., p. 227, 1851.

[b] La Harpe, Jour. Hist. de l'Établissement des Français à la Louisiane, 1831, p. 16.

[c] Margry, op. cit., IV, 425–426.

[d] Ibid., V, 442.

[e] La Harpe, Jour. Hist., p. 102, 1831.

[f] Margry, op. cit., V, 476.

> The Paskagoulas and the Billoxis never inter their chief when he is dead, but they have his body dried in the fire and smoke so that they make of it a veritable skeleton. After having reduced it to this condition they carry it to the temple (for they have one as well as the Natchez) and put it in the place occupied by its predecessor, which they take from the place which it occupied to place it with the bodies of their other chiefs in the interior of the temple, where they are all ranged in succession on their feet like statues. With regard to the one last dead, it is exposed at the entrance of the temple on a kind of altar or table made of canes and covered with a very fine mat worked very neatly in red and yellow squares (*quarreaux*) with the skin of these same canes. The body of the chief is exposed in the middle of this table upright on its feet, supported behind by a long pole painted red, the end of which passes above his head and to which he is fastened at the middle of the body by a creeper. In one hand he holds a war club or a little ax, in the other a pipe, and above his head is fastened, at the end of the pole which supports him, the most famous of all the calumets which have been presented to him during his life. It may be added that this table is scarcely elevated from the earth half a foot, but it is at least six feet wide and ten long.
>
> It is to this table that they come every day to serve food to the dead chief, placing before him dishes of hominy, parched or smoke-dried grain, etc. It is there also that at the beginning of all the harvests his subjects offer him the first of all the fruits which they can gather. All of this kind that is presented to him remains on this table, and as the door of the temple is always open, as there is no one appointed to watch it, as consequently whoever wants to enters, and as besides it is a full quarter of a league distant from the village, it happens that there are commonly strangers—hunters or savages—who profit by these dishes and these fruits, or that they are consumed by animals. But that is all the same to these savages, and the less remains of it when they return next day the more they rejoice, saying that their chief has eaten well, and that in consequence he is satisfied with them, although he has abandoned them. In order to open their eyes to the extravagance of this practice it is useless to show them what they can not fail to see themselves, that it is not the dead man who eats it. They reply that if it is not he it is at least he who offers to whomsoever he pleases what has been placed on the table, that after all that was the practice of their father, of their mother, of their relations, that they do not have more wisdom than they had, and that they do not know any better way than to follow their example.
>
> It is also before this table that during some months the widow of the chief, his children, his nearest relations, come from time to time to pay him a visit and to make him a speech as if he were in a condition to hear. Some ask him why he has allowed himself to die before them. Others tell him that if he is dead it is not their fault, that he has killed himself by such a debauchery or by such a strain. Finally if there had been some fault in his government they take that time to reproach him with it. However, they always end their speech by telling him not to be angry with them, to eat well, and that they will always take good care of him.

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[a] Mémoires Historiques sur la Louisiane, I, pp. 240–243.

The Biloxi appear to have had an unusual facility for escaping observation, for, although they must have been a fair-sized tribe in his day, Du Pratz omits them entirely from his systematic review of Louisiana tribes. The only mention he makes of them is incidentally in connection with the post of Biloxi, when he remarks that there "was formerly a little nation of this name."[a] From this time on, the tribe appears to have lived near the Pascagoula and on good terms with the French at Mobile. Their history is a blank, however, until the end of French dominion and the beginning of English government in 1763. This change was not at all to the liking of most of the Mobile tribes, and the following year a number of them obtained permission to settle across the Mississippi in Spanish territory. The Biloxi probably went in this migration, but the first we hear of them is in 1784, when Hutchins states that they were west of the Mississippi near the mouth of Red River.[b] Their settlement, however, can hardly have remained long in the low country close to the Red River mouth, so that Sibley is probably not far from the truth in saying that they first settled "at Avoyall."[c] According to another authority there were two Biloxi villages in the present parish of Avoyelles, one just back of Marksville and the other at the mouth of Avoyelles bayou. The former was probably the more important, and is said to have been on a half-section of land adjoining that owned by the Tunica. It was granted by the Spanish Government to an Indian whose name is always given as Bosra, and the title was afterward confirmed by the United States.[d] Soon afterward, however, the Indians either sold or abandoned this land and moved higher up Red River to Bayou Rapides, and thence to the mouth of the Rigolet de Bon Dieu.[e] In 1794-1796 they moved once more and established themselves on the south side of Bayou Bœuf below a band of Choctaw who had come to Louisiana at about the same period. Two years later the Pascagoula followed and settled between the Biloxi and Choctaw.[f] Early in the nineteenth century the Biloxi and Pascagoula sold their lands to Messrs. Miller and Fulton, the sale being confirmed by the United States Government May 5, 1805,[g] but a part of the Biloxi continued to live in the immediate neighborhood, where they gradually died out or became merged with the Choctaw and other Indian tribes. A still larger part, if we may trust the figures given by Morse, migrated to Texas, and in 1817 were on what is now called Biloxi bayou, Angelina county.[h] The ultimate fate of these is uncertain, though the writer when in Texas in 1908 met two Indians near Hortense, Polk county, whose father was a Biloxi. Dorsey was informed that at the close of the Civil War a party of one or two hundred Pascagoula Indians and mixed-blood Biloxi removed from central Louisiana into Texas, "to a place which my informant called 'Com′-mish-y.'"[a] Dorsey conjectures that Com′-mish-y is Commerce, Hunt county, Texas, but, as Mooney states, it is evidently Kiamichi or Kiamishi river in the Choctaw nation, Oklahoma.[b] No doubt there was some truth in this statement, but the number must have been exaggerated very greatly, since Morse in 1817 makes only 100 Biloxi and Pascagoula together on lower Red river.[c] In 1829 Biloxi, Pascagoula, and Caddo are said to have been living near each other on Red river near the eastern border of Texas.[d] These may have belonged to the Angelina County band already referred to, but it is still more likely that they were connected with the 60 Pascagoula given by Morse as living 320 leagues above the mouth of Red river.[c]

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[a] Du Pratz, Histoire de la Louisiane, I, p. 42.

[b] "About 10 miles above the Tonicas village, on the same side of the river, is a village of Pascagoula Indians of 20 warriors; and a little lower down, on the opposite side, there is a village of Biloxi Indians containing 30 warriors.—Hutchins, Hist. Narr. La., p. 45.

[c] Ann. of Cong., Ninth Congress, 2d sess., p. 1085.

[d] Amer. State Papers, Pub. Lands, III, p. 243.

[e] Sibley in Ann. of Ninth Cong., 2d sess., p. 1085.

[f] Amer. State Papers, Pub. Lands, II, pp. 792-796.

[g] Ibid., p. 791.

[h] Morse, Report on Indian Affairs, 1822, p. 373.

In Bulletin 43 of the Bureau of American Ethnology the writer has given the following estimate of Biloxi population at various periods: 420 in 1698, 175 in 1720, 105 in 1805, 65 in 1829, 6 to 8 in 1908. A Biloxi woman named Selarney Fixico is living with the Creeks in Oklahoma, and a few other Biloxi are said to be near Atoka and at the mouth of the Kiamichi river, besides which there are a few in Rapides parish, Louisiana.

The last chapter in the history of the Biloxi tribe was its rediscovery by Dr. A. S. Gatschet in the fall of 1886 and his somewhat startling determination of its Siouan relationship. Doctor Gatschet was at that time in Louisiana engaged in visiting the smaller tribes of that State and collecting linguistic data for the Bureau of American Ethnology. After considerable search he located a small band of Biloxi on Indian creek, 5 or 6 miles west of Lecompte, Rapides parish, with the important result already mentioned. His conclusion was confirmed by Mr. Dorsey, and between January 14 and February 21, 1892, Dorsey visited the tribe himself, reviewed and corrected all of the material that Doctor Gatschet had gathered, and added a great amount to it, besides recording several texts in the original. A large part of the year 1892–93 was spent by him in arranging and copying his material, and in pursuance of that work he again visited the Biloxi in February, 1893, when he added considerably to it. In the spring of 1893 he laid this investigation aside and never resumed it, but made the material he had collected the basis of his vice-presidential address before Section H of the American Association for the Advancement of Science at the Madison, Wisconsin, meeting, August, 1893. His death, which occurred February 4, 1895, was one of the severest blows that the study of American Indian languages has had to endure.

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[a] Proceedings of the American Association for the Advancement of Science, XXX, 268, 1893.

[b] Siouan Tribes of the East, Bull. 22, B. A. E., p. 16.

[c] Morse, Report on Indian Affairs, 1822, p. 373.

[d] Porter in Schoolcraft, Ind. Tribes, III, p. 596.

All that is known about the ethnology of the Biloxi tribe, besides what is given in the preceding pages and what may be inferred from that of other tribes in the same general region, is contained in Mr. Dorsey's vice-presidential address above referred to and in the texts which follow.

The Siouan tribes most closely related to the Biloxi linguistically appear to have been the recently discovered Ofo of the lower Yazoo, the now extinct Tutelo of Virginia, and probably the other Siouan tribes of the East as well. Among the western Sioux they found their nearest relatives, curiously enough, among the northern representatives of the stock, the Dakota, Hidatsa, Mandan, Crows, and Winnebago. A closer study will probably establish their position in the group with much more exactness.

THE OFO

The Ofo tribe usually appears in history under the name Offagoula, or Ofogoula, which is evidently composed of their proper designation and the Mobilian ending meaning "people." Du Pratz naturally but erroneously assumes that the first part is derived from Mobilian or Choctaw *ofe*, "dog." By the Tunica, and apparently by the Yazoo and Koroa as well, they were known as Ushpie (*Ûcpī*), and this word has been employed by some French travelers not thoroughly familiar with the Yazoo tribes as if it referred to an independent people.

The first reference to the Ofo, so far as the writer is aware, is in Iberville's journal of his first expedition to the mouth of the Mississippi in 1699. He did not ascend the river as far as the Yazoo, it is true, but he was informed by a Taënsa Indian that upon it were "seven villages, which are the Tonicas, Ouispe, Opocoulas, Taposa, Chaquesauma, Outapa, Thysia."[a] Here the two names of the Ofo are given as if there were two distinct tribes. Margry, the transcriber of this document, has evidently misread Opocoulas for Ofocoulas. Pénicaut, in chronicling Le Sueur's ascent of the Mississippi the year after, says: "Ascending the river [Yazoo] four leagues one finds on the right the villages where six nations of savages live called the Yasoux, the Offogoulas, the Tonicas, the Coroas, the Ouitoupas, and the Oussipés."[b] The Jesuit missionary Gravier visited this river later in the same year in order to see Father Davion, who had established himself as missionary among the Tunica and was reported to be dangerously ill. He says: "There are three different languages in his mission, the Jakou [Yazoo] of 30 cabins, the Ounspik of 10 or 12 cabins, and the Toumika [Tunica], who are in seven hamlets, and who comprise in all 50 or 60 small cabins."[a] In this narrative "Ounspik" is evidently a misreading or misprint of Ounspie, which is a variant of Ouispie. In the Tunica mission of Father Davion, Gravier did not learn the proper name of the tribe. In the journal of his descent of the Mississippi in 1721, Charlevoix mentions "a village of Yasous mixed with Curoas and Ofogoulas, which may have been at most two hundred men fit to bear arms."[b] January 26, 1722, La Harpe entered the Yazoo, and describes the condition of the lower Yazoo tribes thus: "The river of the Yasons runs from its mouth north-northeast to Fort St. Peter, then north a quarter northwest half a league, and turning back by the north until it is east a quarter northeast another half league as far as the low stone bluffs on which are situated settlements of the Yasons, Courois, Offogoula, and Onspée nations; their cabins are dispersed by cantons, the greater part situated on artificial earthen mounds between the valleys, which leads one to suppose that anciently these nations were numerous. Now they are reduced to about two hundred and fifty persons."[c] Father Poisson, ascending to his mission among the Quapaw in 1727, speaks of "three villages [on the lower Yazoo] in which three different languages are spoken,"[d] but professes no further knowledge regarding them. In his general survey of Louisiana tribes, founded on information received between the years 1718 and 1734, Du Pratz assigns this tribe "about 60 cabins" as against 100 for the Yazoo and 40 for the Koroa,[e] which would appear to be a very considerable overestimate.

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[a] Margry, Découvertes, IV, p. 180.

[b] Ibid., V, p. 401.

In 1729 the Yazoo and Koroa joined in the Natchez uprising, slew their missionary, and destroyed the French post that had been established among them. "The Offogoulas," says Charlevoix, "were then on a hunt; on their return they were strongly urged to enter the plot; but they steadily refused, and withdrew to the Tonicas, whom they knew to be of all the Indians the most inviolably attached to the French."[f] The earlier association which we know to have subsisted between these two tribes may also be assigned as a probable cause of their association with them at that period. During the subsequent hostilities they continued firm friends and efficient allies of the French. In 1739 an officer under M. de Noailles, ascending the Mississippi to take part in Bienville's projected attack on the Chickasaw, says: "This last [the Natchez tribe] is the cause of our war against the latter [the Chickasaw], and induces them to extend their expeditions to this very fort [Fort Rosalie] against the Ossogoulas, a small tribe of fourteen or fifteen warriors who have settled here within a short time."[a] In 1758 governor De Kerlérec reports that "for some years some Indian families of the *offogoula* nation, the remains of a fairly numerous nation which the *Chikachas* have not ceased to persecute, have established themselves [at Natchez]; they are housed under the cannon of the fort, and in war expeditions they join our troops in order to pursue our enemies."[b] He gives the number of their warriors as fifteen. In 1784 Hutchins states that they had a small village of about a dozen warriors on the western bank of the Mississippi, eight miles above Point Coupée,[c] and it is evident that Baudry de Lozières is only recalling earlier conditions when at about the same period he puts them back in their old situation along with the Koroa and Yazoo.[d] On March 22, 1764, it is recorded that "The Ossogoulas, Chaktas, Avoyelles, and Tonicas," to the number of thirty men, attacked an English convoy of pirogues, and in two somewhat in advance of the rest killed six men and wounded seven, thereby causing the expedition to be abandoned.[e] The reason assigned for this attack was their refusal to give up a slave who had fled to them.

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[a] Shea, Early Voyages on the Mississippi, p. 133, 1861.

[b] French, Historical Collections of Louisiana, pt. 3, pp. 138-139, 1851.

[c] La Harpe, Jour. Hist. de l'Établissement des Français à la Louisiane, pp. 310-311, 1831.

[d] Jesuit Relations, Thwaites ed., LXVII, p. 317, 1900.

[e] Du Pratz, Histoire de la Louisiane, II, pp. 225-226, 1758.

[f] Shea's Charlevoix's History of New France, VI, p. 86, 1872.

After 1784 no mention of this tribe appears in histories or books of travel, and it was naturally supposed that it had long been extinct, when in November, 1908, the writer had the good fortune to find an Indian woman belonging to this tribe, of which she is the last representative, who remembered a surprising number of words of her language, when it is considered that the rest of her people had died when she was a girl. She appears to have learned most of these from her old grandmother, who was also responsible for the positive statement that the name of their tribe was Ofo. This woman, Rosa Pierrette, is living with the Tunica remnant near Marksville, La., and her husband belongs to the Tunica tribe. Already in May, 1907, the writer had heard from the Tunica chief of the comparatively late existence of representatives of the Ofo, but from the fact that the one word this man could remember contained an initial *f*, it was assumed that it belonged to the Muskhogean linguistic family. It was therefore a surprising and most interesting discovery that the Ofogoula of French writers must be added to the Biloxi as a second representative of the Siouan family in the region of the lower Mississippi. In the use of an *f* it is peculiar, but its affinities appear to be first with the Biloxi and the eastern Siouan tribes rather than with the nearer Quapaw and the other Siouan dialects of the West.

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[a] Claiborne, History of Mississippi, I, p. 68.

[b] Report of the 15th Session of the International Congress of Americanists, I, p. 74.

[c] Hutchins, Historical Narrative of Louisiana, p. 45, 1784.

[d] Baudry de Lozières, Voyage a la Louisiane, p. 251, 1802.

[e] Villiers du Terrage, Les Dernières Années de la Louisiane Française, pp. 182-183.

TEXTS IN THE TANĔKS ADE, OR BILOXI, LANGUAGE

1. Tcĕtkana′ yetcpi′, or The Rabbit and the Frenchman

Tcĕtkana′	Towedi′	tĕnaxi′	ata′mĭni	akĭtsi′	aṭo′	utcutu′.	Tcĕtkana′
Rabbit (person)	Frenchman	his friend	to work	he helped him	potato	they planted.	Rabbit

a′ṭo	paⁿ′hiⁿ	du′ti	oxpa′.	Eḳaⁿhaⁿ′	kiya′	ye′kĭ	kĭtcutu′.	“Tudiyaⁿ′
potato	vine	ate	devoured.	And then	again	corn	they planted again.	“Root

ka′	ndu′ti	xya′,”	hĕ′di	Tcĕ′tkanadi′.	Aye′ḳiyaⁿ′	tudiyaⁿ′	kĕ	dutitcu′
(ob. sign)	I eat it,”		said	Rabbit the (sub.).	Corn	root	dug	pulled up

tca′yĕ.	Ka′wak	ka′nĕ-ni′	ĕtuxa′.	“Ani′-kyă-oⁿnĭ[-k′]nḳăkĕtu′,”	ĕ′di
entirely.	What (ob.)	he did not find it	they say.	“Water dig make ob. sign let us dig,” (i. e., a well)	said

Towe′	ya′ndi.	Tcĕtkana′	kâ′haⁿni.	Ani′-kyă′-oⁿ′ni	kĕdi′	xyo.
Frenchman	the (sub.).	Rabbit	did not desire it.	Well	he dig it alone	must (?)

“Ani′	kiya′	ayiⁿni′	dande′,”	[hĕ′di	Towedi′].	“Kakoⁿ′hiwo!
“Water	again	you drink not	shall,”	[said Frenchman (sub.)].		“It makes no difference!

Ayu′yaⁿ	nḳa′kaⁿtcki′	ḳĕ	nḳa′nde	xa	na′,”	hĕ′di	Tcĕ′tkanadi′.
Dew	I lick off		I am used to it		.”	said	Rabbit (sub.).

Sûⁿnitoⁿni′-kōⁿha′-aⁿya′-oⁿ′ni	usṭa′x	ḳane′di,	a′ni-kyă′hoⁿ	ye′hikaⁿ.
Tar person made [= A tar baby]	he stood it up there,		well	close to.

Tcĕtkana′a	xok-yaⁿ′	yĕsḳasaⁿ′	dusi′	ux̣ne′di.	Eyaⁿ′	hi	ha′	kĭkĭⁿno′.
Rabbit	cane	tin bucket	took	was coming.	There	he arrived	then	he spoke to him.

Kawake′ni.	“Tĕna′xĕ,	kode′hi?	Yakxi′di?”	hĕ′di	Tcĕtkana′	Tca′kĭk
He said nothing.	“O friend,	what is the matter?	Are you angry?”	said	Rabbit.	Hand (ob.)

oⁿ′-ha	kte′di.	Atspaⁿ′hi	kte′	ḳaⁿ.	“Saⁿhiⁿ′	kiya′	nḳoⁿ	iñkte′	xo.
[with] used then	he hit it.	He stuck to it	he hit it	when.	“On the other side	again I	do it	I hit you	will if

Ya′ñḳiⁿxnda′!”	heoⁿde′.	“Iⁿ′naxta′	xo,”	hĕ′di.	Naxtĕ′	ḳaⁿ	atspaⁿ′hi.
Let me go!”	he was saying that.	“I kick you	will, if”	he said.	He kicked it	when	he stuck to it.

“Saⁿhiⁿyaⁿ′	kiya′	nḳoⁿ	iⁿ′naxta′	xo,”	hĕ′di	[Tcĕ′tkanadi′].	Naxtĕ′
“On the other side	again	I do it	I kick you	will, if”	said he	Rabbit.	He kicked it

ḳaⁿ	atspaⁿ′hi.	Eḳaⁿhaⁿ′	ko	po′tcka	na′ñḳi.	Eḳaⁿ′	Towe-yaⁿ′	eyaⁿ′
when	he stuck to it.	And then	when (?)	in a round ball	he sat.	Then	Frenchman	there

hi.	Eyaⁿ′	hi	haⁿ′	dŭ′kŭtckĕ′.	Dŭ′kŭtckĕ	haⁿ′,	iⁿpi	haⁿ′,
arrived.	There	arrived	when (or, and)	he tied him.	He tied him	when (= and)	laid him down	when (and)

kyaⁿ′hi-x̣ne′di.	Eḳaⁿ′	asoⁿ′	poska′	iⁿsihi′xti	ma′ñḳi	ĕ′di.	Eḳaⁿ′
he was scolding him.	Then	brier	patch	he was much afraid of	as he lay	he said.	Then

“Asoⁿ′	ayiⁿ′sihi′xti	ko′,	asoⁿ′	iⁿ′noⁿda′hi	na,”	[ĕ′di	Towedi′].
“Brier	you fear greatly	as,	brier	I throw you	.”	[said Frenchman (sub.)].	

Tcĕtkanadi′,	“Atci′!”	ĕ′di.	“Asoⁿ′	kde′hiⁿya	na′,”	ĕ′di	[Towedi′].
Rabbit, (sub.)	“Oh no!”	said.	“Brier	I send you again (?) into	.”	said	[Frenchman (sub.)].

“Asoⁿ′	nḳiⁿsihi′xti,”	ĕ′di	Tcĕ′tkanadi′.	“Ayiⁿ′sihi′xti	ko′,	asoⁿ′
“Brier	I fear greatly,”	said	Rabbit (sub.).	“You fear it greatly	as,	brier

kdehiⁿya′	xo′,”	e′-haⁿ,	Tcĕtkana′	du′si.	“Asoⁿwaⁿ′	iñḳanatcĕ′,”
I send you into	(contingent sign),”	said and,	Rabbit	he took.	“Into the brier	I throw you,”

[ĕ′di	Towedi′].	Dĕ′	taho′.	Ha′xahĕ	dĕ′di	Tcĕtkanadi′.	Ehĕ′daⁿ.
[said Frenchman (sub.)].		Went	fell.	Laughing	went	Rabbit (sub.).	So far.

NOTES

This myth, which is evidently of modern origin, was dictated by Betsy Joe, the only full-blood Biloxi residing in Rapides parish, Louisiana, to her daughter, Maria Johnson, and Bankston Johnson, the husband of Maria. The man and his wife dictated it to J. Owen Dorsey, in the presence of Betsy Joe, so that the old woman might supply any omissions.

1. *Utcutu* (from *tcu*); *akĭtsi*, woman's word (used by Betsy Joe), but if Bankston had been speaking in his own name he would have used *akĭdĭsi*.

2. *Duti oxpa*, "he ate, he devoured," i. e., he ate the potato vines till he had devoured all—one of the many examples of the function performed in the Biloxi language by mere juxtaposition. See 9 (*axok-ya^n yĕskạsa^n dusi ux̣nedi*), 21 (*dĕ taho*).

5. *Ani kyă o^{n}ni kĕdi xyo.* The use of *xyo* here is peculiar, but the author suggests "must" as its equivalent. A future idea seems to be expressed.

7. *nḳaka^{n}tcki ḳĕ.* If *ḳĕ* be part of the word, it is from *aka^{n}tckiḳĕ*, in which event, *aka^{n}tckiḳĕ=aka^{n}tci;* but if it be a distinct word the meaning is a mystery.

9. *Ux̣nedi* given; but it may have been intended for *u hinedi. Ha*, meaning not gained, perhaps "when."

11. *o^n-ha. Ha* here may not be a distinct word, in which case it may form a word with the preceding syllable.

12. *Yañḳi^{n}xnda*, see *iñki.*

16. *Aso^n poska i^{n}sihixti mañḳi ĕdi* refers to what the Rabbit said, but is merely a report of it, not the exact remark. As the myth was told among the Biloxi, this sentence was probably expressed thus: *Eḳa^n'Aso^n poska nḳi^{n}sihixti,' ĕdi Tcĕtkanadi*, "Then the Rabbit said, 'I am in great fear of the brier patch.'"

TRANSLATION[a]

The Rabbit aided his friend the Frenchman with his work. They planted (Irish) potatoes. The Rabbit took the potato vines as his share of the crop and devoured them all. The next time that they farmed they planted corn, and this time the Rabbit said, "I will eat the roots." So he pulled up all the corn by the roots, but he found nothing to satisfy his hunger. Then the Frenchman said, "Let us dig a well." But the Rabbit did not desire it. He told the Frenchman that he must dig it alone. To this the Frenchman replied, "You shall not drink the water from the well." "That does not matter. I am used to licking off the dew from the ground," answered the Rabbit. The Frenchman made a tar-baby and stood it up close to the well. The Rabbit approached the well, carrying a long piece of cane and a tin bucket. On reaching the well he spoke to the tar-baby, but the latter said nothing. "Friend, what is the matter; are you angry?" said the Rabbit. Still the tar-baby said nothing. So the Rabbit hit him with one forepaw, which stuck there. "Let me go, or I will hit you on the other side," said the Rabbit. And when he found that the tar-baby paid no attention to him, he hit him with his other forepaw, which stuck to the tar-baby. "I will kick you," said the Rabbit. But when he kicked him, the hind foot stuck. "I will kick you with the other foot," said the Rabbit. And when he did so, that foot stuck to the tar-baby. Then the Rabbit resembled a ball, because his feet were sticking to the tar-baby and he could neither stand nor recline.

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[a] Published also in *Journal of American Folk-lore*, VI, 48-49, 1893.

Just about this time the Frenchman drew near. He tied the legs of the Rabbit, laid him down, and scolded him. Then the Rabbit pretended to be in great fear of a brier patch. "As you are in such fear of a brier patch I will throw you into one," said the Frenchman. "Oh, no," replied the Rabbit. "I will throw you into the brier patch," repeated the Frenchman. "I am much afraid of it," answered the Rabbit. "As you are in such dread of it, I will throw you into it," replied the Frenchman. So he seized the Rabbit and threw him into the brier patch. The Rabbit fell into it at some distance from the Frenchman. But instead of being injured, he sprang up and ran off laughing at the trick he had played on the Frenchman.

2. The Rabbit and the Bear

Tcĕtkana′	O^{n}ṭi′	kĭ′tĕna′xtu xa′.	Tcĕtkana′	O^{n}ṭi-k′,	"Heya^{n}′-	hi^{n}-ta′,"
Rabbit	Bear	they had been friends to each other.	Rabbit	Bear (ob. case)	"There	reach thou" (m. to m.)

ki′ye-	ha^{n}′	kĭde′di.	"Aso^{n}′	ta^{n}′xti	nḳati′	na′"	ĕ-	ha^{n}′	kĭde′di.	E′ya^{n}
said to him	when (and)	went home.	"Brier patch	very large	I dwell in	."	Said	when (and)	went home.	There

kĭ′dí-	ha^{n}′	kĭduni′	da	tcaktca′ḳe ha′maki.	O^{n}ṭi	ya^{n}′	e′ya^{n}	·hi′	aso^{n}′
got home	when (and)	young canes	gathered	he hung up a lot.	Bear	the moving one(?)	there	arrived	brier patch

ta^{n}′	i^{n}da′hi hande′-t	xya^{n}.	Aso^{n}′	poski′ñḳi	xĕ na′ñḳi	Tcĕ′tkanadi′.
large	was seeking it	(an archaic ending).	Brier patch	round and little (See Note.)	he was sitting	Rabbit the (sub.)

E′ḳiha^{n}′	tâptowe′di	Tcĕ′tkanadi′.	Eḳika^{n}′	O^{n}′ṭi	yandi′	i^{n}skĕ′-	ha^{n}
And then	made a popping or pattering noise with his feet	Rabbit the (sub.)	And then (=whereupon)	Bear	the (sub.)	was scared (See Note.)	when (and)

yahe′ya^{n}	dĕ	si^{n}′hi^{n}x-	ḳa^{n}	Tcĕtkanadi′,	"Hi+ḥa′,	tĕnaxi′,	aya′nde
to a distance	went	stopped and stood	when	Rabbit the (sub.)	"Oh! or Halloo!	O friend,	that was you

ḳa^{n}′	ĕ′ṭiḳi^{n}yo^{n}′ni	wo`?	Ndoku`	xaha-ta′,"	hĕ′di	Tcĕ′tkanadi′.
when	did I do that way to you	?	Come from that place to me	sit down" (m. to m.)	said that	Rabbit the (sub.)

Kĭduni′-ya^{n}	ku -	ḳa^{n}′	duti′	oxpa′:	Tcĕtkana′	ko′ so^{n}′sa	duti′:	Tcĕtkana′
Young canes	gave to him	when	he ate	swallowed all:	Rabbit	one (only) (See Note.)	ate:	Rabbit

soⁿ'sa	akû'skûsi'ñḳi	na'x-ḳaⁿ,	Oⁿ'ṭi	ya'ndi	o'xpa.	"Nḳa'kiyasĭ
one (only) (See Note.)	biting off little pieces, one at a time (or mincing) (See Note.)	stood when	Bear	the (sub.)	swallowed all.	"I liked it

xana'	yahe'	ko,"	Oⁿ'ṭi-yandi'	he'di.	He-haⁿ'tc	kĭde'di.	"Eyaⁿ'
always, or usually	this	(See Note.),"	Bear the (sub.)	said that.	Said that when	went home.	"There (See Note.)

hiⁿ-ta',"	Tcĕtkana'	ki'ye-haⁿ'	kĭde'di.	"Ha'me	taⁿ'	oⁿ'ni	nḳati	na',"
reach thou," (m. to m.) (See Note.)	Rabbit	said to him when (and)	went home.	"Bent tree	large	made	I dwell in	."

ĕ - haⁿ'	kĭdĕ'-ḳaⁿ	Tcĕ'tkanadi'	ti'-wo	de'di.	Ha'me	taⁿ'	oⁿ
Said when (and)	went home when	Rabbit the (sub.)	another house (=abroad)	departed.	Bent tree	large	made

iⁿda'hi	ande'-txye.	Ayaⁿ'	xotka'	uxĕ'	na'ñḳi,	xyihĕ'	na'ñḳi
was hunting it in the past	(archaic ending).	Tree	hollow	was sitting in,		was growling	

[Oⁿ'ṭi ya'ndi].	Tcĕ'tkanadi'	kox̣ta',	yahe'yaⁿ	kĭde'	xe'hĕ.	Oⁿ'ṭi yaⁿ,
Bear the (sub.).	Rabbit the (sub.)	ran from danger,	to a distance	went homeward	sat down.	Bear,

"He'+ha<,	tĕna'xĕ-di',	aya'nde	ḳaⁿ'	ĕ'ṭiḳiⁿ'yoⁿni	woˋ?	Ndokuˋ	xaha-taˋ,"
"Halloo,	O friend,	that was you	when	did I do that to you	?	Come from that place to me	sit down," (m. to m.),

hĕ'di	Oⁿ'ṭi-ya'ndi.	Ka'wa	ni'+ḳi	na'x	ḳaⁿ	ĕ'ṭiḳĕ	ya'nde	na'.	Axo'g
said that	Bear the (sub.).	What	not having it (See Note.)	stood	when	he was there	still (or now)	.	Young

duni'	da	de'di	Oⁿ'ṭi ya'ndi.	Eḳaⁿhaⁿ'	akĭdi' si'psiwe'di	duti' ha'nde.
canes	to gather	went	Bear the (sub.).	And then	small black bugs that stay in decayed logs, "Bessie bugs"	he went eating. (See Note.)

A'nde	a'oⁿ	dĕ'	haⁿ	axo'g	kĭduni'	tcĭ'na	yi'ñḳi	da.	E'yaⁿ	kĭdi'.
A long time [When he had been gone a long time] (See Note)		went	when (and)	young canes		a few	small (ones) (See Note)	gathered.	There	returned home.

Tcĕtkana'	kĭtcu'di,	mi'xyi	de'di	(Oⁿ'ṭi ya'ndi).	"Û,"	kiyĕ'	haⁿ
Rabbit	put them down for him	to go around in a circle.	went	Bear the (sub.)	"Oh!"	said that	when (and)

kiya'	kĭpana'hi	dĕ'	haⁿ	iñknĕ'	[Oⁿ'ṭi ya'ndi].	"Inaye'yaⁿ,"	he'ḳaⁿ
again	turned back	went	when (and)	vomited	Bear the (sub.).	"This what you eat with (?)"	said when

Tcĕ'tkana'di,	"Aduti'	ĕṭiḳe'	ko	ndu'xni	xa'	na,"	ĕ'di	Tcĕ'tkana'di.
Rabbit the (sub.),	"Food	that sort (?)		I have not eaten in the past,		."	said	Rabbit the (sub.).

E'	ḳaⁿ,	"Ayi'ndi	ko'	iya'ñḳaku'yaⁿ	iñkĭya'nitepi'	yahetu'	ḳo'hĕ
Said it	when	"You		you fed me	I like it so well (*sic*)	like this (*sic*)	sure enough

naⁿ'ni,	niḳaⁿ'	ĕṭi'kiyañḳoⁿ'ni	xyexyo',"	Oⁿ'ṭi ya'ndi	he'di-haⁿtca'
it has been so (*sic*)	when (=as)	you treat me that way	why?"	Bear the (sub.)	said that when

ṭe'yĕ	tĕ	Tcĕ'tkana'-ḳaⁿ.	"Ina-yaⁿ	kōk xahe'nĭ-k	te'iⁿyĕ	kĭ	ima'ñḳi
to kill him	wished.	Rabbit the (ob.).	"Sun	moves not when	I kill you	(and)	lay you down (*sic*)

xyo',"	ĕ'di	Oⁿ'ṭi ya'ndi.	He	ḳaⁿ'	ya'ndi-yaⁿ	tĭxtĭxyĕ' na'ñḳi
!"	said	Bear the (sub.).	Said that	when	heart	was beating as he sat

Tcĕ'tkana'di.	Ayaⁿ'	xotka'	akĭ'pûpsŭki'.	Eḳihaⁿ'	te'yĕ	tĕ	Tcĕ'tkana'-
Rabbit the (sub.).	Tree	hollow	he headed off Rabbit (in it).	Then	to kill him	wished	Rabbit

ḳaⁿ,	unatcĭ'ktcĭ-dĭ	hakŭ'nŭki,	xotkayaⁿ'	hakŭ'nŭki.	Hakŭ'nŭki	haⁿtca'
the (ob.)	then dodged about	got out of	hollow tree	got out of.	Get out of	when

asoⁿ' poska'	dĕ	xĕ'hĕ-haⁿtca'	hakxĭ'di	[Tcĕ'tkanadi'].	Tcĕ'tkana'
brier patch (cv.)	went	sat down when	got angry	Rabbit the (sub.).	Rabbit

hakxĭ′di	haⁿtca′,	"I′yiⁿda′hi	yuḳĕ′di	ko′	ayande′-yuwa′yaⁿ	nda′-hi
got angry	when	"They are hunting you		when	toward the place where you are	(See

30	hani′,"	[hĕ′di	Tcĕ′tkanadi′].	Eoⁿ′ni-di′	tcụ′ñḳi	tcĕtka-k′	no′xĕ
	Note),"	said that	Rabbit the (sub.).	For that reason	dog	rabbit the (ob.)	they

yuḳĕ′di-xyaⁿ′	oⁿṭi-k′	ha′ne	o-tu′xa.	Ĕḳaⁿ′	Tcĕtkana′	de′	oⁿ′xa.
are chasing when	Bear the (ob.)	find	they shot him (customary act).	Then	Rabbit	had	gone.

Ehe′daⁿ.
So far.

NOTES

1. *kĭtĕnaxtu* (*tĕnaxi*).

3. *tcaktcaḳe* (*tcaḳ*). In "*Oⁿṭi yaⁿ*," etc., *yaⁿ* may be the nominative sign, instead of that of motion.

4. *poskiñḳi*, pronounced *poskiⁿ+ḳi* (*poska+yiñḳi*).

5. *iⁿskĕ-haⁿ*, pronounced *iⁿskĕ<haⁿ*.

8. *soⁿsa* in two places, pronounced, *soⁿ+sa*.

9. *akûskûsiñḳi* (from *akûskûsê+yinḳi*), pronounced *akûskûsiⁿ+ḳi*.

9. *Nḳakiyasĭ xana yahe ko. Nḳakiyasĭ* (*kiyasĭ*). The author thinks that *ko* can not be translated by any single English word, and that it probably modifies *yahe*.

10. *Eyaⁿ hiⁿta*, pronounced *Eyaⁿ′hiⁿta+*.

16. *Kawa niḳi*, being pronounced *Ka′wa ni+ḳi*, conveys the idea, "you are here now, but I have nothing for you."

17. *duti hande*, pronounced *duti+ha′nde. Ande aoⁿ dĕ haⁿ*, etc. A case of "hapax legomenon." The exact equivalents of *ande* and *aoⁿ* can not be given.

18. *yiñḳi*, pronounced *yiⁿ+ḳi*.

20. *Inayeyaⁿ* given as meaning, "this is what you eat with;" but it is rather, "You (O Rabbit) can swallow this."

21. *ndux̣ni* (*ti*).

22. *iyañḳakuyaⁿ* (*yaku*).

23. *ĕṭiḳiyañḳoⁿni* (*oⁿ*).

29. *nda-hi hani*, a case of "hapax legomenon," given as meaning, "I will go," but in ordinary Biloxi that is expressed by *Nda′ dande′*. *Nda′hi* as recorded by the author may have been intended for *Nyiⁿ′dahi*, "I seek you."

TRANSLATION [a]

The Rabbit and the Bear had been friends for some time. One day the Rabbit said to the Bear: "Come and visit me. I dwell in a very large brier patch." Then he departed home. On reaching home he went out and gathered a quantity of young canes which he hung up. Meanwhile the Bear had reached the abode of the Rabbit and was seeking the large brier patch; but the Rabbit really dwelt in a very small patch. When the Rabbit knew that the Bear was near, he began to make a pattering sound with his feet. This scared the Bear, who retreated to a distance and then stopped and stood listening. As soon as the Rabbit noticed this, he cried out, "Halloo! my friend, was it you whom I treated in that manner? Come and take a seat." So the Bear did as the Rabbit had requested and went to him. The Rabbit gave the young canes to his guest, who soon swallowed all, while the Rabbit himself ate but one; that is, the Rabbit minced now and then at one piece of cane, while the Bear swallowed all the others. "This is what I have always liked," said the Bear, just as he was departing. Said he to the Rabbit, "Come and visit me. I dwell in a large bent tree." After his departure, the Rabbit started on his journey. He spent some time in seeking the large bent tree, but in vain, for the Bear was then in a hollow tree, where he was growling. The Rabbit heard the growls, and fled, going some distance before he sat down. Then said the Bear: "Halloo! my friend, was that you whom I treated in that manner? Come hither and sit down." So the Rabbit obeyed him. "You are now my guest," said the Bear, "but there is nothing for you to eat." So the Bear went in search of food. He went to gather young canes. As he went along, he was eating the small black bugs which stay in decayed logs. When he had been absent for some time, he returned to his lodge with a very few young canes. He put them down before the Rabbit and then walked round him in a circle. In a little while the Bear said "Oh!" and turned back toward the Rabbit before whom he vomited up the bugs which he had eaten. "Swallow this," said he to the Rabbit. "I have never eaten such food," said the Rabbit. This offended the Bear, who said, "When you entertained me, I ate all the food which you gave me, as I liked it very well; but now that I give you food, why do you treat me thus?" Then the Bear wished to kill the Rabbit, to whom he said, "Before the sun moves [sets?] I shall kill you and lay down your body." As he spoke, the Rabbit's heart was beating from terror, for the Bear stood at the entrance of the hollow tree in order to prevent the Rabbit's escape. But the Rabbit, who was very active, managed to dodge and thus he got out of the hollow tree. He went at once to the brier patch and took his seat, being very angry with the Bear. Then he shouted to the Bear, "When they are hunting you, I will go toward your place of concealment." For that reason it has come to pass since that day that when dogs are hunting a rabbit, they find a bear, which is shot by the hunter. After making his threat to the Bear, the Rabbit departed for his home. The end.

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[a] Published also in the *Journal of American Folk-lore*, VI, 49–50, 1893.

3. How the Rabbit Caught the Sun in a Trap: An Omaha Myth Translated into Biloxi

Tcĕtkana′	ḳûⁿḳûⁿ′	kĭnoⁿpa′	ti	xyapka′	ktihandoⁿ′	ĕtuxa′.	E′witĕxti′
Rabbit	his grandmother	he with her, (or, they two)	tent	low	he used to live	they say.	Very early in the morning

hena′ni	waxde′	ĕtuxa′.	E′witĕxti′	hena′ni	de′	kiḳĕ′,	ĕdi′,	aⁿ′yadi
every	went to hunt	they say.	Very early in the morning	every	went	though	behold	person

si′	naskĕxti′	kitoⁿ′ni	de	oⁿ′knĕ	ĕtuxa′.	Aⁿya′	kaka′	ye′hoⁿ	te′
feet	very long	he first	had already gone		they say.	Person	what (sort)	to know	wished

ha′nde	ĕtuxa′,	Tcĕ′tkanadi.	“Xki′toⁿni	e′yaⁿ	nḳihiⁿ′	xyo,”	uyi′hi
sign of continuous action	they say	Rabbit the (sub.)	“I first	there	I reach	will (?)”	thought

ha′nde	ĕtuxa′	Tcĕ′tkanadi′.	E′witĕxti′	ki′ne	de′	ĕtuxa′	Tcĕ′tkanadi′.
sign of continuous action	they say	Rabbit the (sub.)	Very early in the morning	arose from reclining	went	they say	Rabbit the (sub.)

Aⁿ′yadi	si′	naskĕxti′	kiya′	kitoⁿ′ni	de	oⁿ′knĕ	ĕtuxa′.	Tcĕtkana′
Person	foot	very long	again	he first	had already gone		they say.	Rabbit

kĭde′di	ĕtuxa′.	“Ḳûⁿḳûⁿ′,	xkitoⁿ′ni	te′	nḳa′nde	kiḳĕ′,	tcĭma′na
went home	they say.	“O grandmother	I first	wish	I continually	though	again

yaⁿ′xkitoⁿ′ni	oⁿ′knĕ,”	ĕdi′	ĕtuxa′	Tcĕ′tkanadi′.	“Ḳûⁿḳûⁿ′,	ḳaⁿḳoⁿni′
he had already arrived there before me”		said he	they say	Rabbit the (sub.)	“O grandmother	trap

nḳoⁿ′-haⁿ	nĕtkohi′	xĕheñḳĕ′	ndu′si	xyo′,”	ĕdi′	ĕtuxa′	Tcĕ′tkanadi′.
I make it and	road	I set it on	I take him	will (?)”	said he	they say	Rabbit the (sub.)

“Tcĭdĭḳĕ′	ĕṭiḳayoⁿ′,”	ĕdi′	ĕtuxa′	Tcĕtkana′	ḳûⁿḳûⁿ′.	“Aⁿya′di
“Why	you do that way,”	said she	they say	Rabbit	his grandmother.	“Person

nyaⁿ′ni,”	ĕdi′	ĕtuxa′	Tcĕ′tkanadi′.	De′di	ĕtuxa′	Tcĕ′tkanadi′.	E′yaⁿ
I hate him”	said he	they say	Rabbit the (sub.)	Went	they say	Rabbit the (sub.)	There

hi′	xyaⁿ	ki′ya	de	oⁿ′knĕ	ĕtuxa′.	Psḳaⁿ′	yihi′	ṭo′x̣	mañḳi′	ĕtuxa′
arrived	when	again	had already departed		they say.	Waiting for night		was reclining		they say

Tcĕ′tkanadi′.	Aⁿya′di	si′	naskĕxti′	de′	knĕ′	ḳaⁿḳoⁿni′	nĕtkohi′
Rabbit the (sub.)	Person	foot	very long	had gone		trap	road

xĕhe′kiyĕ	ĕtuxa′	Tcĕ′tkanadi′	ĕtuḳoⁿ′ni.	E′witĕxti′	ḳaⁿḳoⁿni′	doⁿ′hi
set it down for him	they say	Rabbit the (sub.)	he did that way.	Very early in the morning	trap	to see it

tĕ′	dedi′	ĕtuxa′.	Ĕdi′,	Ina′	ko	dusi′	[oⁿ′xa]	ĕtuxa′.	Taⁿhiⁿxti′
wished	he went	they say.	Behold	Sun	the (ob.)	taken	[in remote past]	they say.	Running very fast

kĭde′.	He′yaⁿ	kĭ′di	ḳûⁿḳûⁿyaⁿ′	kûtĭki′.	“Ḳûⁿḳûⁿ′,	kawayaⁿ
went home.	There	reached home	his grandmother	he told her.	“O grandmother,	something or other

ndu′si	xye′ni,	iⁿske′yañḳĕ′,”	ĕdi′	ĕtuxa′	Tcĕtkanadi′.	“Ḳûⁿḳûⁿ′,
I take it	but	it scared me,”	said he	they say	Rabbit the (sub.)	“O grandmother,

iⁿḳaⁿ′	ndu′si	na′ûñḳihi′	xye′ni	iⁿske′yañḳĕ′	hena′ni,”	ĕdi′	ĕtuxa′
cord	I take it	I wished that I could	but	it scared me	every,”	said he	they say

Tcĕ′tkanadi′.	Psdehi′	dusi′	hañkeyaⁿ′	kiya′	de	ĕtuxa′.	A′tckaxti′yĕ
Rabbit the (sub.)	Knife	took	haⁿ and keyaⁿ′ to that place (?)	again	went	they say.	He caused it to be very near

ĕtuxa′.	“Kûpini′xtihayĕ′!	Tcĭdi′kikaⁿ	ĕ′ṭiḳayoⁿ′ni.	Ndohu′
they say.	“You have done very wrong!	Why	have you done thus?	Come right to me

yaⁿ′xkiduwa′!”	Ina	ĕ′ṭikihe′di	ĕtuxa′.	Akĭ′duwaxi′	kĭda′	oⁿ′ni′
untie me!”	Sun	said that to him	they say.	Going to one side		was going back

Tcĕ′tkana′.	Pâ′si	haⁿ′	iⁿḳaⁿ′	ko	psdehi′	ko	uksa′ki	Tcĕ′tkana′[-di].
Rabbit.	Stooped and lowered his head	and	cord	(the ob.)	knife	the (with)	cut it	Rabbit.

Ina′	kuwo′	dedi′	ĕtuxa′.	Tcĕtkana′	asoⁿṭi′wa′nihiya′	hiⁿ′	adatctka′,
Sun	up-above	went	they say.	Rabbit	between the shoulders	hair	was scorched,

Ina′	ĕ′ṭuḳoⁿ′ni.	Taⁿhiⁿ′	kĭde′di	Tcĕtkana′.	“A′tcitci′+!	ḳûⁿḳûⁿ′,
Sun	did that way.	Ran	went home	Rabbit.	“Ouch!	O grandmother

25 ya′ñḳataxnixti′,”	ĕdi′	ĕtuxa′	Tcĕ′tkana[-di′].	“Kode′haⁿ,	nyiñḳado′di
I am burned severely,”	said he	they say	Rabbit.	“Alas!	my grandson

de′	a′taxnixti′,”	ĕdi′	ĕtuxa′	Tcĕtkana′	ḳûⁿḳûⁿ′	ko.	Ehe′daⁿ.
this	is burned severely,”	said she	they say	Rabbit	his grandmother	the.	So far.

NOTES

As stated, this myth is from the Omaha, which the author told to Betsy Joe and Maria Johnson, her daughter, two Biloxi women, in February, 1892, in order to obtain the Biloxi equivalents for each sentence of the Omaha version. After gaining this text, the author was able, with the aid of Bankston Johnson (in addition to the two women), to obtain two Biloxi myths. The first line can begin with *Ĕdi′*, “Behold,” or, “Once upon a time.”

1. *ti xyapka* (*=ati xyapka*). Perhaps the initial *a* was omitted because the preceding word, *kĭnoⁿpa*, ended in *a*. *Ktihandoⁿ*, i. e., *kti hande oⁿ*.

8. *yaⁿxkitoⁿni oⁿknĕ.* The Sun had passed there long before the arrival of the Rabbit. Had he just passed, the Rabbit might have said, “*yaⁿ′ xkitoⁿ′ni knĕ′*.”

9. *xĕheñḳĕ*, an unusual contraction of *xĕhehûñḳĕ* (*xĕhe*).

11. *nyaⁿni* (*iyaⁿ*).

15. *Ĕdi*, *Ina ko dusi* [*oⁿxa*] *ĕtuxa.* First dictated without “*oⁿxa.*” The author thinks that it should read, “*dusi′ oⁿ′ knĕ*,” as the capture of the Sun occurred only a short time before the Rabbit reached the trap. “*Dusi′ oⁿ′xa*” would imply that he had been caught long before.

15. *Taⁿhiⁿxti kĭde*, etc. The frequent omission of connecting words will be noticed. Expressed in full, the sentences read, *Taⁿhiⁿxti′ kĭde′ ĕtuxa′; He′yaⁿ kĭ′di-haⁿ ḳûⁿḳûⁿyaⁿ′ kûtĭki′ ĕtuxa′*.

21. *Akĭduwaxi kĭda oⁿni Tcĕtkana.* The last word should be *Tcĕtkanadi.*

TRANSLATION

The Rabbit and his grandmother lived in a tent. He used to go hunting every day, very early in the morning. But though he used to go very early every morning, it happened that a person with very long feet had passed along ahead of him. For many days the Rabbit wished to know what sort of a person this man was. He continued to think, "I will reach there before him!" Nevertheless it always happened that the person with the large feet had gone ahead of him. So one day the Rabbit went home, and said to his grandmother, "O grandmother, though I have long desired to be the first to get there, again has he gotten there ahead of me! O grandmother, I will make a trap, and I will place it in the road, and thus I will catch him."

"Why will you do that?" said his grandmother. "I hate the person," said the Rabbit. He departed. On reaching the place, he found that the person had already departed. So the Rabbit lay near by, awaiting the coming of night. That night he went to the place where the person with large feet had been passing, and there he set the trap (a noose).

Very early the next morning he went to look at the trap. Behold, the Sun had been caught! The Rabbit ran home with all his might. When he reached there, he told his grandmother what he had seen. "O grandmother, I have caught something or other, but it scared me. I wished to take the noose, but the thing scared me every time that I tried to get it," said the Rabbit. Then the Rabbit seized a knife and went again to the place of the adventure. He went very near the strange being, who thus addressed him: "You have done very wrong! Come and release me!" The Rabbit did not go directly toward him, but passed to one side of him. He bowed his head, and cut the noose with the knife. The Sun went up above. But before he went, he had scorched the fur between the Rabbit's shoulders. Then the Rabbit ran home (screaming with pain). "Ouch! I have been burned severely!" said the Rabbit. "Alas! this time has my grandson been burned severely," said the grandmother. The end.

4. A LETTER

Tĕnaxi′,	akŭtxyi′	na′tcka	nḳo^{n}′	de′hiñkiyĕ′.	Tĕnaxi′,	tcĭ′dĭḳi
O friend,	letter	short	I make it	I send it to you.	O friend,	how

hi′mañḳiya^{n}	u^{n}na′xĕ	te′.	Ya′xkĭtca′ḍaha′	xye′ni,	nḳi′xtu	ko
you are (=recline?)	I hear	wish.	You have forgotten us	but	we	

iñktca′tuni′.	Yi′ndo^{n}ha	kikna′ni	snisni′hi.	Ta′	ahi′	ayatsi′-	ya^{n}
we have not forgotten you.	We see you	perhaps	cold time.	Deer	skin	you buy	the remote (?)

u^{n}na′xĕ	na′ûñḳihi′.	Ni′stûti	tḳo′hĕ	ya′ñḳukûtĭki′	na′ûñḳihi′.
I hear it	I hope (or wish).	Correct	very, altogether	you tell it to me	I hope (or, wish).

5 Akŭtxyi′	uksa′ni	hu′yaxkiyĕ′	ma′ûñḳihi′.	Nya′yi^{n} naxĕ′	naûñḳihi.
Letter	very soon	you send it hither to me	I hope (or, wish).	I ask you a question	I wish.

No′we	na^{n}′ni	hi^{n}ya′ndihi^{n}′	dande′.
Day	throughout (or, each)	I think of you	will.

NOTES

Owing to the difficulty of obtaining a Biloxi text it occurred to the author that he might read an Omaha letter, sentence by sentence, to the Biloxi and obtain the corresponding sentences in their language. As his informants could not give the Biloxi equivalents for about half of the sentences in the Omaha letters the author was obliged to vary the phraseology now and then. In this manner he obtained two short texts, the one just given and the following one.[a]

1. *dehiñkiyĕ* (*de*).
2. *Yaxkĭtcadạha* (*kĭtca*); *iñktcatuni* (*kĭtca*); *yindo^{n}ha* may be from *do^{n}hi*.
3. *-ya^{n}* may refer to objects at a remote place.
4. *yañḳukûtĭki* (*kûtĭ*); *huyaxkiyĕ* (*hu*); *nyayi^{n} naxĕ* (*hayi^{n}*).
6. *hi^{n}yandihi^{n}* (*yihi*).

TRANSLATION

O friend, I write a short letter which I send you. O friend, I wish to hear how you are. You have forgotten us, but we have not forgotten you. We may see you in the autumn. I hope to hear that you have bought deer skins. I hope that you will tell me just how things are. I hope that you will send me a letter very soon. I wish to ask you a question. I will think of you each day [until I receive your reply?].

5. A Letter

Hiñkso^{n}′tkaka′,	akŭtxyi′	ayo^{n}′	no^{n}′d	ndo^{n}hi′.	Kĭtsa^{n}′yatu′,
O younger brother (m. sp.)	letter	you made it	to-day	I saw it.	O ye Americans,

nyi′do^{n}-ḍaha′	kikna′ni.	Yata′mitu′	kikinĕ′pixti′	nḳĭnt-hĕ′	ĕtañḳo^{n}′.
I see you (all)	perhaps.	You work for yourselves	I like it (*sic*)	I too	I do so.

So^{n}pxo^{n}′ni	uñktcu′ dĕ′di	pixti′hiñḳe′.	Aye′ki	ûñktcu′di;	aṭo′ po′tcka
Wheat	I sowed it	I did very well.	Corn	I planted;	Irish potatoes

ûñktcu′di;	ûñktci^{n}′ sayi′	ûñktcu′di;	awi′ska tu′do^{n}ni′	ûñktcu′di;
I planted;	onions	I planted;	turnips	I planted;

ta′tka	yiñḳa′	ûñktcu′di;	panaxti′	pixti′hiñḳĕ′.	Nkti′ya^{n}	nḳo^{n}′ni
peas	small [= beans]	I planted;	all	I did very well.	My house	I made

pixti′	xye′ni,	ya^{n}′xkiha′taxni′.	Kci′xka	ohi′	iñktạ′,	wa′k	so^{n}′sa
very good,	but	it was burned for me.	Hog	ten	I have,	cow	one

iñktạ′,	a′kikŭnĕ′	topa′	iñktạ,	ma′	so^{n}′sa	iñktạ′.	Hiñkso^{n}′tkaka′,
I have,	geese	four	I have,	turkey	one	I have.	O younger brother,

naxa′xa	nyu′kûtĭki.	Ka′wa	nḳyĕ′ho^{n}tuni′	naxo′	nḳa^{n}′yasa′xtu
now	I have told it to you.	What	we knew not	heretofore	we were Indians

hi′.	Tci′waxti′	ndo^{n}xt o^{n}′.	Ku′ṭimañkdĕ′	kihi′yeho^{n}hi′yĕ	ĕtuḳĕ′
when (?).	Great trouble	we have seen (in the past).	Being up above	he taught you (sing.)	because

ka′hena′n	iyĕho^{n}′ni.
everything	you (sing.) know.

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[a] The original of this (first) letter may be found in Omaha and Ponka Letters, pp. 15, 16, Bureau of American Ethnology, Washington, 1891.

NOTES

This text consists of the Biloxi equivalents of some sentences of an Omaha letter, found on pages 37–40 of Omaha and Ponka Letters, a bulletin of the Bureau of American Ethnology, Washington, 1891. The English equivalents of the sentences were given, one by one, to Betsy Joe and her daughter, Maria Johnson, who then gave the author the corresponding Biloxi words.

2. *kikinĕpixti*, rather, *iñkikinĕpixti*, "I like it for you; I like what you do or have" (*pi*).

3. *uñktcudi* (*tcu*).

8. *nyukûtĭki* (*kûtĭ*).

8. *nḳyĕho^{n}tuni* (*yeho^{n}*); *nḳa^{n}yasaxtu* (*sahi*).

9. *ndo^{n}xt o^{n}*, in full *ndo^{n}xtu o^{n}* (*do^{n}*).

10. *kahenan iyĕho^{n}ni*, in full, *kahenani iyĕho^{n}ni*.

TRANSLATION

O younger brother, to-day I have seen the letter which you wrote. O ye Americans, I may see you. I like your working for yourselves, so I am working, too. I sowed wheat, and did very well. I planted corn, Irish potatoes, onions, turnips, and peas. I succeeded very well with all. I made a very good house for myself, but it was burned. I have ten hogs, one cow, four geese, and one turkey. O younger brother, now I have told you. When we lived as Indians, we knew nothing, and we experienced great hardships. You [white people] know everything because God has taught you.

6. THE BRANT AND THE OTTER

Pûdēdna′	Xyi′nixkana′	kĭ′tĕna′xe	ha′nde o^{n}′ni.	"Wite′di	ko
Ancient of Brants	Ancient of Otters	a friend, each to the other	was.	"To-morrow	when

eya^{n}′hi^{n}-ta′,"	Pûdēdna′	kiye′di.	Xyi′nixkana′di	e′	ka^{n}	de′di.
reach there" (male to male)	Ancient of Brants	said to him.	Ancient of Otters the (sub.)	said it	when	went.

Eya^{n}′hi^{n}	[ha^{n}]	Pûdēdna′,	"He + ha <,"	Xyini′xkana	e′di.
Reached there	[when]	Ancient of Brants	"Halloo!"	Ancient of Otters	said it.

"Kani′ki na′x-ka^{n}tca na′.	Xĕ′x̣nañk-ta′,"	ĕ′	ha^{n},	o′kūk	de′di,
"I have nothing at all as I sit.	Be sitting" (male to male),	said it	when	to fish	went

5 ma^{n}tu′hu	du′xtaxta^{n}′na	de′di.	O′	atca′xti	kĭ′di,	o′	huwe′di.	O′
leather vine	jerking now and then to straighten it	went.	Fish	many were killed	he carried on his back (?)	fish	he cooked.	Fish

hûwe′	de′-hĕd-ha^{n}′,	mŭ′sŭda′	yi′ñḳi	tcu′di.	Tcu′	ha^{n}	kûstû′ki
cooked	that finished when	dish	small	filled.	Filled	when	set it down before him

Pûdē′dna	ka^{n}.	Duti′	Pûdēdna′,	mŭsŭda′	xa′pkaxti	kdu′x̣-ni.	"Ta <,"
Ancient of Brants	the (ob.).	Ate	Ancient of Brants	dish	very flat	he could not eat.	Noise made by hitting with his bill

ĕ′	ha^{n},	natia^{n}′tata′	ha′nde.	Xe′naxkana′	pa	o′x̣pa	o′	hûwe′.
said it	when	raising his head often to swallow	he was.	Ancient of Otters	himself (only)	swallowed	fish	cooked.

“Iyi′xo^n	wo′,”	Pûdēdna′	kiyē′ndi.	“A^{n}ha^n′,	nki′yandi′pi	na′.”
“Have you enough	?”	Ancient of Brants	he said to.	“Yes,	I am satisfied	.”

10 “Hi′yandi′pi	hi′usa^n,”	ki′ye	ha^n′	kiyo′wo	utco′ o^{n}ni	kûstû′ki
“You are satisfied	how possible?” (strong denial)	said to him	when	more	he took it up	set it down before him

ha^n	i′ndi	kiyo′xpa	kĭde′di.	Pûdē′d-na	kĭde′	ha^n,	“Wite′di	ko
when	he (Otter)	ate it up for him	rapidly.	Ancient of Brants	started home	when,	“To-morrow	when

eya^n′hi^n-ta′,”	kiye′di	Xyini′xkaka′	Pûdē′dnadi.	Xyi′nixka′di
reached there” (male to male)	said to him	Ancient of Otters (ob.)	Ancient of Brants (sub.)	[Ancient of] Otters the (sub.)

Pûdēdna′	tiya^n′	i^{n}hi^n′,	“He + ha <,	kani′ki	na′x-ka^{n}tca	na′.
Ancient of Brants	his [remote] house	reached there	“Halloo!	I have nothing at all as I sit.		

Xĕ′xnañk-ta′,”	ĕ′	ha^n,	o′kūk	de′di,	ma^{n}tu′hu	du′xtaxta^n′na	de′di.
Be sitting” (male to male),	said it	when	to fish	went	“leather vine”	jerking now and then to straighten it	went.

15 O′	atca′xti	kĭ′di,	o′	huwe′di.	O′	hûwe′	de′-hĕd-ha^n′	mŭsŭda′	yi′ñki
Fish	many were killed	he carried on his back (?)	fish	he cooked.	Fish	cooked	that finished when	dish	small

tcu′di.	Tcu′	ha^n	Xyi′nixka′ka^n	kyu′stûki.	Ptco^n′-ya^n	kuwĕ′ni	ka^n′
he filled.	Filled	when	Ancient of Otters (ob.)	he set it down for him.	Nose the	could not get in it	when

kdu′x-ni.	Pûdēdna′	du′tcētce′hi	aka^n′tci	Xyini′xkana′di.	Tca′na
he could not eat.	Ancient of Brants	he let it drip often	licked it up	Ancient of Otters the (sub.)	Again

o′xpa	Pûdēdna′di	o′	hûwe′-ya^n.	“Iyi′xo^n	wo′,”	kiye′di.	“A^{n}ha^n′,
swallowed	Ancient of Brants the (sub.)	fish	cooked the.	“Have you enough (?)”		he said to him.	“Yes,

nki′yandi′pi	na′.”	“Kĕ!	hi′yandi′pi	hi′usa^n.	Ĕ′ṭikiyañko^n′	xkudi′
I am satisfied	.”	“Nonsense!	you are satisfied	how possible? (strong denial)	You treated me so	I came back hither

20 naxo′,”	kiyĕ′	ha^n	tĕna′x	ksâ′.	Etu′xa.
in the past,”	he said to him	when	friend	broken.	They say it.

NOTES

Although obtained directly from the Biloxi, this will be recognized as an Indian version of Æsop's fable of the Fox and the Crane.

1. *Pûdēdna*, “the Ancient of Brants,” as distinguished from *pûdeda*, “a brant of the present day.” So, *Xyinixkana*, “the Ancient of Otters,” as distinguished from *xyinixka* or *xanaxka*, “an otter of the present day.”

4. *okūk dedi* (*o* and *kūk*). *Duxtaxta^{n}na* (*xta^n*): see *duxta^n dedi*. *O atcaxti*, “many fish were killed;” but [*o*] *atcayĕ*, “to kill all of another's [fish].”

6. *de-hĕd-ha^n*, “in full,” *de hĕda^n ha^n*, “that finished when,” i. e., “when he finished that.”

8. *natia^{n}tata*, to raise the head often in order to swallow something, as a duck, goose, or chicken does; but *a^{n}ta*, to raise the head, as a person, dog, or horse does.

10. *Hiyandipi hiusa^n; hiusa^n* expresses the idea of a positive denial, the very opposite of a previous assertion. Compare the Çegiha *axta^n* (followed by *ta*, *tada^n*, or *taba*).

8. *ĕ ha*^{n}*;* 10. *kiye ha*^{n}*;* 11. *kĭde ha*^{n}. *Ha*^{n} causes the omission of the ending *-di* in verbs that it follows, as in *edi*, *kidedi*, *kiyedi*, etc.

11. *kiyoxpa* (*oxpa*, see 8).

12. *eya*^{n}*hi*^{n}*-ta.* 1st masc. imperative addressed to a male (*e*). See *Xĕx̣nañk-ta* in line 4.

16. *kyustûki=kûstûki* (6). *Kuwĕni*, negative of *uwe* (see *wahe*, to go into).

17. *kdux̣-ni*, negative of *duti* (7). *Dutçĕtcehi*, pronounced *dutcĕtce* +*hi.*

20. *ksâ*, archaic for the modern word, *oye* (see *xo*).

TRANSLATION

Once upon a time the Ancient of Brants and the Ancient of Otters were living as friends. One day the Ancient of Otters said to the Ancient of Brants, "Come to see me to-morrow," and departed. When the Ancient of Brants reached the abode of the Ancient of Otters, the latter being exclaimed, "Halloo! I have nothing at all to give you to eat! Sit down!" Then the Ancient of Otters went fishing, using a "leather vine," which he jerked now and then in order to straighten it. Many fish were caught, and when he reached home he cooked them. When the fish were done, the Ancient of Otters put some into a very flat dish, from which the Ancient of Brants could not eat. So the Ancient of Brants hit his bill against the dish ("*Tạ!*"), and raised his head often as if swallowing something. But the Ancient of Otters was the only one that swallowed the cooked fish. Then said he to the Ancient of Brants, "Have you eaten enough?" To which his guest replied, "Yes, I am satisfied." "No, you are not satisfied," rejoined the Ancient of Otters, taking up more of the fish which he set down [in the flat dish] before his guest, and then he, the host, devoured it rapidly.

When the Ancient of Brants was departing, he said to his host, "Come to see me to-morrow." When the Ancient of Otters reached the abode of the Ancient of Brants, the latter being exclaimed, "Halloo! I have nothing at all to give you to eat! Sit down!" Then the Ancient of Brants went fishing, using a "leather vine," which he jerked now and then in order to straighten it. Many fish were killed, and when he reached home with them he cooked them. When the fish were done the Ancient of Brants put some into a small round dish into which the Ancient of Otters could not get his mouth. So the Ancient of Otters had to satisfy his hunger with what dripped from the mouth of the Ancient of Brants. This the former licked up. Again did the Ancient of Brants swallow the cooked fish. Finally he said to his guest, "Have you eaten enough?" To which the Ancient of Otters replied, “Yes, I am satisfied.” “Nonsense!” rejoined his host, “you are not satisfied. I have served you as you served me.” This event ended their friendship.

7. The Opossum and the Raccoon

Ska′kana′di	ewitĕ′xti	e′ya^{n}hi′	yŭhi′	yo′hi	ya^n-ka^n′	ka′wa	kitâ′ni
Ancient of Opossums the (sub.)	very early in the morning	to reach there	he thought	pond	the (ob.)	what	he first

e′ya^{n}hi	o^n′	ayo′hiya^n	a′du	ha^n′	kĭ′de o^n kạnĕ	eya^n′hi	Ska′kana.
got there	long ago	the pond	went around it	when	had gone home already	reached there	Ancient of Opossums.

Eṭiḳe′ xo^n′ni	eḳeka^n′k	kû′tcko	Skakana′di.	Kû′tcko	ha′nde	ha′nĕ
He did that all the time	and then	lay in wait for him	Ancient of Opossums the (sub.).	Lying in wait for him	he was	he found him

Atukạ′.	Kika′dĕtu	ha^n′,	“Tcĭ′dĭḳe	andede′	ewitĕ′xti	kine′tu	ko′
Raccoon.	They talked together	when	“Which of	the two	very early in the morning	they get up	if

hayo′ha	dĕ	adudi′.”	“Ñḳi′ya^n	nḳana^n′pini′	xana′,”	Atuka′	he′di.
pond	that	he goes around it.”	“I sleep	I do not till day	indeed,”	Raccoon	said that.
			[=I do not sleep till day]				

Skakana′	he′,	“Ñḳind-hĕ′	ñḳi′ya^n	ñḳana^n′pini′	xana′,”	he′di.	Ĕ
Ancient of Opossums	too	“I too	I sleep	I do not till day	indeed,”	said that.	Said it
			[=I do not sleep till day]				

ha^n′	ka′dĕ:	Atuka′na	kidĕ′di	hi^n′	Skakana′	hĕ	kĭdĕ′di.	Kĭde′	ha^n
when	they went	Ancient of Raccoons	went home	when	Ancient of Opossums	too	went home.	Went home	when

kĭ′di	ha^n′	ayu-xo′tka	taho′	ya^n′ nĕ-kde′.	Ina′	kụhi′xti	kĭ′nĕ	ha^n′
reached home	when	hollow tree	lying down	he was sleeping so long.	Sun	very high	he arose	when

dĕ′x̣-nĕ.	Atuka′	ki′tâni	o^n′	yohi-ya^n′	apĕ′ni,	xo^n′niyo′hiya^n	de
was going.	Raccoon	he first	long before	pond the	went around it	crawfish the	that

oxpa′.	Kĭdĕ′x̣-ne	yao^n′	Ska′kana′di	naxĕ′	ne′di.	Ind-he′	yao^n′ni:
he swallowed.	He was going home	singing	Ancient of Opossums	listening	was (std.)	He too	sang

“Hi′na ki′-yu wŭs-se′-di.”	Atuka′di	o′kxipa.	Atuka′di	xo^n′niyo′hi-
[Song of the Opossum].	Raccoon the (sub.)	met him.	Raccoon the (sub.)	crawfish

ya^n	o′xpa.	“Ñḳa′dit o^{n}di′	xkĭda′ o^{n}ni	ñḳiya^n′ te ha^n′,”	Atuka′	hĕ′di.
the	he swallowed.	“I have been eating so long	I was going home (in the past)	I am sleepy,”	Raccoon	said that.

“Ñḳind-hĕ′	ñḳạ′dit o^{n}di′	ñḳi′ya^{n}ti′-xti	xkĭda′ o^{n}ni,”	he′di	Ska′kanadi′,
“I too	I have been eating so long	I (was) very sleepy	I was going home” (in the past)	said that	Ancient of Opossums the (sub.)

yĕ′tcpi	wa′di.	E′ḳeo^n′nidi	kĭtĕ′	no^{n}dĕ′	kiḳĕ′	kĭnĕ′	de′ o^n kạne′di
tells a lie	always.	Since then	hits it	throws it away	although	he gets up	has gone already

yĕ′tcpi	wa′di	Ska′kana′di.	Etu′xa.
he tells a lie	always	Ancient of Opossums the (sub.)	They say.

NOTES

1. *ewitĕxti eya^n nḳihi′ nḳuhi′* would be “I thought that I would get there very early in the morning.”

2. *adu ha^n*, stem *du; ĕti′ḳaxo^n′xa* would be “you do that all the time, do no other way but that;” *ctiḳaye′daya^n*, “you say that all the time.”

4. *tcĭdĭḳĭ ande′yañka′* would be “which one of them (way off, not seen);” *tcuwa′ha^{n}de′ya^n*, “which one (if seen).”

8. *taho′ nĕ-kde′*, would be "he lay down so long;" *xena^{n}′x sahĭ′xyĕ*, "he was standing so long," or *si^{n}hi^{n}′ nĕkde′*, "he was standing so long."

dĕx̣-nĕ; idĕ′tu and *ndĕ′tu* are not used.

9. *apĕni=adu′di* (stem *du*).

11. *wŭs-se*, the crackling noise of a breaking stick.

TRANSLATION

The Ancient of Opossums thought that he would reach a certain pond very early in the morning [and catch the crawfish that might be found on the shore]; but some one else had reached there first and had gone round the pond and then had started home long before the Ancient of Opossums had arrived there. This unknown person acted thus regularly every day. So at length the Ancient of Opossums lay in wait for him. At length he found the person, who proved to be the Ancient of Raccoons. They conversed together, and they agreed to see which one could rise the sooner in the morning and go round the pond. The Raccoon said, "I rise very early. I never sleep till daylight comes." The Opossum made a similar assertion, and then they parted, each going to his home. The Opossum lay down in a hollow tree and slept there a long time. He arose when the sun was very high and was going to the pond; but the Raccoon had already been there ahead of him and had gone round the pond, devouring all the crawfish. The Raccoon sang as he was returning home. The Opossum stood listening, and then he sang thus: "*Hi′na ki′-yu wŭs-se′-di.*" He met the Raccoon, who had eaten all the crawfish. The Raccoon said, "I have been eating very long, and I was going home, as I am sleepy." To this the Opossum said, "I, too, have been eating so long that I am sleepy, so I was going home." The Opossum was always telling a lie. The people say this of the Opossum because when one hits that animal and throws it down [for dead, pretty soon] he [the opossum] gets up and departs.

8. THE WILDCAT AND THE TURKEYS

Tûmo′tchkana′di	Mani′-k	akde′di-ḍaha′		handĕ′	o^{n}′dĕ;	tcĭ′dĭḳĕ	ni′ki
The Ancient of Wildcats (sub.)	Wild Turkey (ob.)	he crept up on	(pl. ob.)	he was	in the past	what the matter [=in vain]	not

ha^{n}′	pa^{n}hi^{n}′	utoho′	xa′nina′ti	ha′nde.	Ma′	i^{n}tci′na	a′tckayĕ	ind-	hĕ′
when	bag	he lay in it	he was rolling along.		Turkey	Ancient of old men [=Ancient of Turkey gobblers]	he got near	he	too

utoho′	do^{n}′hi	hi′	pa^{n}hi^{n}′-	ka	kiya′	kiye′	ka^{n}	utoho′	ka^{n}	dŭkŭtckĕ′
to lie in it	to see how it is		bag	(ob.)	again	said to him	when	he lay in it	when	he tied it

de′-	hĕd-	ha^{n}′	Tûmo′tckana′di	xa′ninati′	kde′.	De′-heya^{n}′	kĭdi′	ka^{n}
that	finished	when	Ancient of Wildcats (sub.)	rolled it off	for some time.	So far	he reached again	when

kĭdu'wĕ	Tûmo'tckana.	"Pixti',"	hedi'	Ma' iⁿtcina'di.	Iⁿxt-hĕ'	utci'
untied it for him	Ancient of Wild-cats.	"Very good,"	he said that	Ancient of Turkey gobblers (sub.)	They too	they lie in it

doⁿ'xtu	hi	kiyĕ-'dạha'	Ma' iⁿtcina'di.	Ado'pi	yuḳe'	yañka'
they see how it is		he said to them	Ancient of Turkey gobblers (sub.)	Young	they are	the (ob.)
					[=The young ones.]	

ko'x̣-ni yuḳĕ'di	kiḳĕ'	ĕ'ṭiḳoⁿ'-dạha'	ant-kde'	soⁿsa'	utoho'	dŭkŭtckĕ'
they were unwilling	though	he treated them so	he was till	one	lay in it	he tied it

paⁿhiⁿ'	yañka'	a'ntatc-ko'ye	de'ye	dĕ'	kûdĕ'ni.	"Soⁿ'sa	deṭiḳe',"
bag	the (ob.)	he placed it crosswise (with the *end* toward him)	sent it off	then (?)	did not go.	"One	that is the reason,"

e'di	Tûmo'tckana'di.	"Wi'xkaxti	ĕ'ṭiḳe.	Kiyo'wo	utoho'	hi',"	kiye
he said	Ancient of Wild-cats (sub.).	"Very light	that is the reason.	Another (More?)	lie in it	let(?),"	he said to

kaⁿ,	utoho'	kiyo'wo	paⁿhiⁿ-yaⁿ'	dŭkŭtcke'.	Axe'	a'nû-dĕ	kĭdĕ'di
when	lay in it	another	bag the	he tied.	Shoulder	he laid it on	went home

Tûmo'tckana'di.	He'yaⁿ	kĭ'di	iⁿ'pi.	Iⁿ'pi	haⁿ',	"Koⁿni',	ka'wa
Ancient of Wild Cats (sub.).	There	he got home	laid it down.	Laid it down	when,	"O mother,	what

ñḳakĭ'x	kĭ'di	ḳama'ñḳiya'.	Idu'wĕ	idoⁿ'hi	ya'nda	na',"	he'di.
I carried on my back	I have come home.		Beware you untie	beware you look at it	you be	lest,"	he said that.

Ĕhaⁿ'	kûpa'hạni.	Kûpa'hạni	kaⁿ'	koⁿniyaⁿ',	"Ka'wakehi' ha'ndehaⁿ,"
And then	he disappeared.	He disappeared	when	his mother,	"What is that, anyhow?"

kiyĕ'	haⁿ,	paⁿhiⁿ-yaⁿ'	du'wĕ.	Du'wĕ	kaⁿ'	soⁿ'sa-k	du'si.	Soⁿ'sa-k
she said it to	when	bag the	untied.	Untied	when	one (ob.)	she held.	One (ob.)

du'si	haⁿ	yukpe'-yaⁿ	a'kipta'ye	daⁿ	axe'-yaⁿ	a'kipta'ye	daⁿ'	haⁿ,
she held	when	leg the	she caught both in one hand	she held	wing the	she caught both in one hand	she held	when,

"Topa'	ndaⁿ'ni	nu+,"	hĕ'di.	Ĕkaⁿ'	Tûmo'tckana'di	taⁿ'hiⁿ ma'ñḳi
"Four	I hold	help!"	she said that	And then	Ancient of Wild-cats (sub.)	was running

na'xĕ	haⁿ	e'yaⁿ	kĭ'di.	Sû'psûpi	hu'x̣ mañḳi':	pa'	nati'	po'tcki
he heard	when	there	he reached again.	Black here and there	he was coming	head	for nothing	round

yi'ñḳi	hu'x̣ mañḳi'	e'yaⁿ	kĭ'di.	Koⁿniyaⁿ'	kyaⁿ'hi ha'nde	naha'
small	he was coming	there	he reached again.	His mother	he was scolding her	after

Ma'-yaⁿ	te'yĕ.	U'a	hi'	kiyĕ'di	koⁿni'-yaⁿkaⁿ.	Kiye'	kaⁿ	ue'di.
Turkey the	he killed.	To cook it		he told her	his mother the (ob.).	He told her	when	she cooked it.

U'e	de'-hĕd[aⁿ]	kaⁿ'	tiⁿ'hiⁿyoḳi-yaⁿ'	u'wa	hi'	kiyĕ'di.	"Aⁿya'
Cooked it	that finished	when	a room at the side	to enter it		he told her.	"Persons

tahi'xti	iⁿ'hiⁿ	dande',"	kiyĕ'di	koⁿni'-yaⁿkaⁿ'.	Ĕkaⁿ'	u'we	haⁿ'
very many	they come	will,"	he told her	his mother the (ob.).	And then	she entered	when

do'di	dŭkŭtckĕ'—	Ndu'x̣-ni	hi'	yŭhi'	ĕ'ṭiḳĕ	nixki'	do'di	dŭkŭtckĕ'.	Te
throat	she tied it	I am not to eat it		she thought	for that resaon	because	throat	she tied it.	Dead

oⁿ'	nañḳi'.	Tûmo'tckana'di	iⁿt-pa'	kaⁿ	Ma	huwe'	duti'	ḳoḳo'hĕ ne'di.
she was	sitting.	Ancient of Wildcats (sub.)	he himself [=he was alone]	when	Turkey	cooked	he ate	he was making a noise by walking back and forth.

Koⁿ'ni	naxĕ'na'ñḳi	hi'yŭhi'	ḳoḳohĕ'	tu'wa kĭ'di nĕ'di,	adĕtcko'	nĕdi',
His mother	was hearing as she sat	he thought	made a noise, etc.	back and forth he was walking	he was talking	continuously

tcĭnasĕ'	nĕ	de'-hĕd-haⁿ'	"Xkidĕ'di na',"	ĕ	hiⁿ',	ḳoḳo'x	ĕ	hiⁿ'
he was rattling (something)	continuously	that finished when	"I am going home ."	he said	when	made a noise, etc.	said	when

kiya′	kipa′nahi	kiyo′wo	kiya′	kĭde′	ḳoḳo′x	ĕ	hi^{n}′	i^{n}′txahe′ni	ĕ′ṭiḳĕ	nĕ	o^{n}
again	turned around	another	again	went home	he made a noise, etc.	said	when	he alone	was doing it		

de′-hĕd-ha^{n}′,	“Ko^{n}ni′,”	kiyĕ′,	“Ma′	huwe′	oxpatu′	na′,”	kiya′	e.
that finished when	“O mother,”	he told her,	“Turkey	cooked	they have devoured	.”	again	he said it.

“Ko^{n}ni′,	tcindaho′-pa	ma′ñḳi	na′,”	kiyĕ′di.	“Aka′naki	datca-di′,”
“O mother	hip bone alone	lies	.”	he told her.	“Come out	gnaw on it” (male to female)

kiyĕ′di.	Kawake′ni	e′ṭaxkiye′	ka^{n}	dupa′xi.	Dupa′x	ka^{n}	te	o^{n}
he said to her.	Nothing		when	he opened the door.	He opened the door	when	dead	was

30	nañḳi′.	Pa^{n}′hi^{n}	tcûpa^{n}′-k	adûksĕ′	ha^{n}	kox-ta′di.
	sitting.	Bag	old (ob.)	he put over her	when	he ran off.

NOTES

1. *tcĭdĭḳĕ niki*, “What is the matter,” or “what result;” “there is none”=Ȼegiha, *ʻa*^{n} *ȼiñge*, *eʻa*^{n} *ȼiñge*, “in vain, to no purpose.”

2. *Ma i*^{n}*tcina*, “the Ancient of Turkey gobblers;” *i*^{n}*tci*<*i*^{n}*tcya*, “an old man;” *-na*, “the Ancient one,” or eponym used in the myths in forming the name of each mythical character, as *Tcĕtka-na*, “the Ancient of Rabbits;” *Tûmotckana*, “the Ancient of Wildcats;” *Pûdĕd-na*, “the Ancient of Brants,” etc.; *ind-hĕ*, “he too,” i. e., “the Ancient of Turkey gobblers.” *Hi*, used to modify other verbs when they occur before verbs of saying or thinking: *ind-hĕ utoho do*^{n}*hi hi pa*^{n}*hi*^{n}*-ka kiya kiye* (2, 3); *do*^{n}*xtu hi kiyĕ-ḍaha* (6); *utoho hi* (9); *ua hi* (19); *uwa hi* (20); *nduẋ-ni hi* (22); *naxĕnañḳi hi* (24); et passim.

4. *de-hĕd-ha*^{n}, in full, *de hĕda*^{n} *ha*^{n}, “when he finished that;” this occurs very often in the myths.

4. *de heya*^{n} *kĭdi*, “he went so far, and stopped:” the latter clause is implied, not expressed.

5. *utci*, cf. *utoho* (*toho*).

7. *koẋ-ni*=*kûha*^{n}*ni*. *ant-kde*, in full, *ande* or *hande* and *kde* “he continued doing so until —.”

8. *antatc-koye*. Instead of placing the bag with the side toward himself so that he could roll it easily, he placed it with one end toward himself and pretended to try to turn it end over end.

11. *Ko*^{n}*ni*, “O mother;” *ko*^{n}*niya*^{n}=*û*^{n}*niya*^{n}, “his mother;” *nḳukĭx kĭdi* from *kĭx kĭdi* (<*kĭ*, *ha*^{n}, *kĭdi?*); *ḳamañḳiya*, 1st sing. archaic for *ñḳi*^{n}*pi* (<*i*^{n}*pi*).

12. *Iduwĕ . . . . yanda na; yande*, 2d sing. from *hande* or *ande*, becomes *yanda* before *na* in prohibitions.

13. *Kawakehi handeha*^{n}, “what it is anyhow” (?).

14. *so*^{n}*sa-k dusi*. “She held but one, as the other escaped.” The old woman was blind. She held the turkey’s legs in one hand and its wings in the other, thinking that she held four turkeys.

16. *nu*+ implies a cry for help.

17. *Sûpsûpi . . . . eya*^{n} *kĭdi.* The exact force of the clause referring to the head of the Wild Cat is not clear to the writer.

22. *Ndux̣-ni hi yŭhi:* double use of phrase: 1, She thought, "I am not to eat it;" and 2, He thought that I ought not to eat it. The former is the meaning in the present case.

24–25. *nĕ'di . . . . nĕdi' . . . . nĕ.* These indicate that the Wildcat was standing or walking, and they also show continuous or incomplete action.

25. *hi*^{n}=*ha*^{n}; as *xyi*^{n}=*xya*^{n}.

TRANSLATION

The Ancient of Wildcats had been creeping up on the Wild Turkeys. When he found out that his efforts were in vain, he got a bag in which he lay and rolled himself along. He approached the Ancient of Turkey gobblers, whom he advised to get into the bag and see how pleasant it was to roll in it. So the Ancient of Turkey gobblers got into the bag, which the Ancient of Wildcats tied and rolled along for some time. He rolled it a certain distance and then stopped and untied the bag. "It is very good," said the Ancient of Turkey gobblers. Then the Ancient of Turkey gobblers said to the other Wild Turkeys that they, too, ought to lie in the bag and see how pleasant it was to be rolled. Though the young Turkeys were unwilling, the Ancient of Turkey gobblers continued urging them until one got into the bag. The Ancient of Wildcats tied the bag, placed it with one end toward himself, and pretended to attempt to roll it off, but it would not go. Said he, "It will not go because there is only one in it. The bag is too light. Let another get into it." Then another Turkey got into the bag, which the Ancient of Wildcats tied and placed on his shoulder, and he started home. When he reached home, he laid the bag down.

Then he said to his mother, "O mother, I brought something home on my back and placed it outside. Beware lest you untie the bag and look at it!" Then he disappeared. His mother said, "What is that, anyhow?" She untied the bag, and one of the Turkeys escaped. She managed to catch hold of one. She grasped both legs with one hand and both wings with the other, calling out, "Help! I have caught four!"

Then the Ancient of Wildcats ran swiftly as soon as he heard her cry. He ran so swiftly that he appeared a mass of black here and there, with a small head (?). He scolded his mother, and then he killed the remaining Turkey. He told his mother to cook it, and she did so. When she had finished cooking it, he told her to enter a room at the side of the lodge, and stated that very many persons were coming. The mother entered the side room and choked herself to death, for she thought, "I am not to eat any of it." She was sitting there dead.

The Ancient of Wildcats was there alone, and as he was eating the Turkey he was making a constant noise by walking back and forth. Thinking that his mother was listening, he was making a noise as he walked back and forth, and he was talking continually and keeping up a constant rattling. When he stopped the rattling, he said, "I am going home," as if it was a guest speaking; then he made a noise, retraced his steps, and made a noise as if another person was going. He was doing this by himself and kept it up for some time; but at length he desisted, and said, "O mother, they have devoured the Turkey. Only the hip bone remains. Come forth and eat it." As she did not reply, he opened the door, and behold, she was sitting there dead!

Then he put an old bag over her and ran off.

9. HOW KUTI MAÑKD¢Ě MADE PEOPLE

Ku′ti ma′ñkd¢ě	a^{n}ya′	o^n′ni,	a^{n}ya′	so^n′sa-k	o^n′ni,	A^n′ya sa′hi.	Ya^{n}x̣
The One Above	people	made	person	one (ob.)	made	Indian.	He was

ne′di	a^{n}xti′-k	o^n	ha′	i′no^{n}pa′ye	ya^n	kde′-na^n′pi.	Aduti′-k	kiko^n′-
sleeping	woman (ob.)	made	then	caused to be with him	slept	till day.	Food (ob.)	to make

ḍaha′	da′nde	de′di.	Ka′wat	iyo′x̣-ne	de o^n′ka,	a^{n}ya′wodi,	"Tcĭ′dĭḳe
for them	(fut. sign)	he went.	What	was standing up straight	after he had gone	another person (sub.)	"Why

idu′xtuni′ kaně.	E′k	iduxtu′	hi	ka^n	ĕṭiḳo^n′kanedi′	ñḳihi′	na."
you have not eaten it already.	The aforesaid ob. (?)	for you to eat it	(sign of intention?)	because	he has made it	I think	."

5 Ĕka^n′	ue′di	a^{n}xti′-yandi.	Ĕka^n′	du′xtu.	Du′ti	de′	hĕd-ha^n′	ma′x-ka^n
And then	she cooked it	woman the (sub.).	And then	they ate it.	Ate	that	finished when	they two sat when

kĭ′di.	Aduti′-k	kiko^n′-ḍaha′	da′nde	ha′	kĭ′di	xe′ni	ka^n	aduti′	de′heda^n
he came back.	Food (ob.)	to make for them	(fut. sign)	then	he came back	but	when	food	that finished

ama′x-ka^n	kĭ′di.	"Iñkowa′	ata′mĭni	aduti′	ya′ně,	idu′ti	ya′yuḳě′	te
they two sat when	he came back.	"For himself	to work	food	you find it	you (pl.)	be eating	want

ĕṭiḳě′tu	nixki′,"	ě	ha^n′tca	de′di.	De o^n′-yandi′,	a′kĭdixyo^n′	kĭdi′ya,
it is so	because,"	he said	when (in anger)	he went.	When he had gone a long time	letter he made it	he sent it back

kĭ′dĭkyi′ ḍaha′	xe′ni,	A^{n}ya′ sahi-ya^n′	kĭdū′s-ni,	Kĭtsa^n′yadi	dusi′,
he sent it back to them	but	Indian the	did not take it from him	American the (sub.)	he took it

10 akĭdĭ′xya	du′si o^n′ni	e′ḳe o^n′nidi′	Kĭtsa^n′ya	a′kĭdĭxy o^n′	i^{n}spĕ′xtitu.
letter	he took it	therefore	American	to write	they know very well how to do it.

Eḳeha^n′	a′ni	ksĕ′pixti′	nax-ka^n′	hanĕtu′.	Kĭtsa^n′ya-ya^n′	ta′nakĭ	utoho′
And then	water	very clear	sitting when (or ob.)	they found it.	American the	first	lay in it

o^n′ni.	Ĕka^n′	To′we-ya^n	a′kiya^n	toho′;	e′ḳĕd-xyi^n′	A^n′ya-sa′hi-ya^n	hĕ′
in the past.	And then	Frenchman the	next	he lay;	afterward	Indian the	too

a′kiya^n	toho′.	Eḳeo^n′ni	kasa^n′tuni′	xa.	Spani′	a′kiya^n	ni-ya^n′	to′ho
next	he lay.	Therefore	they are not white	as a rule.	Spaniard	next	water the	lay

o^n′ni,	kasa^n′ni:	a′ni-ya′ndi	xwitka′xti	ka^n	kasa^n′ni	o^n′ni.	Hĕka^n′
in the past	he was not white:	water the (sub.)	very muddy	as	he was not white	in the past.	And then

15 a^{n}ya′ tohi′	o^n	de′heda^n′	ata′mĭni-pa′	akĭta′	anda-he′	kihi′	ha^n
person blue [= negro]	made	that finished	to work only	to attend to it	he continued too (?)	he thought for him	when (*or* and)

ptco^n′-k	kĭduptça′siye	ka^n′	ani-ya^n′-ka^n	xwitka′xti	dĭḳohĕ′.
nose (ob.)	caused to be flat for him	when	water. the (ob.)	very muddy	sure enough. (or, altogether).

Tca′ḳe-ya′ndi-pa′	du′tca,	e′ḳeo^n′nidi′	sŭpi′xtitu′	xa.	Etu′	xa.
Middle of the palm of the hand	only washed,	therefore	they are very black	as a rule.	They say	regularly (?).

NOTES

Biloxi version of the story of the Garden of Eden.

1. *a^{n}ya o^{n}ni.* We should have expected here, *a^{n}ya-k o^{n}ni*, *k* being one of the signs of the object, as in *so^{n}sa-k*, *a^{n}xti-k*, *aduti-k*, etc.

1, 2. *Ya^{n}x̣ nedi*, no attitude specified.

2. *ha=ha^n*, then (and); *k=ka^n*, objective sign.

3. *Kawat;* *t*, a contraction of *-di*, denoting the subject. *Ek iduxtu hi*, etc.; *Ek*, probably from *e*, the aforesaid, and *-k*, the sign of the object; *hi* probably expresses the thought or intention of *Kuti mañkd¢ĕ* as alleged by the "other person."

4. *kanĕ′*, *kanedi′*, "already," a sign of completed action.

8. *akĭdixyo^n*, rather *akŭdĕxyi o^n* (*kdĕ*).

8. *kĭdiya*, archaic form of *kidiye;* cf. *kĭdĭkyi-ḍaha*.

12–13. *toho* used instead of *utoho;* *eḳĕd-xyi^n=eḳĕd-xya^n*.

15. *anda=ande* (?).

TRANSLATION

Kuti mañdk¢ĕ, The One Above, made people: He made one person, an Indian. While the Indian was sleeping, Kuti mañkd¢ĕ made a woman, whom he placed with the Indian, and the latter slept till day. Kuti mañkd¢ĕ departed for the purpose of making food for the Indian and the woman. After his departure, something was standing erect [it was a tree], and there was another person, who said to the Indian and the woman, "Why have you not eaten the fruit of this tree? I think that he has made it for you two to eat." And then the woman stewed the fruit of the tree, and she and the Indian ate it. As they were sitting down after eating the fruit, Kuti mañkd¢ĕ returned. He had departed for the purpose of obtaining food for the Indian and the woman, and he returned after they had eaten the fruit of the tree and had seated themselves. "Work for yourself and find food, because you shall be hungry," said Kuti mañkd¢ĕ in anger as he was about to depart.

When he had gone a long time, he sent back a letter to them; but the Indian did not receive it—the American took it, and because he took it, Americans know very well how to read and write.

And then [after the receipt of the letter] the people found a very clear stream of water. The American was the first one to lie in it; next came the Frenchman. They were followed by the Indian. Therefore Indians are not usually of light complexion. The Spaniard was the next to lie in the water, and he was not white because the water had by this time become very muddy. Subsequently the negro was made, and as Kuti mañkd¢ĕ thought that he should continue to attend to work alone, he made the negro's nose flat, and as the water had become very muddy, the negro washed only the palms of his hands, therefore negroes are very black with the exception of the palms of their hands.

10. Why the Buzzard is Bald

Aⁿya'di o tcayĭ'xti a'nde oⁿ'xa. Na'we naⁿ'ni o tca'ye naha'di
Man fish killed all continued [=was killing all] in the past. Day every fish he killed them boat

dĭ'x-towĕ wite'-yaⁿ tcûma'naⁿ dĕ' nahadi' nate'daⁿyĕ. Eḳaⁿ' o'
he filled to the top morning the the next he went boat he filled half full. And then fish

nitaⁿ'xti aka'nañki kyaⁿ'hi kĭdedi'. "Oya' idu'ti tĕ ko' soⁿ'sa noⁿ'pa
very large came up scolded him went home. "Fish (ob.) you eat wish when one two

kiḳĕ' tca'hayĕ idu'ti pi' hena'ni. Aⁿ'ya ñḳita'yaⁿ de'x tca'yŭxki'yĕxti
or you kill them you eat good every time [=should have.] People my now you have killed all for me

na," ki'yĕ kaⁿ' kĭdĕ'. Eyaⁿ' kĭ'di haⁿ', "Ani' ndoⁿ'ni ñḳa'nda hi'
." said to him when went home. There reached home when "Water I see not I continue (sign of thought, etc. =ought)

yi'hi xĭdi' ĕ'ṭiyañḳoⁿni' nixki'," ĕ' haⁿ ama'wo de oⁿ'xa. Ama'wo-k
he thought chief he did that to me because" said it when another land went in the remote past. Another land (ob.)

iⁿ'hiⁿ, ati'-k iⁿ'hiⁿ aⁿxti' aⁿ'hiⁿ nax-kaⁿ', a'kûdûksa'yĕ doⁿ'hi ne'di,
he reached house (ob.) he reached woman crying sat the (ob.) peeping through a crack he was std. looking at her

ti' kû'dûksa'yĕ doⁿ'hi ne'di. Eḳaⁿhaⁿ' "Dupa'xi-di'," kiyĕ' oⁿ
house a crack he was std. looking at her. And then "Open the door" (male to female) said to her in the past

tcĭdiḳe' ni'ḳixti. "Ḳa'tcidĭkte' hoⁿ'na ñḳande' na," hĕ haⁿ', kû'dûksa'
how not at all [=altogether in vain.] "Ant just like I am ." said that when crack

yiñḳixti' u'wĕ haⁿ, "Tcĭ'dĭḳĕ iyaⁿ'hiⁿ hi' ina'ñḳi wo," kiyĕdi. Ĕḳaⁿ'
very small he went in when "Why you cry (see note) you sit ?" said to her. And

e'ḳekaⁿ', "Ka'wa xidi' ko'hĭdi hu' haⁿ tĭdupi', aⁿyadi' tca'yĕ.
then "Something strange far up above comes when alights people it kills them all.

Pĭsĭ'de ko' ñḳind-hĕ' ṭeya'ñḳa da'nde," kĭyĕ'di kaⁿ', "Tca'k tĭdu'wi
To-night when me too he kill me will," she said to him when "Where he alights

xa wo'," ki'yĕ kaⁿ' a'ḳuwe de'di. Heyaⁿ' a'hi. Heyaⁿ' a'hi haⁿ
usually ?" he said to her when she took him away. She reached there with him. She reached there with him when

aⁿxti' yaⁿ kĭde'di. E'yaⁿ a'hi tox ma'ñḳi. Ĕḳaⁿ tĭdupi' ka'wa
woman the started back. She reached there with him he was reclining. And then alighted (or came to the ground) something

xiya'- yaⁿ, ka'wa xi' nitoⁿ'xti naskĭ'xti. Ĕḳaⁿ' ṭe'yĕ. Nixu'xwi
bad (cunning) the something mysterious very large very tall. And then he killed it. Ear

soⁿ'sa kĭdakxo'pi, ptcoⁿ'-yaⁿ kĭ'dakxo'pi : ĕ'ṭikoⁿ' ha' kĭde'di. Kĭde' kaⁿ
one cut off from it nose the cut off from it he did that to it when went back (started home.) Went back when

ewitĕ′xti	E′xka	po′tckana′	ha′nĕ	ewitĕ′xti.	Nixu′xwi	isa^{n}hi^n′xa	ma′x-
very early in the morning	Buzzard	short old one	found it	very early in the morning.	Ear	on one side	lying

ka^n	ha′nĕ.	Hind-hĕ	ha′nĕ	ha^n′	nixuxw	ya^n	dakxo′pi,	yo	a′wo	dakxo′pi.
(ob.)	he found it.	He too	found it	when	ear	the	cut it off	flesh	another [piece]	cut it off.

Eḳeha^n′	Hĕ′xkanadi′	a^{n}ya′	tca′yĕ	ha′nde	ha^n′	he′ya^n-	k	ṭe′yĕ	hĕ′di.
And then	the Ancient of Buzzards	people	killed them all	he was (or continued)	when	that one	(ob.)	he killed him	he said that.

"I^{n}ta^n′-niḳixti′."	A^{n}ya′xi	ti′-	ya^n	e′ya^n kiha′hi^n.	A^{n}ya′	ṭeyĕ′,
"I was the first" (?).	Chief	house	the	he carried it there for him.	Man	he killed

hĕ′di.	Ĕḳa^n′	xiy	o^n	te.	Dutca′	de′	hĕ′d-	ha^n	sa^{n}i^n′pixti′	ḳu′hiya^n
he said that.	And then	chief	make	wanted.	Washed	that	finished	when	white and clear	up high

axĕhe′	kana′,	ḳu′hìya^n	haxe′yetu	kana′ñḳi.	Te′yĕ ande′-	ya^n-	ka^n′
they set him	in the past	up high	they made him sit	sitting in the past.	He who had killed him	the (at a distance)	(ob.)

i^{n}da′hiyetu	ka^n′	i^n′hi^n.	Ĕḳa^n′	ptco^n′-	ya^n	nixu′xwi-	ya^n	yahe′ya^n
they sent for him	when	he reached there.	And then	his nose	the	ear	the	these

e′ya^n a′hi,	a^n′ya xi′-	ya^n	kĭtcu′ de′di.	Eḳeha^n′,	"Ĕ′tu na′ñḳdĕdi
he brought thither	chief	the	he threw them down before him.	And then	"Is this st. one

a^{n}ya′xi′di wo′,"	ĕ	ha^n′	du′si	pe′ti-	ka^n	pa′	wewe′yĕ.	Ĕ′ṭiḳe	ha^n′
chief ?"	Said it	when	took hold of	fire	into	head	he stuck it partly in.	And	then

a′yi^{n}kĭ′nătcĕ′-k	idĕ′-	k	taho′	kiya′.	Eḳeha^n′	xyixyi′he a′nde
he threw at random when	fell	when (?)	fell to the ground (?)	again.	And then	he was making a sort of blowing noise

o^n′di.	E′ḳeya o^n′nidi′	pa′-	ya^n	yû′ḳo.	E′ḳeo^n′nidi′	a^{n}yaxi′-	yandi
in the past.	That is why	head	the	is naked (bald).	Therefore	chief	the (sub.)

a^{n}xti′-	ya^n′	i′nt-	ka^n	ku	o^n′ni.	Ku′	ka^n	yi′ñḳo^n a′nde	o^n′ni.
woman	the	him	(ob.)	gave to him	in the past.	Gave to him	when	he was marrying her	in the past.

Eḳa^n′	a^{n}xti′-	ya′ndi,	"Ñḳu′ma^n	ñḳa′da,"	kiyĕ′- di.	Ĕḳa^n′	de	ko′x̣-ni
And then	woman	the (sub.)	"We bathe	we go"	she said to him.	And then	to go	he refused

hande′-	ya^n	a′ḳuwĕ dĕ′	tĕ	ha′nde	de′	ko de′di.	Ĕḳa^n′	ani′	yi′ñḳi
he continued (?)	when (?)	to take him along	wishing	she was	this		And then	water	small

nax-ka^n′	eyi^n′hi^n.	Eḳeha^n′,	"Uma′ki-di′,"	ki′yĕ	ha^n′	ĕ′xtiya^{n}xĕ	na′ñḳi.
sitting (ob.)	they reached it.	And then	"Go and bathe" (male to female)	he said to her	when	at some distance	he was sitting.

"U′mak-tĕ′,"	kiyĕ′di,	ko′x̣- ni	ka^n,	tca′kĭ-	k	o^n′	ani′	ika^n′hi^n
"Go and bathe" (female to male)	she said to him	he refused	when	hand	(ob.),	using	water	she dipped up

a′tcu de′di.	A′tcu de′	ka^n	ani′	nito^n′xti-	ka^n′	wĕ	dĕ′di.	Ĕḳa^n′
threw it on him.	Threw it on him	when	water	very large	into	entering	he went.	And then

a^{n}xti′	wahĕ′	ḳĭdĕ′di.	Kĭ′de	o^n′xa.
woman	she cried out	aloud (?).	Went home	in the remote past.

NOTES

1. *tcayĭxti.* Before *xti*, *ĕ* becomes *ĭ*, as in *naskĕ*, *naskĭ′-xti;* *i^{n}spĕ*, *i^{n}spĭ-xti*, etc.

3. *oya*, according to the Biloxi archaic for *odi* (sic); rather for *o ya^n* (J. O. D.).

5–6. *ani . . . . nixki.* This reads, "Because the chief did that to me (i. e., scolded me), he thought that I ought not to see the water," but the better rendering is, "The chief said that to me because he thought that I ought to keep away from the water."

6. *amawo*, i. e., *ama awo.*

9. *ho^{n}na*, archaic for *eḳe.*

10. *tcĭdĭḳĕ iya^{n}hi^n hi inañḳi wo*, given as meaning, "Why do you sit there crying?" So, *Tcĭdĭḳĕ ayiñkxyihi hi inañḳi wo*, "Why do you sit there laughing?" As *inañḳi* is the 2d sing. of the classifier (denoting continuous action) instead of *xĕhe*, "to sit," the exact force of *hi* before this classifier is not plain.

12. *tcak tĭduwi xa wo*, archaic for *tcak tĭduwi xya.*

17. *Exka potckana*, "the Ancient of Black-headed Buzzards," identical with *Hĕxkanadi* in 37, 7.

18. *Hind-hĕ* instead of *ind-hĕ;* so, *haxeyetu* (22) for *axeyetu.* *Nixuxw ya^n*, in full, *nixuxwi ya^n*, as in 23.

21. *xiy o^n*, contracted from *xi ya^n o^n.*

22. *kana* used where *kane* might have been expected.

22. *kanañḳi*, "sitting in the past." Compare *kane*, "moving or standing in the past," and *ka-mañḳi*, "reclining in the past"—these three being past forms of *nañḳi*, *nĕ*, and *mañḳi.*

25. *peti-ka^n*, "into or out of the fire."

26. *ayi^{n}kĭnătcĕ-k idĕ-k taho*, probably contracted from *ayi^{n}kĭnătcĕ ka^n idĕ ka^n taho.*

33. *ani nito^{n}xti- ka^n wĕ dĕdi*, "he went into the very large water," is better than, "when the water was very large;" *wahĕ kĭdĕdi*, "she cried out aloud, or forcibly," rather than, "she cried out and started home," for the latter is the meaning of *kĭde o^{n}xa.*

TRANSLATION

There was a man who was killing all the fish. One day he would kill many fish and fill his boat with them quite to the top, and the next morning when he went to the water he filled his boat half full. At length a very large fish came to the surface of the stream and thus reproved the man: "When you wish to eat fish, you ought not to kill more than two or three. As it is, you are killing all of my people." On hearing this the man departed. On reaching his home he thought, "The chief of the fishes said that to me because he thought that I ought to keep away from the water." So he went to another place. On arriving there, he went to a house in which sat a woman crying. He stood looking at her through a crack in the house. At length he said to her, "Open the door," but it was altogether in vain. She paid no attention to him. Then he said, "I am just like an ant." He became that small, and crept through a very tiny crack. When he got within, he said to her, "Why do you sit here crying?"

Then the woman said, "There is some strange being that comes from the country far up above [in the upper world?], and when it alights on the ground, it kills the people. It will kill me, too, to-night."

The man asked her, "Where does it usually alight?" Then she took him thither. He lay down there, and the woman started home. By and by something bad and cunning alighted. It was very large and tall as well as mysterious. But the man killed it, cut off one ear and the nose, and started home.

Very early the next morning the Ancient of Black-headed Buzzards found the body of the slain monster. He cut off the other ear and a piece of the flesh, and he said that he, the Ancient of Black-headed Buzzards, had killed the monster that had been devouring the people. "I was the first [to overcome him]," said he. He carried the ear and piece of flesh to the chief's house, and said that he had killed the man. Then they wished to make the Ancient of Black-headed Buzzards a chief. They washed him, making him very white, and seated him on an elevated seat, and they were seated, too.

They sent for the man who had really killed the monster; and he brought to the chief's house the nose and ear of the monster, throwing them down before the chief. And then he said, "Is this sitting one [the Ancient of Black-headed Buzzards] a chief?" No sooner had the words passed his lips than he seized the Ancient of Black-headed Buzzards and thrust his head into the fire. He threw him about at random, making him fall to the ground. And then the Ancient of Black-headed Buzzards was making a sort of blowing noise, just as buzzards now make. And because he was treated thus, his head is bald.

When the chief learned the truth, he gave to the real slayer of the monster the woman whom he had met in the solitary house. And the woman said to her new husband, "Let us go bathing." But the man refused to go for some time. At length he yielded to her entreaties, although he did not care about going. They went to a small stream. He said to the woman, "Go and bathe," but he sat at some distance from the stream. The woman said to him, "Go and bathe," and on his refusal she took up water in her hand and threw it on him. Immediately the stream became very large, and the man went into it and was never seen again. Then the woman shrieked aloud and went home.

11. How the Dog Delivered Men

Ma′ni	ande′-ya^n	A^{n}ya′	tcaxti′ye a′nde	o^n′xa.	E′ḳe o^n′nidi′	a^{n}ya′
Wild Turkey	that running one	Men (People)	was killing many of them as he ran	in the past.	Therefore	people

anahi^n′-ka^n	na^{n}pŭ′ni	ha′nde	o^n′nidi	e′ḳeo^n′ni	ŭ^n′ṇaho^n′ni.	A^{n}ya′
hair (ob.)	wore as a necklace	was	because	therefore	he has hair.	People

tca-uxe'-k	dasi'	yukpĕ'-	ya^{n}	adu' a'nde	o^{n}'nidi'	yukpĕ'	kûde'xyĕ.
finger nails (ob.)	strung	leg	the	was wrapping around	because	leg	striped or spotted.

A^{n}ya'	tcĭ'diḳo^{n}'	te'tu	hi	ni'ḳixti	ta^{n}hi'-xti	ka^{n}'	Tcụ'ñḳi	a'kûtita^{n}'tu
People	how to do	they kill it	in order to	not at all	he ran so fast	as	Dog	they set him on it

5 ka^{n}'	no'xĕ	a'tckaxti	kĭde'	dusi'	ṭe'yĕ.	Mañk	ṭe'	ka^{n}	aduti'-k
when	he ran	very short	with force	took it	killed it.	Wild Turkey	dead	when (or as)	food (ob.)

kĭko^{n}tu'	a^{n}ya'di,	Tcụ'ñḳi	kĭko^{n}'tu.	Aduti'	pi'xti-k	duti' a'nda
hey made it for him	people the (sub.)	Dog	they made it for him.	Food	very good (ob.)	be eating it

hi'	kiye'tu	xe'ni	adu'ti	hena'nixti	mañḳi'.	Eḳeka^{n}',	"Aduti'
that he should	they said to him	but	food	all kinds	were there.	And then	"Food

kû-da'nixti	ndu'ti	nḳa'nda	he',"	he'di	Tcụ'ñḳi.	Eḳeha^{n}'
inferior, superfluous (=what is left)	I eat it	I continue	shall" (?)	said that	Dog.	And then

sû^{n}'niho^{n}ni'	ne	ka^{n}'	du'si	mantk de'	xĕhĕ	du'ti ha'nde	o^{n}'ni.
mush	sitting	(ob.)	he took	he went aside	sat down	was eating it	in the past.

10 Eḳe'di	aduti'-k	kûda'ni-k	du'ti	xya'.	Etu'	xa.
That is why	food (ob.)	not the best (ob.)	he eats	habitually.	They say it	regularly.

NOTES

2. *ŭ^{n}nạho^{n}ni*, "the tuft of hair on the breast of a turkey gobbler."

4. *ta^{n}hi-xti*, for *ta^{n}hi^{n}-xti*.

6. *aduti pixti-k*, "good food." The noun and adjective together are the object of the verb, as the objective sign is joined to the adjective rather than to the preceding noun.

9. *mantk de*, in full, *mant-ka^{n} de*.

TRANSLATION

The Wild Turkey was killing very many human beings. He took their scalps, and wore their hair as a necklace; therefore the turkey has a tuft of hair at the present day. He took off the finger nails of the people and strung them [on sinew], wrapping the strings of nails around his legs; consequently a turkey's legs are now covered with ridges just above the feet.

The people could find no way to kill the Wild Turkey because he ran so fast; therefore they set the Dog on him, and the Dog did not have to run very far before he caught the Wild Turkey and killed him. Then men made a dinner in honor of the Dog: they told him that he should be eating the very best kinds of food; but they had there all kinds of food. Then the Dog said, "I am going to eat the food which others leave." And the Dog took some mush which was there, went aside, sat down and spent some time in eating it. Therefore dogs do not eat the best kinds of food, but those which are regarded as inferior, or what is left.

12. The Ant, the Katydid, and the Locust

Ḳa′tcidĭkte-na′-di	ti′	o^{n}x	nĕ′.	Ĕḳa^n′	snihi′-xti	ka^n′	Sĭsoti′-di
The Ancient of Ants (sub.)	house	was	making.	And	cold very	when	Katydid (sub.)

Yosaha′	i′no^n-pa′	eya^n′hi.	Ti′	utcu′wĕ	tĕ	ha′nde	ka^n′,	Ḳa′tcĭdikte′
Locust	he too	arrived there.	House	to borrow	wished	continued	when	Ant

kya^n′hi-ḍaha′:	"Ami^n′hi^n-dixyi^n′	iksa′pi	ha^n	ya′o^n-pa	ya′kiṭatu	ha′
scolded them	"Warm when	you grow	when	singing only	you attend to it (pl.)	when

ati′-k	kaỵo^n′ni."	Ĕḳa^n′	wo′xakitu	ha′	tca′tu	o^n′ni,	snihi′xti	ka^n′.
house (ob.)	you do not make."	And	they became ashamed	and	they died		very cold	as.

E′ḳeo^n′nidi′	ana^n′	dixyi^n′	tcatu′	xa.	Etu′	xa.	Eḳe′-dixyi^n′	ami^n′
Therefore	winter	when [=every winter]	they die	regularly.	They say it	regularly.	That is why	warm weather

dixyi^n′	kiỵa′	a′kuwetu′	xa.	Etu′	xa.	E′ḳe o^n′nidi′	ami^n′	dixyi^n′
when	again	they come out	regularly.	They say it	regularly.	Therefore	warm weather	when

yao^n′	pa	a′kiṭatu′	xa.	Etu′	xa.
singing	only	they follow it	regularly.	They say it	regularly.

NOTES

This must be a version of the Ant and the Grasshopper fable, as told by Æsop.

2. *Yosaha*, used where we should expect some such form as *Yosahena*, the Ancient of Locusts, as *yosahe-di*, is a locust; but as *yosahayi* is another name for locust, *Yosaha* may be the Ancient of Locusts.

TRANSLATION

The Ancient of Ants was building a house. When it was very cold, the Katydid and the Locust arrived at the house of the Ancient of Ants, asking for shelter. The Ancient of Ants scolded them, saying, "When you get your growth in warm weather, instead of building a house, you give all your attention to singing." Then the Katydid and the Locust became ashamed, and as the weather was very cold they died. Therefore katydids and locusts die regularly every winter, and for that reason, too, they come forth again every summer. And therefore they do nothing but sing in the warm weather.

13. The Crow and the Hawk

A^n′tckaho^{n}na′	tando′-ya^n	Paxĕxkana′	yiñḳa′ṭi.	E′ḳe-ha′nde-ka^n
The Ancient of Crows	*her* younger brother	The Ancient of [Chicken-] hawks	she married him.	At length

tĕdi	yi′ñḳaṭi.	E′ḳeo^n′ni	ka^n′	A^{n}tcka-na′	a′tcodo^n-ta′	ha′nde	o^{n}ni′
he died	her husband.	Therefore		the Ancient of Crows	she was mourning for him in the past		

Paxĕxkana′.	Eḳeo^n′nidi′	hane′	dixyi^n′	wahĕ′	dusĭ′	dĕ	o^n′ni.	Etu
the Ancient of [Chicken-] hawks.	Therefore	it finds one	when	cries out	catches it	has gone (?).		They say it

xa′.	Eḳe′	xya	ka^n′	hane′	dixyi^n′	awa′he	yu′ḳe	xya′.	Etu′	xa.
regularly.	So	regularly	as	it finds one	when	they are crying out as they move		regularly.	They say it	regularly.

NOTES

1. *A^{n}tckaho^{n}na*, identical (?) with *A^{n}tcka-na* of 2. The exact signification of the syllable "*ho^n*" is not clear (see *ta^{n}to^{n}na*, p. 47). *Tandoya^n*, "her younger brother," used where we should expect to find *su^{n}tkaka*, "his younger brother." *Paxĕxkana* is represented as a female in this myth. *Eḳe-hande-ka^n*, "at length," from *eḳe*, "so;" *hande*, idea of continuance; *ka^n*, "when;" *tĕdi*, instead of *ṭĕdi; yiñḳaṭi=yiñḳaṭiya^n.*

2. *Eke-o^{n}ni ka^n* seems to be identical with *eḳe o^{n}ni-di; atcodo^n-ta hande o^{n}ni* (sic)—perhaps *a^{n}tcodo^n-ta* is another form of *a^{n}tcodo^n*, "to mourn for the death of a relation;" *hande* expresses continuance, and *o^{n}ni* shows that the action was in the past.

3. The subject of *hane* is *A^{n}tcka-na.*

TRANSLATION

The Ancient of Chicken-hawks took for her husband the younger brother of the Ancient of Crows. In the course of time the husband died. Therefore the Ancient of Chicken-hawks was mourning for her husband [the younger brother of] the Ancient of Crows. For this reason when a crow finds a chicken-hawk it cries out and goes after it in order to catch it (?). The people say that this happens regularly when a crow finds a hawk: they are crying out as they move.

14. THE CROW AND THE WOOD-RAT

A^{n}ya′	xo′hi-ya′ndi	yi′ñḳi	kso′wo^n	na′ñḳi	ha^n,	so^{n}sa′	A^n′tckaho^{n}na
Person	old the (sub.)	son	she raised them	she sat	and	one	Ancient of Crows

ku′	ha^n	awo′-ya^n	Adu′ska-na	ku′.	Yi′ñḳado^n′tu.	Eḳeka^n′	wax	a′de
gave	and	other the	Ancient of Wood-rats	gave.	They married.	And so	hunting	they went

a^{n}yaṭo′-ya^n.	Ade′	o^{n}nidi′	so^{n}sa′	nasŭki′	o′	dixyi^n′	awo′-ya^n	ko′
man the.	They went	as	one	squirrel	killed		other the	(sub.)

a^{n}sŭna′-k	o′	dixyi^n′,	e′ṭiḳe	ki^n′hi^n	ha^n′	nasŭki′	A^n′tckaho^n′na
duck (ob.)	killed		thus	they arrived	when	squirrel	Ancient of Crows

ku′	ha^n,	awo′-ya^n	a′ndeha^n	ko′	a^{n}sŭna-k′	ku.	Ěḳa^n′	nasŭ′k	a′dusûdu′ye
gave	and	other the			duck (ob.)	gave.	And	squirrel	she was singeing

ha′nde	o^{n}di′,	psnŭnŭ′nta	awa′hiye.	Eḳeha^n′	Adu′skana′	a′pŭdŭxka′
off the hair	[see onde′, 15]	midnight	she got it cooked.	And then	Ancient of Wood-rats	industrious

wa′di	a^{n}sŭna′	du′sta^{n}sta^n′hi^n	de-hĕ′d-ha^n	uĕ′	awa′hiyĕ′.	A^{n}ya′	xo′hi-
very	duck	picked feathers often and fast	that finished when	stewed it	got it done.	Person	old

ya^n	aku′d-ha	de′-hĕd-ha^n′	ya^n′	hamax	ka^n	A^{n}tckaho^n′	naxa′xa	awa′hiyĕ,
the	feeding her	that finished when	sleeping	they lay	when	Crow	just then	she finished cooking,

psnŭnŭ′nt	ka^n	awa′hiyĕ	ha^n,	"Awa′hiñḳĕ	ni′.	Kĭne′	ha	duxtu-te′,"
midnight	at	finished cooking	and	"I have finished cooking	.	Arise	and	eat ye" (female to males)

kiyĕ′-ḍaha′	a^n′ya	xo′hi.	Eḳeka^n′	a^n′ya	xo′hi-ya^n,	"Ñḳadutĕ′da^n	ni′!
she said to them	person	old.	And then	person	old the,	"I have finished eating	.

Ñḳixoⁿ'pi	ni<,"	ĕ	haⁿ'	kiya'	yaⁿ'ni.	Eḳekaⁿ'	Aⁿtckana'di
I have had plenty	."	said	and	again	slept.	And then	Ancient of Crows

woxakĭ'	na'ñḳi	haⁿ',	wite'-yaⁿ	a'kĭtŭpe'	de'di.	A'kĭtŭpe' wa' ande'
ashamed	sat	and	next morning the	to carry	went.	She was carrying something all the time.

Aⁿtckana'di	na'wi	kaⁿ	eḳĕd-xyiⁿ'	Adu'skana	ko	pûsi'	-yaⁿ	kaⁿ'
Ancient of Crows	day	when	after that	Wood-rat	the (sub.)	night	the	when

a'kĭtŭpĕ' ne	kĭdĕ',	na'wan-dixyiⁿ'	yaⁿ'x̣	ne kde'-pûsi';	kiya'	tcûmana
was (stood)	carrying	all day	was sleeping	till night	again	long ago (?)

15	a'kĭtŭpe'	de'di	pûsī'd-xyiⁿ.	Ĕ'ṭiḳĕ'tu	oⁿde'	Aⁿ'tckanadi',	"Ku'hadi
	to carry	went	night when.	They did that	after(?) (see oⁿdi', line 6.)	Ancient of Crows, (sub.)	"Up-stairs

doⁿ'xtu-tĕ'.	Pûsi'	adadi'	yuḳĕ' ko	yihi'xtitu	ha'ni.	Ñḳint	ko'
look ye (female to males).	Night	gather at	they who	the most	might have (?)	I	(sub.)

na'wi	ñḳada'	ñḳande'	ko	yañktcĭ'dĭḳĕ	ni'ḳi	ni'.	E'tŭxkiḳĕ'.	Kuhadi'
day	I gather	I am		I am of little or no account.		.	It makes no difference.	Up-stairs

doⁿ'xtu-tĕ',"	ĕ'	kaⁿ	kohi'	aditu'	kaⁿ,	tcĭna'	psohĕ'	tcutcū'k	ma'x
look ye" (female to males)	said	when	up-stairs	they climbed	when	very few	corner	piled here (ob.) and there	lay

kaⁿ,	"U+!	ĕdidiⁿ' uti'	ĕ'ṭiḳĕ,"	ĕ	'haⁿ,	daⁿ'	du'ti	de'-hĕd-haⁿ'	eḳekaⁿ'
when	"O!	(See Note.)	"	said	and	took	ate	that finished when	and then

20	Adu'skana	hĕ',	"Na'wi	ada'di	yuḳĕ'ko	ayi'hitu	ha ni'.	Ñḳint	ko'
	Wood-rat	too,	"Day	gathers at	they who	they have much	may have (?)	I	(sub.)

pûsi'	haⁿ	ñḳada'	ko	yañktci'dĭḳe	ni'ḳi	ni'.	E'tŭxkiḳĕ.	Kuhadi'
night	when	I gather		I am of little or no account		.	It makes no difference.	Up-stairs

doⁿ'xtu-te',"	ĕ'	kaⁿ	Aduskana'.	Aditu'	kaⁿ,	Hidĕ'de nedi'!	u'ti-yaⁿ
look ye" (female to males)	said	when	Wood-rat.	They climbed up	when,	They were falling continually	mast the

a'yix̣ wa'di.	Eḳekaⁿ'	xo'hi-yaⁿ	ahiskĕ'	wa'	daⁿ	duti'	de-	hĕd-	haⁿ'
she had so much.	And then	old the	fond of it, begrudged it to any one else, was greedy	very	took	ate	that	finished	when

tcĭpu'xi	ado'pixti	ktciⁿ'hiⁿyĕ'.	Eḳoⁿ	haⁿ'	Aⁿ'tckahoⁿna'	ko	tciⁿto'hü
blanket	very new	she covered [wood-rat].	Did that	when	Ancient of Crows		blue cover

25	tcû'paⁿ	kaⁿ'	ktciⁿ'hiⁿyĕ	Aⁿ'tckahoⁿ'na.	Eḳehaⁿ'	iñkana'ñk-wadĕ'
	decayed	(ob.)	she covered [Ancient of Crows]	Ancient of Crows.	And then	sunrise toward

udu'nahi	de'di.	Eḳehaⁿ'	ayitū't	sŭpi'	a'xĕhe	yaoⁿ'	na'ñḳi.	Eḳehaⁿ'
turned	went.	And then	stump	black	sat on	sang	sat.	And then

aḳidi'	xaxa'hi	du'si	haⁿ	aⁿ'tcka	tŭkpĕ' oⁿdi',	"A+!-a+!"	e'	haⁿ'tca de'di.
insect	rough here and there	took	and	crow	she changed into it	"Caw! caw!"	said	awhile went.

E'ḳe oⁿ'nidi'	oⁿhoⁿ'	ĕ'ṭiḳihe'tu xa'.	Etu'	xa.	E'ḳĕd-xyiⁿ'	Adu'skana'
Therefore	crying	they say that always.	they say it	regularly.	After that	Wood-rat

ko	tcĭpu'xi	ktciⁿ'hiⁿt	kaⁿ'	adu'ska	tŭ'kpĕ	haⁿ	isa'-k	uwĕ'	oⁿnidi'
	blanket	she covered her	when	wood-rat	changed into it	and	thicket (ob.)	went into	because

30	e'ḳe oⁿ'nidi'	hiⁿ	oⁿ'xti	xya'.	Etu'	xa.
	therefore	hair	is very	always.	They say it	regularly.

NOTES

1. *ksowo*^{n} (*ksapi*); *a*^{n}*ya xohi*, "old person," in this myth and elsewhere, "an old woman."

2. *Yiñḳado*^{n}*tu.* One son of the old woman was given to the Ancient of Crows as her husband, and the other son to the Ancient of Wood-rats; *a*^{n}*yaṭo-ya*^{n}, "the two sons of the old woman."

3. *o*^{n}*nidi*, "as," "while"; *so*^{n}*sa* . . . . *awo-ya*^{n} one [man], the other [man].

6. *o*^{n}*di*, "as," "while"´(?): compare *o*^{n}*de* (15) and see p. 46, line 1; *psnŭnŭnta* (*psi*).

8. *akud-ha* (=*akudi-dạha?*), said to be the archaic form of *akudi; hamax ka*^{n} from<*mañḳi* (*ma*), and *ka*^{n}.

10. *Ñḳadutĕda*^{n} = *ñḳaduti*, *eda*^{n} (*ti*).

12. *akĭtŭpe*, not "to carry on the back" (*kĭ'di*) nor "to lay on the shoulder" (*anû dĕ*), but to carry, either on the shoulder or in a wagon, etc.

15. *pûsīd-xyi*^{n}, contracted from *pûsi dixyi*^{n}, during the night.

17. *niḳi ni*, pronounced *ni*+*ḳi ni*, the last vowel with considerable emphasis.

19. *ĕdidi*^{n} *uti ĕṭiḳĕ.* The exact meaning is uncertain. The phrase was first given as meaning, "Are these acorns or mast that you have here?" Subsequently *ĕṭiḳĕ* was rendered, "It is that way," which does not seem to make sense with the rest.

22. *Hidĕde nedi.* *Hidĕde* (*idĕ*), to fall of its own accord. The reduplication of *de* indicates repetition of the action; *nedi*, a classifier or auxiliary verb, to move or stand, denoting continuous action.

23. *ayix̣*<*ayihi* or *yihi; ahiskĕ*, to be unable to get one's fill; hence, to wish to keep all for himself, to be greedy.

24. *tci*^{n}*tohŭ;* used here for *tohi*, "blue;" *tci*^{n} may be compared with *ktci*^{n} in *ktci*^{n}*hi*^{n}*yĕ* "to cover."

25. *iñkanañk-wadĕ* (*ina*, "sun;" *akanaki* or *akañḳi*, and *wadĕ*).

26. *ayitūt* (*tudi*).

29. *ktci*^{n}*hi*^{n}*t* (*tci*^{n}).

TRANSLATION

There was an old woman who raised two sons. One son she married to the Ancient of Crows, the other to the Ancient of Wood-rats. When the two men went hunting, one killed a squirrel, and the other a duck. On reaching home, one man gave the squirrel to his wife, the Ancient of Crows; the other gave the duck to his wife. She who took the squirrel was singeing off the hair for a long time, and she did not get it cooked until midnight. But the other woman, the Ancient of Wood-rats, was very industrious; she picked off the duck feathers very quickly, and then she stewed the duck, which was soon done. The old woman [mother of the two men] gave the food to her [the Ancient of Wood-rats], and when the meal was over they went to bed and were sleeping when the Ancient of Crows finished cooking. This was at midnight. She said: “I have finished cooking. Arise [ye] and eat.” Then replied the old woman: “I have finished eating. I have had plenty;” and she went to sleep again.

Then the Ancient of Crows sat there ashamed. The next morning she went to bring something on her back. She was doing this all day. Subsequently the Ancient of Wood-rats was carrying something on her back all through the night, and during the day she was sleeping; but when night came she resumed her occupation.

After they had been acting thus for some time, the Ancient of Crows said: “Look upstairs. They who gather at night ought to have collected the most. As I gather in the day, I am of little or no account. But it makes no difference to me! Look upstairs.” Then the others climbed up, and found a few things piled here and there in the corners. The old woman exclaimed, “O! all that you have collected is a parcel of acorns!” (?) Then she took them by the handful and ate them. Subsequently the Wood-rat, too, said: “Those who gather during the day ought to have collected much. As I gather things at night, I am of little or no account. But it makes no difference to me! Look upstairs.” When they climbed and looked the objects were falling constantly, as the Wood-rat had gathered a great quantity of mast. The old woman was very greedy; she took the mast by the handful and ate it. Then to show her appreciation of the Ancient of Wood-rats she gave her a new blanket. But when she did that, she put on the Ancient of Crows a decayed blue cover [of some sort]. Then the Ancient of Crows turned and went toward sunrise. She came to a black stump on which she sat and sang. By and by she seized an insect which had a rough body, and immediately she changed into a crow flying off as she cried “A! a!” And the people always say that for that reason crows are cawing.

Subsequent to the departure of the Ancient of Crows, the Ancient of Wood-rats changed into an ordinary wood-rat, after putting on the new blanket, and went into a thicket. And because of the blanket, the wood-rat always has plenty of hair.

15. Ama Kĭdunahi, or The World Turned Over

Ama′	kĭdu′nahix	ka^n′	a^n′ya	de′	tca	o^n′ni	etu′	xa.	Eḳeka^n′
Earth	rolled [or turned over and over?]	when	people	this	they died (in the past)		they say	regularly.	And then

a^n′xti	so^n′sa	a^{n}tatka′	no^{n}pa′yĕ	da^n	aya^n′-k	aṭo′wĕ	nañḳ	o^n′ni.
woman	one	child	she took two	finished (?)	tree (ob.)	she lodged in it	sat	in the past.

Na′x	kĭde′	ani-ya^n′	xĕ′pi	ka^n	tcĭ′dĭḳĕ	de′	tĭ′dupi′	hi	ni′ḳi	nax
Sat	till	water the	went down	when	how	to go	to alight		none	sat

ka^n′	Ĕ′xka-na′skĕ-na′	ka^n	“Tĭdu′wi-yañḳa-ṭe′,”	kiyĕ′	ka^n,	“e′ḳe
when	Ancient of Red-headed Buzzards	when	“Help me to get down” (female to male),	she said to him	when	“so

ḳo′	a^{n}tatka′	so^n′sa	iku′ hi ni′,”	kiyĕ′di.	Kiyĕ′	ka^n	tĭdu′wiyĕ
if	child	one	I will give to you” (female speaking)	she said to him.	She said to him	when	he helped her to get down

xe'ni	kaⁿ	aⁿtatka'-yaⁿ	ku'ni	oⁿ'ni	etu'	xa.	Kŭdĕska'	natci'yaⁿ
though	when	child the	she did not give to him	in the past	they say	regularly.	Bird	cloud the

du'stûki	na'ñḳ	oⁿni',	si'ndi-pa'	kĭduspĕ'	na'ñḳ	oⁿ'nidi'	si'ndi-
grasped with their claws	sat	in the past	tail alone	sank in the water	sat	in the past, because	tail

pa'di	soⁿsoⁿ'ti	yuḳĕ'	xya	etu'	xa.	Oma'yi-na'	ĕ'ṭiḳĕ	nañḳ
only why	all sharp at the ends	they are	always	they say	regularly.	Ancient of Yellow-hammers	was there	sat

oⁿ'ni,	e'ḳe	oⁿ'ni	si'ndi-pa	soⁿsoⁿ'ti.	Pûka'yi	hĕ'	ĕ'ṭiḳĕ	na'tcĭ-k
in the past	so	in the past	tail only	all sharp at the ends.	Large red-headed woodpecker	too	was there	cloud (ob.)

10

du'stûki	na'ñḳ	oⁿ'ni : e	hĕ'	si'ndi-p	soⁿsoⁿ'ti.	Te'-iñkayi'	ehe'ṭiḳe
grasped in his claws	sat	in the past he	too	tail alone	all sharp at the ends.	Ivory-billed woodpecker	was there too

na'ñḳ	oⁿ'nidi'	sindi'-p	soⁿsoⁿ'ti	etu'	xa.
sat	in the past, because	tail alone	all sharp at the ends	they say	regularly.

NOTES

1. *Kĭdunahix*, probably contracted (judging from the *x*) before *kaⁿ*, from *kĭdunahihi*, "to turn over more than once." When the world turned over, it made water so deep that it reached to the sky and drowned all the people but the woman and her two children [probably a boy and a girl]; *soⁿsa*, pronounced *soⁿ+sa*.

3–4. *Nax kaⁿ*, a contraction of *nañki* before a *k*.

4. *Ĕxka-naskĕ-na kaⁿ*, perhaps we should insert *eyaⁿ'hi*, "he arrived there," between the noun and *kaⁿ*, in order to complete the sense.

5. *iku hi ni*, given as archaic for *nyiku dande;* but *iku* now means, "you give (or gave) it to him," and at present they would say, *iñku dande* or *nyiku dande*, "I will give it to you;" *hi ni* is a feminine future ending, "*must*," of which *hi na* is the masculine.

6. *Kŭdĕska.* "The birds were clinging to the edges of the cloud, their tails hanging down into the water."

8. *soⁿsoⁿti*, "all [the tail-feathers] were sharp at the ends." Had it referred to one alone, *psoⁿti* would have been used.

8. *Omayi-na.* The *omayi* is so called from its note, "*Hu' hu'*," made when it gets an insect from a tree, etc.

9. *Pûkayi*, a large red-headed woodpecker, with a long bill, stays in the swamps, and cries, "*Kĭ'-tĭ-tĭ'-tĭ-tĭ'-tĭ-tĭ'-tĭ.*" The white people call it the "Kate bird."

10. *Te-iñkayi*, a white-billed [woodpecker?] that stays in swamps and cries, "*Te'-iñk! Te'-iñk! Te'-iñk!*"

TRANSLATION

They say that when the world turned over, the people died. A woman took two children and lodged in a tree. She sat there waiting for the water to subside, for she could find no way of reaching the ground. On seeing the Ancient of Red-headed Buzzards, she cried to him, "Help me to get down, and I will give you one of the children." He assisted her, but she did not give him the child. There were birds clinging by their claws to the cloud, their tails alone being under the water, and that is why their tails are always sharp at the ends. One of these birds was the Ancient of Yellowhammers. Therefore its tail-feathers are sharp at the ends. The large Red-headed Woodpecker was there too, as well as the Ivory-billed Woodpecker, therefore their tails have their present shape.

16. The Rabbit and the Old Woman

Aⁿ′ya xohi-di′ aⁿya′ tcaxti′ kaⁿ tci′dĭḳoⁿ de′ tetu′ hi ni′ḳi. Ĕkaⁿ′
Old woman (sub.) people she killed very many when how to do it that they kill her can (?) not. Then

Tcĕ′tkanadi′ aⁿya′ xo′hi tŭkpĕ′ heyaⁿ′hi. Aⁿ′ya xo′hi-yaⁿ te′yĕ,
Ancient of Rabbits, (sub.) old woman he changed into one he reached there. Old woman the he killed

pa′-k uksa′ki haⁿ′ ko′ psûkĭ′-k xĕhe′yĕ haⁿ′ isa′-yañk ustŭ′ki
head (ob.) he cut off and gourd cut in two when he set it in and thicket the (ob.) he stood it up (?)

ha′nde haⁿ′ ṭe′x maⁿx kaⁿ′ ane′ yuḳe′ haⁿ pa ni′ḳĭ ma′x kaⁿ
he was (or, continued) and dead she lay when found (her) they were and head wanting she lay when

a′ne. Tcĕtkana′di i′ndi ni′ḳi kiya′xtu hi′ yi′hi wahĕ′ na′ñḳi.
found (her). Ancient of Rabbits, the (sub.) he not they think about him that he thought he cried out he sat.

Aⁿya′ xohi′ ḳye′hoⁿtuni′-di ĕ′ṭiḳe ha′nde haⁿ′, "Ĕ′de ande′dĕ doⁿ
Old woman they did not know as (did) so (?) she was (?) and, "This one

oⁿ′ na′ni xyo′," ĕ haⁿ′, "Te′yĕ xyĕ na′," ĕ haⁿ′, ti′-k ha′psûktu′
done it must have" said and "Let us kill her" said and house (ob.) they surrounded

kaⁿ ti′ una′ktcĭktcĭ-de′ u′tûpĭ ḳane′ yaⁿ kaⁿ′ kûdûksa′ aka′nañḳĭ
when house he dodged about hole dug stood (?) the (?) when crack he came forth from

haⁿ′ de′yiñḳi-ḍaha′ de′ ande. Awode′-yaⁿ natckĕ′ noⁿ dĕ′de haⁿ′
and he got away from them he was departing. Skirt the kicked off threw away and

ko′ psûki-yaⁿ′ du′si haⁿ mahĕ′ dĕ′di, aⁿyaṭo′ tŭ′kpĕ haⁿ′ mahĕ′
gourd cut in two the he took and crying out went man changed into and crying out

dĕ′di. E′yaⁿ kĭ′di haⁿ′ ko′-k psûḳi-ya′ñk aⁿ′yaxi′-yaⁿ ku′.
went. There got home and gourd (ob.) cut in two the (ob.) chief the gave to him.

Aⁿya′xi-yaⁿ′ ku′ kaⁿ aⁿ′xti pĭ′ dĭḳo′hixti nax kaⁿ′ aⁿyaxi′-yandi
Chief the gave to him when woman good sure enough sitting when chief the (sub.)

aⁿxti′-yaⁿka′ Tcĕtkana′k ku′ kaⁿ yiñḳoⁿ′ na′ñḳ oⁿni′. E′ḳe oⁿ′nidi′
woman the (ob.) Ancient of Rabbits (ob.) gave to him when he sat married. Therefore

aⁿya′di kiḳĕ′ doⁿ′-ḍaha′ dixyiⁿ′ mahĕ′ ha′nde oⁿ′ yandi′ aⁿya′di
man though he sees them when crying out continues man

kiḳĕ′ doⁿ′-ḍaha′ dixyiⁿ′ wahĕ′ de xa′. Eḳehaⁿ′ tûpto′we de xa′.
though he sees them when crying out he goes regularly. And then making pattering sounds with the feet he goes regularly.

Etu′ xa.
They say regularly.

NOTES

1. *tcĭdị̆ko*^{n}, etc. The people did not know how to kill the Old Woman.

2. The Ancient of Rabbits took the form of an old woman.

3. *isa-yañk ustŭki hande*, "he was standing it up in the thicket" (sic). How a gourd could be stood up is a puzzle. Better say, He was placing it upon a thicket; *ma*^{n}*x*=*max*<*maṇ̃ki* (*ma*) before a *k*. *Ane*=*hane*.

5. *kiyaxtu* (*yihi*).

6. *ĕṭi̦ke hande*, as the friends of the bad old woman did not know the disguised Ancient of Rabbits, they thought that she (he) was the cause of the death of the bad old woman; *do*^{n} *o*^{n}, the meaning of *do*^{n} here is uncertain, a case of hapax legomenon (?).

7. *Teyĕ xyĕ na*, "let us kill her;" analogous to *kûtĭki xyĕ na*, "let us tell it;" *aku xyĕ na*, "let us feed him;" *atamĭni xyĕ na*, "let us work," etc.; *hapsûktu* (*psŭk*).

9. *no*^{n} *dĕde*, probably intended for *no*^{n} *dĕ'di*.

11. *ko-k*, in full, *ko-ka*^{n}, "gourd, object of an action;" *psûḳiyañk*, contracted from *psûḳi ya*^{n}*-ka*^{n}.

13. *yiñḳo*^{n} *nañḳ o*^{n}*ni*, "he sat married;" (1, married; 2, sit; 3, past sign). The act of sitting beside the woman in the presence of the chief and others constituted the public marriage ceremony.

13–15. Therefore as the Ancient of Rabbits was crying out when he saw the people, so does an ordinary rabbit go off crying out and making pattering sounds with his feet when he sees human beings. This appears to be the sense.

TRANSLATION

There was an Old Woman who killed many human beings. But how to kill her, the people did not know. At length the Ancient of Rabbits took the form of an old woman, going to the house of the bad Old Woman, whom he killed. He cut off her head and placed it in a gourd which he had cut in two. Then he placed the gourd containing the head on a thicket, allowing the dead body to lie undisturbed. When the people of the bad Old Woman arrived, they found her headless body lying there. The Ancient of Rabbits sat there, crying out because he thought that by thus crying he would disarm suspicion that he was the slayer of the Old Woman. But as the disguised Ancient of Rabbits was a stranger to the friends of the bad Old Woman, they began to suspect him. They said, one to another, "This one must have done it. Let us kill her!" They surrounded the house [to prevent the escape of the Ancient of Rabbits]. But the

Ancient of Rabbits dodged about, and after digging a hole he escaped through a crack, getting beyond his pursuers. As he went, he kicked off the skirt and threw it away. He seized the gourd containing the head of the Old Woman, and went along crying out, though he had assumed the form of a man.

On reaching home, he gave the gourd and the head to the chief, and the latter gave him a very pretty woman as his wife. The Ancient of Rabbits sat beside her.

It was because of what the Ancient of Rabbits did, as told in this story, that ordinary rabbits now cry out and run off, making pattering sounds with their feet, when they see human beings.

17. THE ANCIENT OF TINY FROGS (PESKANA) AND HIS GRANDMOTHER

Pĕskana′	kụ^{n}kụ^n′ya^n-di	axi′kiyĕ,	iñkane′yĕ	ha′nde	o^{n}di′.
Ancient of Tiny Frogs	grandmother (sub.)	shut him up to make him mysterious	caused him to vomit	[she] was	in the past(?).

I^{n}tohe′da^{n}yĕ	ha^n′	a′ḳuwĕ	ha^n	i′ñkana′ñḳi	uwa′dĕ	udunahi′	yao^n′	nĭx̣
She finished [making him brave ?]	when	took him along	and	sunrise	toward	she turned	sang	walked

ne′.	Eḳeka^n′	Ta^{n}to^{n}na′	kĭ′di	ka^n′,	"Itŭ′ksĭk	dĕ′	dusi′	do^{n}ho^n-tĕ′,"
moved.	And then	Ancient of Panthers	came there	when	"Your sister's son	this	grasp him	look at him" (female to male)

kiyĕ′	ka^n	i^{n}do	wa′di,	aya^n′	adĭx̣	de′	kuhi′x̣tiya^n′	i^n′hi^n	dusạ′	uxtaho′
said to [him]	when	brave	very	tree	he climbed	went	very high	he reached there	tore it	he fell

ha^n	e′ya^{n}hi′.	Pĕskana′	kĭ′dus	ka^n′	du′si	ha^n′	aya^n′	i^{n}dŭko′	ka^n
and	arrived there.	Ancient of Tiny Frogs	took hold of him	when	grasped	and	tree	he whipped him against	when

yatka′	xoxo′ki	po′tcka	de	o^n′ni.	Eḳeka^n′	kiya′	de′di.	Eḳeka^n′
jaw	broken here and there	short (=round)	went	in the past.	And then	again	went.	And then

kiya′	yao^n′	nĭx̣	nĕ′	ka^n	O^{n}ṭi′	kiya′	kĭ′di	ka^n′,	"Itŭ′ksiḳi′	idu′si
again	singing	was walking		when	Bear	again	came there	when	"Your sister's son	you seize him

do^n′hi	ha^n′	da-tĕ′,"	ki′yĕ	ka^n′	aya^n′	adĕ′di	du′kûka′pi	tcudĕ′	a′nde
look at him	and	go" (female to male)	said to [him]	when	tree	limbs	pulled off	threw them down	he was

ha^n′	u	du′si	Pĕskana′.	Eḳeka^n′	du′si	ayi^{n}dŭko′	ka^n	si′ndi	tu′di
and	coming	grasped him	Ancient of Tiny Frogs.	And then	grasped him	whipped him against the tree	when	tail	[at the] root

psŭ′ki	de	o^n′ni.	Eḳeka^n′	i^{n}tcpĕ′	yuḳe′	naha′	a′de.	Ketca′na	yao^n′
broke it off	he went	in the past.	And then	laughing at him	they were	after	they went.	Again	singing

nĭx̣	nĕ′	ka^n	Yanasa′	kiya′	kĭ′di.	Eḳeka^n′	ehe′dŭxkiyĕ′,	"Itû′ksi
was walking		when	Buffalo	again	came there.	And then	she said the same thing to him	"Your sister's son

dĕ′	idu′si	do^n′hi	ha^n′	da-tĕ′,"	kiyĕ	ka^n′	extihi^n′	sa^n′ha^n	wa′	aya^n′
this	you grasp him	look at him	and	go thou" (female to male)	said to (him)	when	that very one	strong	very	tree

i^n′tûtcu′	tca′yĕ	a′nde	naha′	u	du′si	Pĕskana′ka.	Eḳeka^n′	du′si	ha^n′
he pulled up by the roots	used it up (?)	was	after	coming	seized him	Ancient of Tiny Frogs (ob.).	And then	seized him	and

aya^n′	i^{n}dŭko′	ka^n	ti^{n}skạ′	kso	ha^n′	to^{n}xka′	dĕ′	ka^n	i^{n}tcpĕ′	yuḳe′	naha′
tree	whipped him against it	when	back of the neck	broken	and	humpbacked	went	when	laughed at him	they were	after

kiya′	a′de.	Eḳeka^n′	kiya′	yao^n′	nĭx̣	nĕ′	ka^n,	Ita′	kiya′	kĭdi′	ka^n
again	they went.	And then	again	singing	was walking		when	Deer	again	came there	when

ehĕ′,	"Itûksi′	dĕ′	idu′si	doⁿ-tĕ′,"	ki′yĕ	kaⁿ′	pĭtcĕ′	tĭdupi′	ha′nde
to him too (?)	"Your sister's son	this	you grasp him	look at him" (female to male)	said to (him)	when	leaping up	alighting	he was

naha′	u	du′si.	Eḳekaⁿ′	ayaⁿ′	iⁿdŭko′	kaⁿ	pûtcoⁿ′	xoxo′ki	haⁿ
after	coming	seized him.	And then	tree	whipped him against	when	nose	broken here and there	and

e′ḳeoⁿ′ni	pûtcoⁿ′	yiñḳ	sti′.	Eḳekaⁿ′	Pĕskana′,	"Ha′awitka′	dĕ
therefore	nose	small	very.	And then	Ancient of Tiny Frogs	"Under the leaves	here

na′ñḳi	da′nde	na′,	Enaⁿ′x	kiḳĕ′	ita′	kĭnoxwoⁿ′	yaⁿ	iⁿhiⁿ′	yaⁿ′xa
I sit (see Note.)	will	.	(see Note.)		deer	chase him		arrive	nearly

20 i′ñkûdûtaⁿ′	da′nde	na′,"	kiyĕ′	haⁿ,	eḳehaⁿ′,	"Pĕs!	pĕs!	ñḳedi′
I urge you on	will	."	said to [him]	and	and then	"(cry of the Tiny Frog)		I say it

ko,	tciwa′ya-ta′,"	kiyĕ′	haⁿ	eyaⁿhiⁿ′	diḳo′he	ko,	"Pĕs!	pĕs!	pĕ′s!
when	do your best" (male to male)	said to [him]	and	arrived there	just	when	"(cry of the Tiny Frog)		

ñḳa′	dande′	na.	E′ḳe	ko′,	tci′nahiⁿ-ta′,	tci′waxtiya-ta′,"	kiyĕ′	oⁿ′ni.
I say it	will	.	So (?)	when	go fast (male to male)	do your best" (male to male)	said to [him]	in the past.

Etu′	xa.	E′ḳeoⁿ′nidi′	Pĕskana′	ohoⁿ′	hande′	dixyiⁿ′	ita′	kĭnoxwoⁿ′
They say it	regularly.	Therefore	Ancient of Tiny Frogs	crying out	he was	when	deer	runs after him

yaⁿ′xa	etu′	xa	aⁿya′adi.
almost	they say	regularly	people (sub.).

NOTES

1. *Pĕskana.* The *pĕska* is said to be a tiny black frog, not more than an inch long, with a sharp nose, living in muddy streams in Louisiana; its note is, "*Pĕs-pĕs-pĕs!*" It is called also "*apĕska.*" It differs from the bullfrog, common frog, and tree frog.

1. *axikiyĕ* (*xi*, "mysterious," "superhuman," and the causative ending *kiyĕ*), given as meaning "to shut one up in a house, give him an emetic and diet him." Had the mother acted instead of the grandmother, *axiye* would have been used; *oⁿdi* here seems equivalent to *oⁿni*, a sign of past action (*-di* being occasionally used instead of *-ni*), rather than "as" (see No. 14, line 6; *oⁿde*, No. 14, line 15); *Iⁿtohedaⁿyĕ*, given as meaning, "to finish," but as *edaⁿ* and *hedaⁿ* mean finished, and *-yĕ* is a causative ending, may not *iⁿto* be "brave" (compare *indo*, *iⁿdoxti*, *iⁿtoxti*, "to be brave")?

2. *iñkanañḳi*, i. e., *ina akanañḳi*, "sun comes forth;" *uwadĕ* = *wade* (*wa*).

2, 3, *nĭx̣ ne*, to be compared with *adĭx̣ de*, line 4, *nĭx̣* being from *ni*, and *adĭx̣* from *adi*. Most words ending in *i* add an *x̣* before a dental (*d*, *n*).

3. *Taⁿtoⁿna*, archaic for *taⁿta;* probably *Taⁿt-hoⁿ-na* (compare *Aⁿtcka-hoⁿ-na*, No. 13, line 1).

3, 7, 11, 15. *kĭdi*, used instead of *eyaⁿhi* or *iⁿhiⁿ* (?).

3. *Itŭksĭk* = *itŭksiḳi* in line 7, etc.; *dusi* used instead of *idusi* as in line 7; *oⁿ*, in *doⁿhoⁿ-tĕ*, an imperative, can not have a past reference; it must be the other *oⁿni* expressing continuous action or action at the moment of speaking.

4. *kuhix̣tiya*^{n}*:* compare *kohi, ḳụhi; dusa dusadi; uxtaho;* see *taho ṭoho; si.*

5. *i*^{n}*dŭko*(*i*^{n}, instrumental or locative, "place where;" *duko dukodi*); *potcka* usually means "globular," but here it is said to mean "short."

8. *adĕdi, adĕti=aya*^{n} *adĕti; tcudĕ=tcu dĕdi; u=hu-di.*

9. *ayi*^{n}*dŭko*, contracted from *aya*^{n}, *i*^{n}-, instrumental or locative sign, "place where," and *dŭkodi.*

11. *kiya.* The use of *kiya* here and elsewhere in this text before *kĭdi* is peculiar, as each animal did not come "again."

13. *i*^{n}*tûtcu tcayĕ* may be *i*^{n}*dutitcu tcaye dutitcu.*

14. *kso:* see *ksa.*

16. *ehĕ* refers to the one addressed, the Deer.

18. *Haawitka*, contracted from *haawi*, "leaves," and *itka*, "under, within;" *nañḳi* intended perhaps for *u*^{n}*nañḳi*, "I sit;" *ena*^{n}*x kiḳĕ*, contracted from *e nañḳi kiḳĕ*, according to a law of euphony, and translated (1) "I am going to stay so—it makes no difference;" and (2) "Let it stay so—it makes no difference;" *kĭnoxwo*^{n} (=*kĭnoxwe o*^{n}) *noxe* or *noxwe; ya*^{n} shows that a remote place is referred to, "the place where they chase the deer."

20. *iñkûdûta*^{n} (*duta*^{n}).

21. *tciwaya-ta*, from *tciwaye.*

20–22. "*Pĕs! pĕs!—tciwaya-ta*," and "*Pĕs! pĕs! pĕs!—tciwaxtiya-ta*," seem to be equivalents, but it is probable that the second phrase was an actual warning given to the Deer after the instruction given in lines 20–21.

22. *tcĭnahi*^{n}*-ta, tcĭnahixti de—tciwaxtiya-ta, tciwaxtiye, tciwaye.*

23. *Pĕskana:* this should be *pĕska*, an ordinary tiny frog (?).

24. *a*^{n}*yaadi=a*^{n}*yadi; waadi=wadi; haawi=hapi* and *awiya*^{n}.

TRANSLATION

The Ancient of Tiny Frogs was shut up by his grandmother in order to give him superhuman power; and for that purpose she was making him vomit. When she finished, she took him along, going eastward and singing as she proceeded. At length the Ancient of Panthers met them. To him the old woman said, "This is your sister's son. Look at him and wrestle with him!" The Ancient of Panthers was very brave. He climbed very high up a tree, which he tore to pieces, falling to the ground with it. Then he seized the Ancient of Tiny Frogs, but the latter caught hold of the Ancient of Panthers by the hind legs and whipped him against a tree, breaking his jaw in several places, so the Ancient of Panthers slunk off with a short jaw.

The old woman and her grandson resumed their journey. By and by they encountered the Bear, to whom the old woman said, "Look at your sister's son and go and wrestle with him." The Bear was pulling off the limbs from a tree [to show his strength]. Presently he rushed on the Ancient of Tiny Frogs and seized him. But again was the Ancient of Tiny Frogs the stronger; he took the Bear by the hind legs, whipped him against a tree, breaking off his tail near the roots, and in this state did the Bear depart. After laughing at the Bear, the two resumed their travels.

Again was the old woman singing as she walked, and on meeting a Buffalo she said to him, just as she had said to the others, "Look at your sister's son, and go to wrestle with him." That very one, the Buffalo, was very strong; with his horns he uprooted a tree and spent a little while in destroying it. Then he rushed at the Ancient of Tiny Frogs. But the latter was too powerful for the Buffalo, whom he seized by the hind legs and beat against a tree, till the back of his neck was broken and he became humpbacked. As he departed the old woman and her grandson were laughing at him, but very soon they went along.

Again did the old woman sing as she walked, and it was not long before they met a Deer. To him, too, she said, "Look at your sister's son and wrestle with him." After leaping up and alighting on the ground, the Deer attacked the Ancient of Tiny Frogs; but the latter seized him by the hind legs and beat him against a tree, breaking his nose in several places and leaving him a very small nose.

Then said the Ancient of Tiny Frogs to the Deer: "I shall remain here under the leaves. It makes no difference. When [the hunter] has nearly reached the place where they chase the deer, I will urge you on [to escape], by saying, 'Pĕs! pĕs!' When I say that, do your best [to get away]!" The Ancient of Tiny Frogs had scarcely finished giving this information to the Deer, when he cried out, "Pĕs! pĕs! pĕs! I will say it, as it is so. Go quickly! Do your best!" For just then the hunter had come sure enough.

Therefore when a tiny frog cries out now the people say that some one has almost run after a deer [or, is on the point of running after a deer].

18. THE WATER PEOPLE

A^{n}ya′	xoxo′hitu	a^{n}tatka′	nax	ka′	kino^{n}′tu	ha^{n}′	si^{n}ṭo′	ya′ndi	ade′
People	they are old	child	sitting	(ob.)	they had the care of [another's children]	and	boy	the (sub.)	speech

kuna′xĕni′xti	ka^{n}	ade′	ki′yetu′	dixyi^{n}′	ĕṭiḳe′	kwia′hanixti	ande′
did not listen to at all	when	speech [=they spoke to him]	they said to him	when [-ever]	so	he would not think of such things	was

xya	ha^n'	ka'wa	kiḳĕ'	ki'yetu'	dixyi^n'	ĕ'ṭiḳe	na'ni	wo'	yuhi'
always	and	what	no matter	they said to him	when [-ever]	it will not be so			he thought

xa.	Eḳe'	niḳa^n',	"Na'wi	ne'ya^n	ani'	nita^n'	hu	ha^n'	kĭduspe'yĕ
usually.	So	since,	"Some of these days		water	great	be coming	and	to cause to sink in it

ido^n'ho^{n}dak-tĕ',"	ki'yetu'	dixyi^n',	"Ĕ'ṭiḳe	na'ni	wo',"	e'di.	Eḳeka^n'
you might see it" (female to male)	they said to him	when [-ever]	"It will	not be	so"	he said it.	And then

"Na'wi	ne'ya^n	ido^n'hi	da'nde,"	kiye'di.	Ki'yĕ	ka^n',	"Ĕ'ṭiḳe	na'ni
"Some of	these days	you see it	shall"	she said to him.	She said to him	when,	"It will not be	

wo',"	yi'hi	ha^n	a'tctu	ka^n'	ayo'hi	ye'hiya^n	tañḳiya^n'	a'ḳuwĕ	da'	o^n,	"Ani'
so,"	he thought	and	they sent him for something	when	lake	close to	his sister	he took along as he went			"Water

de'ṭiḳe	kĭ'dûspĕyû'nḳe-dạhạ',"	yi'hi.	Ani'-k	do^n'hi	ne'di.	Eḳeka^n'	ani'-
this is the way	it sinks us"	he thought.	Water (ob.)	looking at	[he] stood.	And then	water

ya^n	hu	o^n'ni.	Eḳeka^n'	tcĭ'dĭḳe	de'	mant	ada'	hi	ni'ḳixti	ne'di.	Eḳeka^n'
the	was coming.		And then	how	this	out of the way	they go	to reach [=get]	with none at all	[they] stood.	And then

de'	kĭdûspe'-dạhạ'.	Kuki^n'hi^{n}nixti	ka^n'	xoxo'hi	ya'ndi	i'ndaha'de
now (sic)	it sank them.	Did not get home at all (sing.)	when	old people	the (sub.)	to hunt, they went

tcu'wa-k	a'de	ne'di	ko'	utoho'ye	yuḳe'di.	Ayo'hi	ye'hiya^n	i^n'x	ka^n
somewhere	they went	moving	when	following the trail	they were.	Lake	close to	stood	when

ani'	hu'	o^{n}de'	taho'	kĭ'pana'x	kanĕ'	ka^n	do^n'hi	yuḳe'	naha'	ka'de.
water	had been coming		it lay	it turned back	it stood or moved	when	looking at it	they were	afterward	they went back.

E'ya^n	ki^n'hi^n	ha^n'	"Ani'-k	wahetu'	yeḳe',"	e'	yuḳe'	naha'	ayo'hĭ-k
There	reached home	when	"Water (ob.)	they went into	must have"	saying it	they were	afterward	lake (ob.)

sahi'xti	wa'ṭatu	kiḳĕ'	kudo^n'	xto^{n}ni'xti	ha^n'	a^n'ya	xo'hi	ka^n'	aḳuwĕ'	ha^n
very long time	they watched it	though	they could not see [them] at all		and	old woman		(ob.)	carrying her along	and

ayo'hi	ye'hiya^n	a'hi^{n}tu	ha^n'	ya'o^n	hi'	kiyĕ'tu	ka^n'	ya'o^n	nax	ka^n'	a'ni
lake	close to	they took her there	and	sing	to	they said to her	when	sing	she sat	when	water

na'ta	a'kuwĕ	axaxa'	hama'ñḳi	ha^n'	i'ñkihi	do^{n}hi'	amax	ka^n'.	"Yao^n'
middle	they coming forth	they were standing		and	laughing	they were looking		when.	"Sing

sa^{n}ha^n'hadi',"	ki'yĕ	ka^n'	yao^n'	sa^{n}ha^n'xtihĕ'	na'ñḳi	xĕ'ni	ka^n	ka'-
make it loud" (male to female)	he said to her	when	sing	making it very loud	she sat	but	when	they

kuwetu'ni	o^{n}ni'.	Etu'	xa.	E'ḳeo^n'nidi'	a^{n}ya'	a'nitka'k	yuḳĕ'
did not come out [on the land].		They say	regularly [usually].	Therefore	people	in the water	they are

xa.	Etu'	xa.
usually.	They say	usually.

NOTES

1. *a^{n}tatka*, "a boy and his sister;" *nax ḳa*, wrongly rendered "orphan" by an informant, but "orphan" is implied in the following verb, *kino^{n}tu* (*no^n*); in this case, *kino^{n}tu-dạha*, "they had the care of them," might have been used.

4. *Eḳe niḳa^n*, "as it was so," or, "since he acted so."

5. *ido^{n}ho^{n}dak-tĕ*, imperative in form, but used in a prediction =*ido^{n}hi dande* (line 6), "you shall see it."

8–9. *Ani-ya^n hu o^{n}ni*, "the water was rising and approaching the bank."

10. *Kuki^{n}hi^{n}nixti* really applied to one person, the regular plural being *kuki^{n}xtunixti; indahade*, contracted from *indahi* and *ade.*

12. *Ani hu o^{n}de taho kĭpanax kanĕ;* here are three stages: 1, the rising (*hu o^{n}de*)*;* 2, the turning point (*taho*)*;* 3, the receding of the water.

13. *wahetu* refers to the two children.

14. *kudo^n xto^{n}nixti*, used instead of *kudo^{n}xtu-dạha-nixti*, "they did not see them."

17. *sa^{n}ha^{n}hadi* is here the imperative (a male speaking to a female) of the indicative, which has the same form (*sa^{n}ha^{n}hadi, sa^{n}ha^{n}hayedi*, etc.).

18. *anitkak*, contracted from *ani*, "water," *itka*, "within," and *ka^n*, the objective sign.

Another ending of this account is:

Eķeo^n′xadi′	a^{n}ya′adi	anī′-k	yuķĕ′di	etu′	xa.
That is usually the reason why	people (sub.)	water in	they are	they say	usually.

TRANSLATION

An old couple had the care of two orphan children. One of these children was a boy who was disobedient, paying no attention when the old people spoke to him. Whenever they said anything to him, no matter what it was, he always thought, "It will not be so." Since he acted so, the woman often said to him, "Some of these days there will come deep water which you shall find will take you beneath it;" but whenever she said this, he replied, "It will not be so." As he always made this response, the old people sent him on an errand, allowing him to take his sister. They went close to a lake, and as the boy stood looking at the water, he thought, "This must be the water that is to sink us." And then the water rose higher. The boy and his sister stood there, being unable to find any way of escape, and finally they were submerged.

As the children did not return home, the old people started out to seek them; they were going somewhere following the trail. At length they stood close to the lake, where they were standing looking at the water which after rising had receded again, and by and by they departed. On reaching home, they were saying, "They must have gone into the water." And as from that day they watched the lake for a very long time, they did not see the children at all. So at length they took an old woman close to the lake, and commanded her to sing [magic songs?]. As the old woman was singing, the children appeared above the surface in the middle of the lake; they were standing there laughing and were looking about.

Then the old man said to the old woman, "Sing loud!" But although she sang very loud, the children did not come out of the water [to the land]. Therefore the people usually say that there are people under the water.

19. THE BUFFALO: A FRAGMENT OF A MYTH

Ku'ti ma'ñkdĕ	Yĭnisa'	ayiñk-ta'	ti	tcu'	ha^n	a^{n}ya'-sahi'
The One Above	Buffalo	his animal	house	put them in it	and	Indian

i^{n}da'hiyĕ-dạha'	ma'x	kĭde'	e'ya^n	i^n'hi^n,	i^{n}ṭoho'	ma'ñḳi	ha^n
he sent for them	he sat	till	there	they arrived	sunset	he reclined	and

i^{n}da'hiyĕ-dạha'	ma'x	kĭde'	ko	a'de	o^{n}di'	eyi^n'hi^n.	Eḳeka^n'	ti'
he sent for them	he sat	till	now (?)	they went	in the past	they arrived there.	And then	house

dĕ	ne'	ka^n	dupa'xi	kĭdo^n'hiye'-dạha'.	Eḳeka^n'	Yĭ'nisadi'	ti'
there	stood	(ob.)	he opened [the door]	showed it to them.	And then	Buffalo (sub.)	house

dĕ'x̣-towe	na'x	ka^n	do^{n}hi' yuḳe'	de'-	hĕd-	ha^n'	kiya'	kûdûske'yĕ.
full of them, *or* filled it	sat	when	they were looking at	that	finished	and	again	shut the door.

Tīk	kiyo'wo	nĕ	dupa'xi.	Eḳeka^n'	e'ya^n	ko'	O^n'ṭi	dĕ'x̣-towe
House (ob.)	another	std.	he opened [the door].	And then	there	when (?)	Bear	full of them, *or* filled it

na'	do^n'hi yuḳĕ'	ehĕ'da^n	kû'dûske'yĕ.	Kiyo'wo	nĕ	dupa'xi	e
	they were looking at	so far and no farther (?) [or, that finished]	shut the door.	Another	std.	he opened [the door]	that

ko'	Ita'	dĕ'x̣-towĕ	na'ñḳi.	Eḳeka^n'	do^{n}hi' yuḳe'	de'-	hĕd-	ha^n'
when (?)	Deer	full of them or fill it	it sat.	And then	they were looking at	that	finished	when

kiya'	kû'dûske'yĕ.	Eḳeha^n'	ti'wo	ne'ya^n	dupa'xi	ka'wa	ni'ḳi.
again	shut the door.	And then	another house	the std.	he opened [the door]	what	[was] not

"Ku'hi-	k ado^n'xtu-ta',"	kiyĕ'-dạha'	ka^n'	ku'hiya'ñ-k	ado^n'xtu
"Upward	ob. (?) look ye" (male to males)	he said to them	when	upward	ob. (?) they looked

ka^n'	a^{n}ya'	nita^n'xti	tox̣ ma'ñḳi	ka'wa	ka'toho'ni,	ani'	tcetce'hi
when	person	very large	was lying	what	he was not lying on	water	was dripping off of him

ma'ñḳi.	Do^n'hi ama^{n}x	ka^n'	wĭdwĭde'	ka^n	e'uka'de i'de yuḳe'	ka^n
was lying.	They were looking at him	while	it lightened	because	they just went falling about (See Note,)	when

i^{n}tcpĕ'-dạha'	ande'.	Eḳeha^n	duxtuxta^n	a'ko	de'yĕ-dạha'	ha^n
he laughing at them	he was.	And then	he pulled them out [one after another?]	out	he sent them	and

ti'wo	ne'ya^n-	ka^n'	dupa'x	ka^n	doxpe'di	yihi'xti	ne'	ka^n,
another house	the std.	(ob.)	he opened [the door]	when	clothing (sub.)	a great quantity	stood	when

"Tcĭna'	ayo'yuxtu'	ko	da^{n}tu-ta,"	kiyĕ'dạha'	ka^n,	i^n'ske	wa'
"As much	you (pl.) desire	as	take ye" (male to males)	he said to them	when	greedy	very

yihi'xti	da^n'	ḳa'hi	ha^n	tĭke'	wa'	ka^n	doxpe'	tcu de'	yuḳe'
a great quantity	took	they were returning	when	heavy	very	as	clothing	they threw down	they were

ki^{n}ho^n'xa.	E'ḳeo^n'nidi'	a^{n}ya'-sahi'.	ka'wa	kiḳĕ'	do^{n}hi^n'	dixyi^n'
they came back in the past.	Therefore,	Indians,	what	soever	they see it	whenever

ahi^n'skĕta^n'	yuḳe'	xa.	Etu'	xa.	E'ḳeo^n'ni ka^n'	Yĭnisa'	ti
covetous	they are	usually.	They say it	usually.	Therefore,	Buffalo	house

tci′	nañḳi′	dande′	oⁿ′ni	xye′ni	siⁿṭo′	yandi	ksi′x̣	wa′di	dupa′x̣
they	[sit] in the	future sign [= were going to]	past sign	but	boy	the (sub.)	bad	very	opened [the door]

20	kaⁿ	akuwe′	adĕ′	oⁿni′.	E′ḳeoⁿ′nidi′	ayo′ḳa	yuke′	xa.	Oⁿ′ṭi	yaⁿ
	when	they got out	they went	in the past.	Therefore,	swamp	they are	usually.	Bear	the

hĕ′	ti	tci′	nañḳ	oⁿ′ni	xyĕ′ni	ehĕ′deḳoⁿ	akuwe′yĕ.	Ita′	yaⁿ
too	house	they sit	in	(past sign)	but	just so he did	he turned them out.	Deer	the

ehĕ′deḳoⁿ	akuwe′yĕ.	Siⁿṭo′-di	ksi′hu	wa′di	ĕ′tiḳoⁿ′tu	oⁿxa′.
just so he did	he turned them out.	Boy (sub.)	bad	very	they did so	regularly in the past.

Eḳekaⁿ′	ka′hena′ni	ayo′ḳa	yuḳe′	xa.	Ĕtu	xa′.
And then (or Because so)	so many things	swamp	they are	usually.	They say	usually.

NOTES

This is all that the informant could remember; hence there is no information about the "bad boy" of line 19.

1. *ayiñk-ta*, compare *hayiñḳi*, "stock, horses, cattle;" *iⁿdahiyĕ-dạha*, "he caused some [one] to seek them."

2. *max kĭde* shows that *Kuti mañkdĕ* continued sending messengers for the Indians until (*kĭde*) they came; *iⁿṭoho*, contracted from *ina*, "sun;" *ṭoho*, "to recline."

3. *eyiⁿhiⁿ=e′yaⁿ iⁿ′hiⁿ.*

4–5. *Yĭnisadi ti dĕx̣-towe nax kaⁿ*, etc. *Yĭnisadi* is subject of *dĕx̣-towe*, "the Buffaloes filled the house," *nax* refers to the house. *doⁿhi yuḳe*, "the Indians were looking at the house;" "they were looking at them" [the Buffaloes], would have been, *doⁿhi-dạha yuḳe* or *doⁿx̣-dạha yuḳe.*

9. *kaⁿ* "when," should be inserted between *dupaxi* and *kawa niḳi.*

12. *eukade ide yuḳe:* the exact sense of *eukade* is uncertain; *ide yuḳe*, "they were falling of their own accord." The flashes of lightning alarmed the Indians so much that they kept falling. *iⁿtcpĕdạha ande*, *Kuti mañkdĕ* was laughing at their terror; *duxtuxtaⁿ ako deyĕ*, "to pull them out of it;" *duxtaⁿ ako deyĕ* also means "to pull him out of it," and *duxtuxtaⁿ* seems to be frequentative (as if *dux-du-xtaⁿ*, instead of *duxtaⁿxtaⁿ*), from *duxtaⁿ* (see *xtaⁿ*).

14. *doxpe-di*, *di* sign of the subject: "many garments were standing there," i. e., were piled up.

15. *ayoyuxtu*, as if from *oyuhi*, instead of *ayoyixtu* from *oyihi; yihixti*, pronounced *yihi+xti.*

16. *ḳahi*, 3d pl. of *ḳudi; kiⁿhoⁿxa*, contracted from *kiⁿhiⁿ oⁿxa.*

17. *doⁿhiⁿ* (*doⁿ*)*; ahiⁿskĕtaⁿ* (*=ahiskĕ*), "to be greedy, covetous."

19. *ksix̣<ksihu* of 22; *ti tci nañḳi*, etc. *Tci* is probably from *tcidi*, "they recline" (<*ṭoho*), but as *nañḳi* refers to a sitting object, perhaps *mañḳi*, "the reclining object," or *amañḳi*, "the objects," should be substituted after *tci* in 19 and 21.

TRANSLATION

The One Above put his animals, the Buffaloes, into his house and continued sending messengers to the Indians [to visit him] until they consented and went to him. He dwelt in the west and continued sending messengers to the Indians [to visit him] until they started to his house. When they arrived he opened the door of the house and showed them the objects within. The Buffaloes filled the house, and the Indians were looking on the scene for some time. When they had gazed long enough he shut the door, and, taking them to another house, he opened the door of that one. Behold, it was full of the Bears, on whom the Indians gazed a while, and then the door was shut. When he opened the door of a third house it was full of Deer, and when the Indians had gazed on them long enough he closed the door. When he opened the door of a fourth house nothing was seen. Then the One Above said to the Indians, "Look upward." They did so, and lo! a giant was reclining in the air, resting on nothing, and water was continually dripping from him. As they stood looking at him lightning gleamed, and the Indians fell here and there, while the One Above was laughing at their terror.

He pulled them out of the house and conducted them to a fifth one, and when he opened the door they beheld many piles of garments. "Take as many as you please," said the One Above to the Indians. As they were very greedy, they took a great many and were carrying them homeward; but as they were very heavy they threw down the greater part and came home with only a few garments. That is the reason why the Indians are covetous whenever they see anything.

The Buffaloes were designed to remain in the house [and Indians would have had no trouble in making use of them], but a boy was so bad that he opened the door and let them out; therefore they are in the swamps [sic: probably, on the prairies]. In like manner, the Bears were to have remained in the house, but the bad boy turned them out. Just so did he let out the Deer. The boy was very bad, and he acted thus toward the different animals [which the One Above had confined for the benefit of the Indians]. Therefore so many things [animals, etc.,] are now in the swamps.

20. THE DUCK AND HER BROTHERS

A^{n}xti-di′	pa′-tcĭtcuki′	de′-hĕd-ha^{n}	awodē′-k	i^{n}′dasko^{n}′	nañḳi′.	E′ḳe
Woman(sub.)	head [=to wash the head]	that finished when	sunshine(ob.)	with her back to it	she sat.	So

nax	ka^{n}′	anĕtu′	ha^{n}tca′.	Eḳeha^{n}′,	"Kawa-di^{n}′	ta′niki′xti	eya^{n}hi^{n}′
sat	when	they found her	after a while (?).	And then	"Whichever one	the first	to reach there

tûtce′di	ko	tañḳixti′,"	e	ha^{n}′	kĭ′tĭtĭ′kĭ	a′xa	ha^{n}′	Tcoñktcona′	eya^{n}-di^{n}′
touches her	if	his full sister,"	said	and	in a row	they stood	and	Ancient of Fish-hawks (?)	he was the one

ta'niki'xti	eyaⁿhiⁿ'	apu'xi	kaⁿ	wahĕdi'.	Eḳekaⁿ'	Kota'pkana'di	ki'ya
the first	arrived there	felt her	when	she squalled.	And then	the Ancient of Marsh Hawks	again

eyaⁿhi'	apu'xi.	Eḳekaⁿ'	wahĕ'di.	Paxĕ'xkana	he'	eyaⁿhi'	apu'xi.
reached there	felt her.	And then	she squalled.	Ancient of Red-tailed Hawks (?)	too	arrived there	felt her.

Kûdĕ'ska da-ha'yi-na	hĕ'	eyaⁿhi'	apu'x	kaⁿ	wahĕ'.	“Tehinye'	te	ni'ḳi
The Ancient of Blue Darters	too	reached there	felt her	when	she squalled.	“We kill you	wish	not

xye'ni	hĕṭinyoⁿ'	nyuḳĕ'di	na',"	ĕ'	haⁿ	a'ḳuwĕx ka'de.	Pe'tuxte'	-yaⁿ
but	we just do so to you	we are	."	said	and	they took her home with them.	Fire was made [= the camp]	the

aḳiⁿ'hiⁿ	haⁿ'	waṭa'yĕ.	Pe'tuxte'	-yaⁿ	waṭa'yĕ	haⁿ	wax-ni'	yuḳe'di.
they took her thither	and	made her watch it.	Camp	the	made her watch it	and	hunting	they went.

Wax-ni'	yuḳe'	haⁿ	kiⁿ'hiⁿ	ya'oⁿ-ḍaha'.	Eḳekaⁿ'	Yĭnĭsa'di	ayihĭ'xtĭ
They were	hunting	and	to return	she sang for them.	And then	Buffalo	very many

ḳiⁿ'hiⁿ.	Atcka'di	ḳiⁿ'hiⁿ ko	“Itaⁿ'ni	ne'	a'wixtupi'	xtu'wiyŭ'ñḳitu-te'."
they came.	Close	they came when	“Mortar	that	turned over or upside down on	turn it over (upside down) on me" (female to males).

Eḳekaⁿ'	awixtu'witu	haⁿ'	Yĭnĭsa'	kitĕ'	tca'yĕ.	Tca'yĕtu	kaⁿ'	ki'ñkiñḳe
And then	they turned it over	and	Buffalo	shot at	killed them.	They killed them	when	half

a'dĕ,	a'tcû yuḳĕ'di.	Eḳekaⁿ',	“Ñḳint-ko'	Yĭnĭsa'	ndu'x̣-ni	ha	ni','
de-parted (pl.)	they were “barbecuing" [jerking meat]?	And then	“I (sub.)	Buffalo	I eat not	idea of duration [= I never eat]	."

e kaⁿ',	“kûdĕska'	nasŭki'	yahe'	pa	ndu'ti	xya'."	Eḳekaⁿ'	kŭ'dĕsk
said when	“bird	squirrel	these	only	I eat	usually or habitually."	And then	bird

kiyo'	a'dĕ	kaⁿ',	eḳehaⁿ'	itaⁿ'	awixtu'wiye	a'de	oⁿ'	-kaⁿ	anahiⁿ'	-yaⁿ	akuwĕ'
to shoot for her	they went	when	and then	mortar	turned over on her	they went	(past sign)	when	hair	the	coming out of

max	kaⁿ'	Kûdĕska' tcŭt-kana'	anahiⁿ'	-k	si'	-yaⁿ	adudu'yĕ	toho'	ha'nde
lying	when	Ancient of Red birds (?)	hair	(ob.)	foot	the	got wrapped around	fell	was [=was falling about]

kaⁿ,	eḳekaⁿ'	poda'dĕ	eyaⁿ'hiⁿ,	aⁿya'	iⁿtcĭtcya'	inoⁿpa'	eyaⁿ'hiⁿ.	Itaⁿ'
when	and then	owl	came there	man	old man	with him	came there.	Mortar

ḳu'hiyĕtu	kaⁿ'	aⁿ'xti	de'	e'yaⁿ	xĕhĕ'	pa'x	kŭdĕxyoⁿ'	na'ñḳi.	Eḳekaⁿ'
they raised it	when	woman	this	there	sat	bag	striped making	sat.	And then

a'ko de'ye	haⁿ',	“Tcĭ'dĭḳĕ	a'tcu	a'yihixti'hayĕtu'	wo,"	he'	yuḳĕ'	kaⁿ,
they took her out	when	“How	jerked meat (?)	you (pl.) have so much of it	?"	said that	they were	when

“Iñkowa'	iⁿda'hi	o'tu	ni',"	e	haⁿ't kiḳĕ',	“Tcĭ'dĭḳĕ	yoⁿ'	o'tu	ko'	ñḳind-
“Themselves	hunting it	they shoot	."	said	although	“How	you make	they shoot	as	we

hĕ'd	yaⁿ'xkĭkoⁿ'-ḍaha',"	kiyĕ'	yuḳĕ'	kĭde',	“E'ḳeko',	Añks-	oⁿ'tu-te',"
too	you do it for us"	they said to	they were	for some time (See 73, 3)	“Well	Arrow	make ye" (female to males)

kiyĕ'-ḍaha'	kaⁿ,	a'ñksi	soⁿ'sa	oⁿ'tu.	Eḳekaⁿ'	“A'ñksi	soⁿ'sa	ĕ'ṭiḳĕ,
said to them	when	arrow	one	they made.	And then	“Arrow	one	if so

tcĭ'dĭḳĕ	de'	tca'hiyetu'	na'ni xa',"	kiyĕ'-ḍaha'	kaⁿ,	“E'tax kiḳe'!	xkĭte'
how	now	you kill them all	can it be possible?"	said to them	when	“It makes no difference	I shoot at

ndutckĕ'	nda'oᵘ	ndoⁿhi'	na,"	e	kaⁿ',	“Ĕ'ti	a'hiⁿ	ko'	itaⁿ'
I pull out [the arrow]	I am going	I see it	." (masc.)	said	when	“Here	they are coming	when	mortar

awixtu'wiyĕya'ñktu-te',"	hĕ'di	xyĕ'ni	kaⁿ	itaⁿ'	kûku‘hini'	yuḳĕ'	kaⁿ
you (pl.) turn it upside down over me" (female to males)	[she] said that	but	when	mortar	could not raise	they were	when

25 de′-hĕd	ki′x̣ka^n	kĭte′	u′tcĭne	ha^n′	int-ka^n′	iñko′wa yuḳĕ′ kĭde′	du′si
then too (*sic*) (?)	they when came (*sic*)	shot at	missed [one]	and	that (ob.)	they were depending on her to protect them (See line 19)	took her

dedi′	Yĭnĭsa′	i^{n}tcĭya′.	A^n-he′	ka^n	anahi^n′-k	adu′yĕ	dĕ′di.	Eḳeka^n′
departed	Buffalo	old man.	With horn	(ob.)	hair (ob.)	wrapped it around	departed.	And then

“Tcĭdĭḳĕ′di	ka′wa	ñḳe′	ya^{n}ka^n′	naxĕtu′	kiḳa′,”	ĕ	ha^n′	ya′o^{n}ni.
“How	what	I say	when	they hear me	I wonder”	said [she]	and	she sang.

Eḳeka^n′	Kûdĕska′ daha′yi-na-di′	a′tcka	a′nde	ha^n	na′xĕ	ha^n
And then	Ancient of Blue Darters (sub.)	close	was	and	heard it	and

Paxĕ′xkana′-k	kiyohi′.	Paxĕ′xkana′-k	na′xĕ	ha^n	kiya′	kâ′wa	de′
Ancient of Red-tailed Hawks (?) (ob.)	he called to.	Ancient of Red-tailed Hawks (?) (ob.)	heard	and	again	a little farther	(See Note)

30 kiyo′-dạha′	awo′	yuḳe′-ya^n,	“Ta′ñkĭd	ka′wa-k	e nañḳe′di	na′,”	ĕ
called to them	other	they were the	“Your sister	what (ob.)	is saying in the distance as she sits	.” (masc.)	said

ha^n′	kĭ′kiyo′ho^n	ha^{n}tca′ ka′de.	Heya^n′	ki^{n}x	ka^n′	kûpa′hạni o^n′	kạnĕ
and	they were calling to one another	they went home [= they went home at intervals, one after another].	There	got home	when	she had already disappeared	past of *nĕ*

ha^n′,	kŭ′dĕsk	dûkûtckĕ′	peti-ya^n′	i^{n}kĭ′natcĕ	amixyĕ′	hadedi′.	A′ni
and	bird	tied	fire the	threw it into	they passed	went on rapidly.	Water

na′taxti′-ya^n	ande′.	Eḳeka^n′	Kûdĕska′ daha′yi-na′-di	ta′nikixti′
very middle the	she was.	And then	Ancient of Blue Darters (sub.)	the first

de′heya^{n}hi^n′	ha^n	anahi^n′-k	tcĭna′ni	kĭdu′wĕ	ha^n′	kĭ′di.	Kĭ′di	ka^n′
he reached there	and	hair (ob.)	some	he untied for her	and	came back.	Came back	when

35 Paxĕ′xka·na′-di	kiya′	de′di.	Eya^{n}hi^n′	kiya′	na^n′tcka ne′hi	kĭdu′wĕ
Ancient of Red-tailed Hawks(?) (sub.)	again	went.	Arrived there	again	a little more (sic)	he untied for her

ha^n	kĭ′di.	Eḳeka^n′	Kota′pka-na′	kiya′	de′	yandi′	kiñki′ñḳĕ	kĭdu′wĕ
and	came back.	And then	Ancient of Marsh Hawks	again	went	when	one half	he untied for her

ha^n	kĭ′di	ka^n′	Tcoñktco-na′	kiya′	de	ya′ndi	pana^n′	duwĕ′	ha^{n}tca′	dusi′x
and	came back	when	Ancient of Fish-hawks (?)	again	went	when	all	untied	after so long a delay (?)	took hold of her

ku′di	di^n′	a′ni	ye′hi	kĭ′di	ha^n′	dutcûpi′	taho′.	Po′xwĕ	taho′	ha^n,
was returning		water	edge of	came back	and	dropped her	she fell.	Made a splashing sound in water	she fell	and

“Ṭo-ho^n′-k”	ĕ	ka^n′	a^{n}ya′	yandi′	kĭkĭdo^n′hi	axĕhĕ′ ha′maki.
cry of the yellow-eyed duck	said	when	person	the (sub.)	looking at one another	they were sitting.

40 Eḳeka^n′,	“Nṭo′wa	ahi-te′,”	kiyĕ′-dạha′.	Eḳeka^n′	eyi^n′hi^n,	a′ni-ye′hi-
And then	“This way	come ye” (female to males)	said to them.	And then	reached there	water edge

ka^n	i^n′hi^n a′xaxa.	Eḳeka^n′	yatco^n′-dạha′.	Tcoñktcona′	ta′nikixti′
(ob.)	they reached and were standing.	And then	she named them.	Ancient of Fish-hawks (?)	he first

yatco^n′.	“A^{n}ya′di	Tcoñktcona′hiye′	e	ya′tc-iyo^n′	tû-k	ya′nda hi
she named him.	“People	calling you Ancient of Fish-hawks (?)	that	they name you	when	you shall be so

ni′.	Eḳeha^n′	o′di	tca′hayĕ	idu′ti	a^{n}sŭna′	yahe′	ya^n	tca′haye′di
. (fem.)	And then	fish	you kill	you eat	duck	this	(ob.)	you kill all

idu′ti	aya′nde	kiḳĕ′	ñḳint-ko′	te′heya′nḳani′,”	kiyĕ′ o^{n}ni′.
you eat	you continue	though	me (sic)	you kill me not”	she was saying to him.

45 Kota′pkana′	he′da^{n}xkiyedi′.	Paxĕ′xkana	ko′,	“Paxĕ′xkana′	a^{n}ya′adi
Ancient of Marsh Hawks	she said the same thing to him.	Ancient of Red-tailed Hawks (?)		“Ancient of Red-tailed Hawks (?)	people

ĕ	ya′tciyo^{n}′t-k	aya′nde	ha^{n}′	a^{n}ya′	hama^{n}′	dûksĕ′tu	ko	tcĕ′tka
that	they name you when	you continue	when	people	ground	they clean up [clear it]	when	rabbit

kiḳĕ′	kokta′	tcû′mûx	kiḳĕ′	a′dĕ	kokta′	ĕ′ṭiḳĕtu′	ko	tca′hayĕ	idu′ti
whether (?)	run out	rats, mice	or (?)	catch fire	run out	they do so	when	you kill all	you eat

kiḳĕ′	yanda′ hi	ni′,”	kiyĕ′ o^{n}′ni.	E′ḳeo^{n}′ni ka^{n}′	nawûndĕ′	uksi′	hande′
though [at any rate?]	you shall be so	.” (fem.)	she was saying it to him.	Therefore	to-day	smoky	it [forest] is

dixyi^{n}′	e′kande′	xya.	Etu′	xa.	Kûdĕ′ska daha′yi-na	ko′,	“Kûdĕ′ska
whenever	so he is	usually.	They say it	usually.	Ancient of Blue Darters	(ob.?)	“Bird

50 mi′ska	kiḳĕ′	tca′hayĕ	idu′ti	ya′nda hi	ni′.	Kûdĕ′ska daha′yi-na′
small	though (?)	you kill all	you eat	you shall continue	. (fem.)	Ancient of Blue Darters

e′	ha^{n}	yatc-iyo^{n}′t	ka^{n}	yanda′ hi	ni′,	e′	ni	a^{n}ya′adi.”	E′ḳe	o^{n}′ni
say	when	they name you	when	you shall continue	. (fem.)	say	. (fem.)	people.”	So	she did

ka^{n}	Tahañḳona′	yatco^{n}′-ḍaha′	o^{n}ni′.	E′ḳeo^{n}′ni ka^{n}′	ĕ′ṭiḳe	ya′tci	yu′ḳe
when	the Summer Duck	she named them	in the past.	Therefore	so	name	they are

xya′.	E′tu	xa′.
usually.	They say it	usually.

NOTES

1. *pa-tcĭtcuki* (*pa* and *tcĭtcuki*); *tcĭtcuki* differs from *dutcadi*, “to wash:” *awodē-k*, *awode*, archaic for *haode*, and *k*=*ka*^{n}, the obj. sign.

3. *Tcoñktcona*, “a hawk as large as an eagle;” it eats fish and certain species of ducks, but never harms the summer duck (see lines 42–43). It is probably the fish-hawk. (See Ridgway on birds; also Baird.)

4. *Kotapkana*, the marsh hawk [identified by the large white patch on the rump], “a hawk with a white spot on the back; the rest of the feathers resemble those of a dove. It catches ducks [except the summer duck], though rats form its chief article of food. It lies about in the fields. It is smaller than the *paxĕxka* and the *tcoñktcona*.”

5. *Paxĕxkana*. The *paxĕxka* “eats rats, mice, and rabbits that are scared out from the brush when, in the spring, the people clear the ground by burning brush.” Is this the red-tailed hawk [see *paxĕxka* in the dictionary]?

6. *Kûdĕska da-hayi-na*. The *kûdĕska dahayi*, or “blue darter,” as it is called in Louisiana, eats small birds; but neither it nor the *paxĕxka* eats summer ducks.

7. *petuxte-ya*^{n} (*peti*, “fire;” *uxte*, “to make a fire;” *ya*^{n}, “the”).

10. *awixtupi xtuwiyŭñḳitu-te*. The use of *awixtupi* here seems unnecessary. *awixtuwitu* instead of *awixtuwiyĕtu* (see line 14).

11. *kiñkiñḳe* instead of *ukiñkiñḳe; ndux̣-ni ha ni*, *ha ni* used instead of *xa ni* (female sp.).

12, 18. *atcu*, given as meaning “to barbecue” meat; but *atc̣u* is also, “jerked or dried meat,” therefore “barbecue” is used in the first sense, “to smoke or dry meat.”

14. *kiyo adĕ;* but *kiyo* in *kiyo-daha* (line 30) is from *kiyohi.*

14. *eḳeha^n* used after *ka^n*, instead of at the beginning of a sentence. So, too, *eḳeka^n* after *ka^n*, in line 16.

14. *anahi^n*, "hair;" the topknot or crest of the summer duck is called "hair," because the *Tahañḳona* was once a woman with hair. The cry of this duck is given as "*Sp! sp!*" and once as "*To-ho^n+k*" (line 39).

15. *Kûdĕska tcūt-kana*, the Ancient of Red Birds. Nothing in the text gives a clew to the identity of this bird, or why he was introduced just at this place. He may have come with the Buffaloes (see line 28).

16. *podadĕ*, archaic name for the *pâdi* or swamp owl.

16. *a^{n}ya i^{n}tcĭtcya*, peculiar for two reasons: 1, the use of *a^{n}ya* "man, person," before "old man," which appears unnecessary; 2, the use of *i^{n}tcĭtcya*, a frequentative of *i^{n}tcĭya*, as if several old men were there.

17. *pax kŭdĕxyo^n nañḳi*, in full, *pahi kŭdĕxyi o^n nañḳi.*

18. *ayihixtihayĕtu*, you (pl.) have so much of it (*yihi*). Compare Kansa and Osage *hü;* ₵egiha *ahigi.*

19. *ha^{n}t*, probably *ha^{n}tca*, idea of duration (continuance or delay).

19–20. *ñḳind-hĕd*, "us too," or, "for us too;" *tañkĭd*, in line 30.

20. *kiyĕ yuḳĕ kĭde;* line 25. *iñkowa yuḳĕ kĭde.* In each case *kĭde* indicates duration; "for some time," or "until."

20. *añks-o^{n}tu-te<añkso^{n}ni* (*añks, o^n*).

22. *tcĭdĭḳĕ . . . . nani xa*, "how can it be possible?" *Nani* or *na^{n}ni*, when preceded by a pronoun ending in *-xtihi^n*, expresses strong improbability; and in this case a similar idea is conveyed. *xa* here, "can," seemingly unnecessary after *nani.*

22. *etax kiḳe*, "it makes no difference!"=*eṭŭxkiḳe.*

23. *ĕti*, "here." See *ĕṭi*, "this." Compare *de*, "this; that; here;" etc. *ahi^n=ahi*, 3d pl. of *hu.*

24. *awixtuwiyĕyañktu-te*, used where analogy would require *awixtuwiyañktu-te*, as the objective fragment pronoun *yañḳe* or *yañk* supersedes *-yĕ; kûkuhini*, neg. of *ḳuhiyĕ-; de-hĕd:* perhaps *hĕd=hĕ*, "too."

25. Perhaps *xyĕni*, "but," should be supplied between *kĭde* and *dusi dedi.*

26. *A^n-he*, peculiar use of the instrumental or locative (*a^n*) before the noun instead of before the verb, "with or on his horns."

29. *Paxĕxkana-k naxĕ*, etc. Here *Paxĕxkana-di*, the nominative, appears to be the proper form, as the subject of the verb. *kâwa de*, perhaps intended for *kâwa deyĕ*, "to send it [his voice] a little farther."

30. *Tañkĭd* (*tañḳi*). See *ñḳind-hĕd* in lines 19, 20. *kĭkiyoho^n*, contracted from *kĭkiyohi o^n* (*yohi*).

31. *kiⁿx=kiⁿhiⁿ* before a *k*-sound; *ḳanĕ*, past form of *nĕ*, the standing or moving ob. [in the past;] *kŭdĕsk dûkûtckĕ* may be the *kûdĕsḳa tcūt-kana* of line 15.

32. *amixyĕ hadedi'*, used because they were going rapidly. Had they been walking at an ordinary gait, *mixye a'de* (3d pl. of *mixye dedi*) must have been used. The woman was sitting on a buffalo in the middle of the stream when the four brothers saw her. This association of the buffalo with water occurs also in the tradition of the Iñke-sabĕ gens of the Omaha tribe.

37–38. *dusix kudi*, perhaps contracted from *dusi haⁿ kudi.*

39. *aⁿya*, "the four Hawk persons."

44. *ñḳint-ko*, instead of *ñḳint-kaⁿ*.

46. *hamaⁿ=hama*, *ama.*

46–47. *tcĕtka kiḳĕ—tcûmûx kiḳĕ* "whether" rabbit "or" rats and mice (?).

TRANSLATION

There was a woman who washed her head, and then sat with her back to the sunshine. When she had been sitting thus for some time, the Hawk persons found her. Whereupon it was said, "Whoever is the first one to reach her and touch her shall have her for his full sister." No sooner was this said than the four were standing in a row. The Ancient of Fish-hawks was the first to reach her, and when he felt her she screamed. Then the Ancient of Marsh Hawks reached her and felt her. And she cried out. The Ancient of Red-tailed Hawks, too, reached her and felt her. Last of all the Ancient of Blue Darters reached her and felt her, and she screamed once more. Then said he to the woman, "We do not wish to kill you, but we are just doing so to you." Then the four took her away with them. They took her to their camp and made her attend to it while they went hunting.

While they were absent hunting, she sang [magic] songs [to induce them] to return. By singing these songs she made a great herd of Buffalo come to the camp. [The brothers could not have gone far, because] when the herd had come very close, the woman said to the four brothers, "Turn the mortar upside down over me." And when they had done so, the brothers attacked the Buffalo and killed many. About half of the herd escaped, and the men spent some time in jerking the meat. Then said the woman: "I never eat buffalo meat. I always eat birds and squirrels." Then the brothers departed to shoot birds for her, and as they were starting they turned the mortar upside down over her, leaving some of her long hair outside the mortar. Consequently the Ancient of Red Birds [who chanced to pass there] got her hair wrapped around his feet, which made him fall about here and there.

Presently the Swamp Owl and an old man arrived there. When they raised the mortar, there sat the woman making a striped bag. They said to her, "How is it that you have such a great quantity of jerked meat?" To this she replied, "They themselves [i. e., the brothers] seek the game and shoot it." Then the inquirers said, "Do for us as you have done for them when they shot at the game." The woman replied, "Make some arrows." Then they made a single arrow. "If there is but one arrow, how is it possible for you to kill all the game?" exclaimed the woman. "It makes no difference," replied one of the questioners; "I shoot at the game, and then I go on till I see the arrow and pull it out [ready to shoot at something else?]." Just then the woman said, "When the animals are approaching, turn the mortar upside down over me." But they could not raise the mortar, and when the animals came, one of the two men shot at one and missed. Then were they depending on the woman to protect them, but an aged Buffalo man seized the woman, wrapping her hair around his horns, and thus carried her away.

Then the woman said [to herself], "I wonder if they can hear if I say anything?" So she sang. And the Ancient of the Blue Darters was close to her and heard her. So he called to the Ancient of Red-tailed Hawks. And when the Ancient of Red-tailed Hawks heard, he went a little farther and called to the others. "What is your sister saying as she sits in the distance?" said each one to the others. Then they started home at intervals, one after another. On reaching home they found that their sister had disappeared. They seized the bird that was tied (perhaps the Ancient of Red Birds), threw it into the fire, and went off in great haste. Behold, the woman was [sitting] in the very middle of the stream.

The Ancient of Blue Darters was the first to reach her. He untied some of her hair and returned. Then the Ancient of Red-tailed Hawks went to aid his sister. He untied a little more and then returned. The Ancient of Marsh Hawks went and untied one-half before he returned. When the Ancient of Fish-hawks went he untied all the rest, and after some delay managed to take hold of her. He was returning to land with her, and on reaching the edge of the water he lost his hold and dropped her. She made a splashing as she fell and cried out "*Ṭoho*^{n}*+k!*" as the four brothers were sitting on the land looking at one another.

Then said she to them, "Come hither." So they approached her and stood at the water's edge. Then she gave them names, beginning with "the Ancient of Fish-hawks." "The people shall call you *Tcoñktcona*, and you shall have that name. You shall eat fish and ducks, but you must never kill me or any of my kind," said she. She said the same thing to the Ancient of Marsh Hawks. To the Ancient of Red-tailed Hawks she said, "The people shall call you *Paxĕxka*, and you shall continue so. When the people clear the ground, and rabbits, rats, and mice run out of brush on account of the flames, you shall kill and eat them." And to-day the people say that this is the reason why, when the forest is smoky, this hawk acts thus. To the Ancient of Blue Darters she said: "Though the birds be small, you shall always kill and eat them. The people shall call you The One Who Always Collects Birds, and that shall always be your name."

When she had done this, she named the Summer Ducks. Therefore the summer ducks always have the name *tahañḳona.*

21. THE WOLF AND THE OPOSSUM

Kûcka′yokana′	Ayi′hiⁿ	-k	te′yĕ	haⁿ′	iⁿsu′-	yaⁿ	kĭda′	de′
The Ancient of Opossums	Wolf	(ob.)	killed	and	teeth	the	gathered them	that

hĕd-	haⁿ′	u′dasi′	haⁿ	nŭpŭ′ni	nĭx̣ nĕ′di.
finished	when	strung them	and	wore around his neck	was walking.

"Ha′ma	yuxku′+	Ha′ma	yuxku′+!
"Ground	dew	Ground	dew

Iⁿ′su-na′	hiⁿwa′+yĕ,
Teeth	

A′nĭxa′nĭxyĕ."
He plays at intervals as he goes along."

Ĕ′ṭiḳehĕ′	nĭx̣ nĕ′di.	Ayi′hiⁿna′	-di	e′ma a′hi	a′kuwe′di.	Eḳehaⁿ′,
Saying so	was walking.	The Ancient of Wolves	(sub.)	close to him	came out.	And then

"Ka′wa-k	iye′	ya′nde	wo\`."	Eḳekaⁿ′,	"Ya′maⁿ	na′,"	hĕdi.
"What (ob.)	you say	you continue [you are]	."	And then	"Nothing	." (masc.)	he said that.

"Axaye′hi	pixti′	ñḳĕ′x̣	ñḳa′nde	na′."	Eḳekaⁿ′	a′de	haⁿ′
"Flowers	very pretty	I said	I continued [I was]	." (masc.)	And then	he spoke	and (when)

kĭto′he	tâni′yaⁿ	a′xaxa:
to hide from him	[going] or *to be* ahead	they were standing

"Xaye′	pixti+!	Xaye′	pixti+!
"Flowers	very pretty	Flowers	very pretty.

Hiⁿwa′+yĕ! Hiⁿwa′+yĕ!

A′nĭxa′nĭxyĕ!"
He plays at intervals as he goes along."

Ĕ′ṭiḳehĕ′	nĭx̣ nĕ′	naha′,	"Ĕ′xtixti′k	dĕ′di	wo\`,"	ayŭ′hi
Saying so	was walking	subsequently	"A very long distance	he went	"	he thought

haⁿ′	kĕ′tcûma′na	iⁿsu′	ḳiⁿ′hiⁿ-aoⁿ′-ḍaha′	nĭx̣ nĕ′di.	Eḳekaⁿ′	e′ma
and	again	teeth	he sang about them	was walking.	And then	right here [*or* close to him]

a′hi	a′kuwe′tu.	Eḳe′	yandi′,	"E′de	te′yañḳĕ′-ḍaha′	ya′ndi
they were coming	they came in sight.	So (?)	when	"This one	he killed us	the one who (sub.)

na′ni	xyo′,"	ĕ	haⁿ′	dŭkŭtckĕ′	hiⁿpi′	iⁿsu′-yaⁿ	kiya′	kiha′nĕtu′	haⁿ,
must	be"	said	and	tied him	laid him down	teeth the	again	they found for him	and

eḳehaⁿ′	teye′	tĕtu	kaⁿ′,	"Ayaⁿ′	tcĭ′dĭḳĕ	tĭki-k′	ayoⁿ′	yaⁿ′
and then	to kill him	they wished	when	"Stick	any sort	(ob.)	you use	you

xkĭtĕ′tu	kaⁿ′	nta	hi′-usaⁿ,"	ĕ′x	to′mañḳi.	Eḳehaⁿ′,	"Ayaⁿ′
hit me	when [if]	I die	shall not"	when he said it	he was reclining	And then	"Tree

tcĕ'tkasaⁿ	ne'	tu'di-yaⁿ	iⁿ'dutckĕ'x	ka'hi	haⁿ	yaⁿxkitĕ'-soⁿ'sa-tû	
with bark peeled off	std.	root the	by dig it up when	they bring it	and	they hit me once	

ka'	(*or* ko)	ûñkte'	soⁿ'sa	xo',"	ĕ	kaⁿ'	dutckĕ'	a'dĕ.	Aⁿya'
when	(when)	I die	once	will"	said	when	to dig it up	they went.	Person

tûtcoⁿ'	soⁿ'wa	wata'yĕ	ĕṭiḳĕ'	yuḳe'	kaⁿ	eḳekaⁿ'	wa'ṭa	na'ñḳi.
eye	on one side	caused to watch	so	they were	when	and then	watching	he sat.

Eḳekaⁿ'	wa'ṭa	na'x	kaⁿ	"Yaⁿxkĭdu'wĕ	haⁿ	ayaⁿ'	tcĕ'tka	ma'ñḳi,
And then	watching	he sat	when	"Untie me	and	tree	dead	lies

e'ḳiḳe	kse'	haḳu	haⁿ'	yaⁿxkitĕ'	teya'nḳĕ	haⁿ'	yañkiⁿhiⁿ'ṭotaⁿ'-
	break it	bring it hither	and	hit me	kill me	and	you be so brave on account of me

ñḳa'kito'x̣-mañk-ta',	e'ḳeyañḳoⁿ'-ûñkto'x̣-mañk-ta',"	ki'yĕ	haⁿ',
[as] I am lying down for (?) (masc. imper. ending)	do so to me that I may lie so" *or* I will lie so" (masc. imper. ending)	said to him	and

"Yaⁿ'xkĭdu'wĕ"	haⁿ	anisti'	kĭdu'wĕ	haⁿ'	ayaⁿ'	tcĕtka'	ksĕ'
"Untie me"	when	sure enough	he untied him	and	tree	with bark off	to break it

tĕ	ha'nde	kaⁿ'	ama'	tûpĕ-k'	u'wĕ	Kûska'kana'di.	Eḳekaⁿ'
wished	continued [was]	when	ground	hole (ob.)	went in	Ancient of Opossums.	And then

Ayi'hiⁿ	ya'ndi	kiⁿ'hiⁿ	haⁿ'	kiya'	naxa'xa	kĕ'tu	ama'-yaⁿ.
Wolf	the (sub.)	came	and	again	just now	they dug	ground the.

Eḳĕ'	yuḳe'	kaⁿ	maⁿ'tkaⁿ	hu'	haka'naki.	Eḳehaⁿ'	kina'hi	tcu'ti
So	they were	when	elsewhere	was coming	came out.	And then	painted himself	red

u'x̣ne	heyaⁿ'hi.	Eḳehaⁿ',	"Ka'wa-k	oⁿ'-k	ĕ'ṭiḳe	yayuḳĕ'di
he was coming	he reached there.	And then	"What (ob.)	doing when	so	you (pl.) are

wo`,"	kiyĕ'ḍaha'	kaⁿtca',	"Kûckana'di	te'hiyañḳĕ'-ḍaha'	haⁿ
?"	said to them	when [for some time]	"Ancient of Opossums (sub.)	he killed us	and

ĕ'ṭi-k	u'wĕ	kaⁿ'	ĕ'ṭañḳoⁿ'	nyuḳĕ'di	na',"	ĕ'tu	kaⁿ',	"Ñḳu'wĕ
there (ob.)	went in	as [because]	we do that	we are	." (masc.)	they said	when	"I go in

ndu'si	ñḳa'kana'x	kaⁿ	te'yĕtu-ta',"	kiya'	he'yaⁿ	kidĕ'.	[Hu'
I catch him	I come out	when	you (pl.) kill him" (male to males)	again	there	he went back.	Was coming

haka'naki	haⁿ	mikoⁿ'ni	a'xe	a'tcu	kina'hi	yo'ki	na'ti	si'
came out	and	hoe	[on his] shoulder	put	painted himself	different[-ly]	all over	yellow

hu'di.	Eḳehaⁿ'	eyaⁿ'hiⁿ	haⁿ',	"Ka'wa-k	iyoⁿ'	ya'yuḳe'di	wo`,"
was coming.	And then	reached there	when	"What (ob.)	you do	you (pl.) are	?"

ĕ	kaⁿ,	"Kûckana'	te'-yañḳa-ḍaha'	haⁿ	ĕ'ṭi-k	u'wĕ	kaⁿ'
said	when,	"Ancient of Opossums	he killed us	and	there (ob.)	went in	because

ĕṭañḳoⁿ'	nyu'ḳe,"	e'tu	kaⁿ',	"Ñḳu'wĕ	ndu'si	akana'ñki	ḳe
we do that	we are"	they said	when	"I go in	I catch him	come out	

ko'	te'hiyetu' hi na',"	ĕ'	haⁿ	u'wĕ	de'di.	Eḳehaⁿ'	"Ĕ'xtixti'
when	you all must kill him"	said	and	went in	departed.	And then	"A very long distance

ñḳiⁿ'hiⁿ	wo`,"	ayi'hi	haⁿ',	"Ñḳi'ndi	na'.	Ñḳi'ndi	ñḳoⁿ'ni
I have come	?"	he thought	and	"I (sub.)	. (masc.)	I (sub.)	I did it

naxo'+,"	kiyĕ'	de'	kaⁿ,	si'ndi-yaⁿ	aka'naki	ne'	kaⁿ	si'ndi-
in the past" [act seen]	said to	going	when	tail the	came out [in sight]	stood	when	tail

yaⁿ	kĭduxtaⁿ'	dukiⁿ'xtu	kĭde'	oⁿni.'	Eḳeoⁿ'nidi'	si'ndi	haho'-
the	they pulled for him	they slipped the skin off			Therefore	tail	bone

txa	ĕtu'	xa.
only	they say	usually.

NOTES

1. *Kûckayokana*, given as *Kûskakanadi* in line 26; *Kûckanadi* in line 30; and *Kûckana* in line 35, archaic names for the opossum, now called *kcixka yoḳa*, "swamp hog." This last name confirms the suspicion that *yoka*, in *Kuckayokana*, means "swamp;" if so, the first name may be rendered "the Ancient of Swamp Opossums," and *Kusk-aka-na*, "the Ancient of Younger Opossums (*a'ka*, in kinship terms being "younger"). Why so many variants should occur in the same myth is a mystery. *Udasi*=*dasi*.

3–5. The words of this song are given just as they were sung, but their exact meaning has been lost. *Hama*=*ama*, "ground; "*yuxku*, said to mean dew; *hi^{n}wa*+*yĕ* is unintelligible; no reason can be suggested for the connection of *anĭxanĭxyĕ* with the preceding words of the song; *anĭxanĭxyĕ*, frequentative of *anĭxyĕ*, to play [at one place or time].

7. *Yama^n na*, etc. This absolute denial, followed by a modifying assertion, resembles a ȼegiha idiom: "What did you say?" And, "I said nothing," meaning, "I said nothing which concerns you, nothing which you think that I said." This is said when the one questioned was observed to be speaking.

8. *ñḳĕx̣ ñḳande na: ñḳĕx̣*<*ñḳe* (*e*), by a law of euphony, *e* before *ñ* becomes *ĕx̣*, just as *i* before *d*, *n*, etc., becomes *ĭx̣*.

9. *kĭtohe* refers to the Wolf people.

10. The Ancient of Opossums made this change in the first line of his song because he knew that the Wolf people could hear him. But as soon as he thought that he had passed out of hearing he sang the original words.

13. *wo* before the verb, "he thought," does not indicate a query, hence it should not be rendered by a "?" (See line 38.)

14. *ḳi^{n}hi^n-ao^n-dạha*, "to sing about him or her." See *yao^{n}ni*, "to sing."

14–15. *ema ahi akuwetu*, 3d pl. of *ema hu akanaki*, "right there, coming hither, he came in sight."

17. *tcĭdĭḳĕ tĭki*, "any sort;" ȼegiha *'a^n ctectĕ; nta* used instead of *ûñkte*, "I die" (see line 20).

18. *hi-usa^n*. Is *usa^n* used after any other word or syllable besides *hi?*

18. *ĕx tomañḳi*. Does *ĕx*=*ĕ ha^n*, or is the *x* introduced for euphony between *e* and *t?*

19. *i^{n}dutckĕx kahi*, the *x* is a contraction of *ha^n*, before a *k*, rather than a euphonic insertion; *tcĕtkasa^n*, after *aya^n*, not to be confounded with *tcetka sa^n*, "a white rabbit." (See lines 22, 25.)

19. *ya^{n}xkitĕ-so^{n}sa-tû*, "they hit me once;" *ka ko*,—if *ka* be retained, *ko* should be omitted, and vice versa.

21. *soⁿwa*, evidently from *soⁿsa*, "one," and *wa* or *wayaⁿ*, "toward, on that side." *wataye̊* or *waṭayĕ?*

23–24. *yañḳiⁿhiⁿṭotaⁿ-ñḳakitox̣-mañk-ta*, from *iⁿhiⁿṭotaⁿ kitox̣-mañḳi*, "he (A) is so brave over [or, on account of] him (B) as he (B) is lying down;" *iⁿhiⁿṭotaⁿ* (<*iⁿṭo*), "to be brave:" compare *iⁿṭoxti*, *iⁿdoxti*, "to be very brave."

40. *dukiⁿxtu* (<*kiⁿti*).

40–41. *haho-txa* (*aho*, *txa*).

TRANSLATION

The Ancient of Opossums killed a Wolf, and, after stringing the Wolf's teeth as a necklace for himself, he walked along singing a song:

Hama yuxku+! Hama yuxku+!
Iⁿsu-na hiⁿwa+yĕ!
Anĭxanĭxyĕ.

While he was singing, the Ancient of Wolves came in sight close to him. "What are you singing?" said he to the Ancient of Opossums. "Nothing," replied the latter. "I was saying, 'What very pretty flowers [are here]!'" After this conversation the Ancient of Wolves disappeared, and he and his people went some distance ahead and hid from the Ancient of Opossums.

Meanwhile the latter walked along singing:

Xaye pixti+! Xaye pixti+!
Hiⁿwa+yĕ! Hiⁿwa+yĕ!
Anĭxanĭxyĕ!

He sang this for some time until he thought that he had gone very far from the Ancient of Wolves. Then he sang again about the wolf teeth as he was walking. Just then the Wolf people were coming out of the undergrowth, and appearing before him. When they appeared near him they said, "This one must be he who has killed some of us." So they tied the Ancient of Opossums and laid him down; whereupon they searched him and found the necklace of wolf teeth. Then they wished to kill him, but the Ancient of Opossums said, "If you hit me with any sort of stick I shall not die, but if some persons go to a dead tree which has the bark peeled off and dig it up by the roots and bring a stick from that and hit me but once with it I shall die at once [and shall not revive]. Then the Wolf people went to dig up the tree. They left as a guard over the Ancient of Opossums a one-eyed person, who sat there watching him. Then the Ancient of Opossums in order to play a trick on his guard said, "Untie me and bring a stick from the dead tree and kill me by hitting me, and be very brave over me as I recline; do so to me and I shall lie so [dead]." When he had said this, sure enough the one-eyed person untied him, and was thinking of breaking off the fatal stick when the Ancient of Opossums entered a hole in the ground, and thus escaped.

On the return of the Wolf people just at this time they dug into the ground. While they were digging their foe came in sight at another place. He had painted himself red before he approached them. "Why are you all acting thus?" said he. At length they replied, "We are doing so because the Ancient of Opossums killed some of us and entered a hole here." "I will enter," said the Ancient of Opossums, "and after catching him I will bring him out and you all must kill him." Then he entered the hole. In a little while he emerged bearing a hoe on his shoulder and with his body painted yellow all over. "What are you all doing?" said he, as if he were a stranger. "We are doing so because the Ancient of Opossums killed some of us and entered this hole," replied the Wolf people. "I will go in and catch him, and when I bring him out you all must kill him," said the Ancient of Opossums. Again did he enter the hole. When he thought, "I have gone a very long distance," he began to call out, "I am he! I am the one who did it!" But while he thought that he had gone far into the hole, he was in error; for his bushy tail stuck out of the hole in full sight of the Wolf people, who seized it immediately and slipped off the skin. Therefore the tails of opossums since that day have been nothing but bone.

22. THE WOLF THAT BECAME A MAN

A^{n}ya′di	wa′x-	ni	yuḳe′	ha^{n}	uxtĕ′	yuḳĕ′	ha^{n}	tao′.	E′ya^{n}	ki^{n}′hi^{n}′	yuḳe′
Person	hunting	walking	they were	and	making a fire	they were	and	shot a deer.	There	they were	arriving

dixyi^{n}′	Ayi′hi^{n}di′	tuka′nitu′	tŭ′kpĕ	eya^{n}′hi^{n}.	Eḳeka^{n}′	tuka′nituya^{n}′
when	Wolf (sub.)	their uncle	changed into	reached there.	And then	their uncle

wo′	yihi′	ha^{n}	"Tuka′ni	ko′	e′ya^{n}	na′x	ka^{n}	nyido^{n}′hi	ñḳahi′	ûñḳihi′	na,"
that	[they] thought	and	"Uncle	the (sub.?)	there	sits	as	we see you	we were coming	[we] thought,'	

he′tu	ka^{n}′,	"Ñḳi′ñksu	wa′di	ka′wa-k	yo′	ma′ñḳi	na′ni	ñḳihi′
they said	when	"I want fresh meat	very [bad]	what (ob.)	you shot	lies	perhaps	I thought

utoho′hinyĕ′-dạha′	nḳu′x̣	ne′di,"	e′di.	Eḳeha^{n}′	petuxtĕ′	wata′yĕ
I followed your (pl.) trail	I have	been coming"	said he.	And then	camp	causing him to watch

wax	a′de.	Tuka′nituya^{n}′	yi′hi	ha^{n}	wax	a′de	o^{n}′	tao′	ki^{n}′x	ka^{n}
they went hunting.		Their uncle	thought	and	went	hunting	still on the way	shot a deer	came back	when

ahi^{n}′ske′	wa′	a′nde	ta	dûxkĕ′	a′nde	de′-hĕd-ha^{n}′	a′yukûni′	ti	sa′hiyĕ
he was greedy	very	he was	deer	he was flaying		that finished when	roasted it	all over	it was raw

ti	ha′-i-txa′	du′ti	ha′nde	ka^{n}′,	"Kâ′!	tuka′ni	kâ	ta′	a′yukûni′	ti
all over	it was bloody	he was eating		when,	"Oh!	uncle	oh!	deer	roasted	all over

sa′hiyĕ	du′ti	ha′nde.	Tuka′ni	ko′	ha-i′-txa	ha′nde	ko′	kûdo^{n}′ho^{n}ni
raw	he is eating.		Uncle	(sub.)	bloody	it is	the [when?, as?]	he does not see

ha′nû^{n},"	kiyĕ′tu	ka^{n}′	"E′ĕde	tcîku′yixti′,"	hĕ′di.	Ĕṭiḳe′	ha′nda
perhaps"	they said to [him]	when	"This way	very sweet"	he said that.	So	he should be

hi′	kiye′	ha^{n}	kiya′	waxa′	a′de.	Eḳeha^{n}′	ita′	kiyo′wo	o	ki′x̣	ka^{n}
that	said to him	and	again	hunting	they went.	And then	deer	more	shot	carried on the back	when

ahi^{n}ske′	wa′di,	tca′na	duxkĕ′	ne′di.	E′ḳe	ha′nde	ka^{n}′	tcĭpu′xi	tcûpa^{n}′
greedy	very	again	flaying	stood.	So	he was	when	blanket	old

i^{n}′xkiyadu′yĕ	a′nde	ka^{n}′	ĕṭiḳĕ′	ta	duxkĕ′	ne′	ka^{n}	si′ndiya^{n}
he wrapped around himself	he was	when	so	deer	flaying it	stood	when	tail the

kĭha′nĕtu.	"Xo + xo,	tuka′ni	ko	si′ndi	o^{n}′ni	wo,"	kiyĕ′tu	ka^{n}′
they found for him.	"Oh!	uncle	(sub.)	tail	uses	?"	they said to	when

15	"Xo′xoxo′xo,"	ĕx̣	de′di.	Eḳeha^{n}′	Ayihi^{n}′	i^{n}tcyo′xti	de′di.
	"Oh! Oh!"	he said	went.	And then	Wolf	very aged man	went.

E′ḳeo^{n}′nidi′	a^{n}ya′	wax	ni′	yuḳĕ′	oxtĕtu′	dixyi^{n}′	a′tcka	wohĕ′
Therefore	men	hunting	walk	they are	they make a fire	whenever	close	barking

a′nde	xya′,	etu′	xa.	Ĕ′xa.
it is	usually	they say	usually.	That is all.

NOTES

3. *wo*, before the verb, "to think" (see myth 21, lines 13, 38).

3. *ûñḳihi*, sing. for pl.; so *yihi* (line 6), "he thought" for "they thought."

4. *ñḳiñksu* (*iñks*), "to crave or want fresh meat;" *yo* (*o*); *utohohinyĕ-dạha* (*toho*).

6. *wax ade o^{n}* (*o^{n}<o^{n}ni*, "action going on at the time"); they were then on the way, were going in search of game, when they shot a deer.

10. *tcĭkuyixti* (*tckuyĕ xti*); *handa hi* (*hande*, *hi*), euphonic change.

12. *tcana* = *tcûmana*.

15. *i^{n}tcyoxti* (*i^{n}tc*), pronounced *i^{n}tcyo+xti*, "a very old man."

16. *oxtĕtu*, "they make a fire," i. e., they camp; *atcka wohĕ ande xya*, "there is usually a barking close by;" *ande*, being in the singular, can not refer to a number of wolves; *ĕxa* (*xa*), to stop doing anything.

TRANSLATION

Some persons who were going hunting, having camped, shot a deer. As they were returning to camp with the game a Wolf who had assumed the form of their mother's brother reached there. They thought that he was indeed their mother's brother, so they said, "As you, our mother's brother, live yonder, we thought that we would be coming to see you." The supposed uncle replied, "I have a strong craving for fresh meat, and thinking that perhaps you had shot some animal and that its body was lying here, I have been following your trail till I got here."

Then the men made him watch the camp while they went hunting again. They thought that he was their mother's brother, and while they were walking along in search of game they shot a deer and returned to camp. The Wolf was very greedy, so after flaying the deer he roasted the meat, and was eating some of it while it was entirely raw and bloody all over. Observing this, the men said:

"Oh! mother's brother! oh! he is eating the venison that is still raw, though it has been put on to roast. Perhaps he does not see that it is all bloody." But the Wolf-man replied, "This way it is very sweet."

They said to him that he should remain so, and they went hunting again. They shot more deer, carried them home on their backs, and found that the Wolf-man was very greedy. Again he stood flaying the bodies. While he was doing this he had an old blanket wrapped around himself, and as he stood flaying the men discovered his tail. "Oh! does mother's brother have a tail?" said they to him. On hearing this, he said, "Oh! oh!" and departed. Behold, he departed as a very aged male wolf. Therefore when Indians go hunting and camp there is usually the barking of wolves close by them. That is all.

23. The Red-winged Blackbird

Aⁿya'	xohi'	axka'	tcu	yihixti'	nax	kaⁿ'	Ita'	noⁿpa'	eyiⁿ'hiⁿ.
Person	ancient	persimmons	put before fire to dry	very many	sat	when	Deer	two	reached there.

"Tcĭ'dĭḳe-yoⁿ'nidi'	ayihixti'hayĕ	wo`."	Eḳekaⁿ',	"Aⁿsûdi'	tciⁿ'xti	kaⁿ'
"How do you do that	you have so many	?"	And then	"Pine	very fat	(ob.)

ñḳu'tcutca'ti	ûñkpatcoⁿ'	ûñkpaxa'	haⁿ	ûñktaⁿhiⁿ'	nde'	a'xka	ne'yaⁿ
I split it	my nose	I stick it in	and	I run	I go	persimmon	the std.

ñḳiⁿhiⁿyo'	kaⁿ	i'dĕ	kaⁿ	ñḳu'kĭdadi'	diⁿ	e'ṭañḳoⁿ'xti	ni',"	ĕ'	haⁿ
I butt against	when	they fall	because	I gather		I do just so	." (fem.)	said	and

soⁿ'sa	kuku'-ḍaha'	ta'-yaⁿ.	Eḳekaⁿ',	"Pi'	ṭĭko'hixti	na'"	du'ti
one	she gave to each of them	deer the.	And then	"Good	sure enough	." (masc.)	ate

doⁿ'hi	haⁿ',	"Ñḳiⁿ'xtu	hĕ'	ĕṭañḳoⁿ'	ndu'xtu	hi	na',"	ĕ'	haⁿ	aⁿsûdi'
saw	and	"We	too	we do so	we must eat"			said	and	pine

u'tcutca'ti	haⁿ'	pûtcoⁿ'	paxa'	haⁿ	taⁿ'hiⁿ	de'	haⁿ	hiⁿyo'	kaⁿ	ndoḳu'
split	and	nose	stuck in	and	ran	went	and	butted against it	when	back hither

ktaho'	tĕ	ma'ñḳi.	Eḳekaⁿ'	aⁿya'	xohi'	iⁿkxihi'	ha'nde	naha'
he fell	dead	lay.	And then	old woman		laughing at [them]	she was	a while

adûksoⁿ'hoⁿ	axka'	tcu'-k	pĕhĕ'	nĕ'	yaoⁿ'	ne'	kaⁿ	Yihiⁿ'di	kiⁿ'hiⁿ
covered it up	persimmon	which she had dried	pounding	stood	singing	stood	when	Wolf (sub.)	came

haⁿ',	"Ka'ka	yĕ	hine'di	wo`,"	ki'yĕtu	kaⁿ',	"Ya'maⁿ	na',"	ĕdi
and	"What	are you saying as you stand		?"	they said to her	when	"Nothing	." (masc.)	she said

Aⁿya'	xo'hi-yaⁿ.	Kiya'	a'dĕ	haⁿ'	kĭtohĕ'	a'max	kaⁿ'	kiya'	tcûma'na
Old woman	the.	Again	they went	and	hiding from her	they stood	when	again	a second time

yaoⁿ'	ne'	kaⁿ,	naxĕ'	ama'ñḳi	naha'	kiya'	kiⁿhiⁿ'	haⁿ',	"Ka'wa-k
singing	she stood	when	listening	they stood	a while	again	came	and	"What (ob.)

iyĕ'	hine'di	wo`,"	kiyĕ'tu	kaⁿ',	"Ya'maⁿ	na',"	e'	hande'	kiḳĕ',	"Kak
were you saying as you stood		?"	they said to her	when	"Nothing	." (masc.)	she said	she was	though	"What

tohĕ'hayĕ	ayi'ne	haⁿtca'	yeḳe'	na,"	kiyĕ'	yuḳe'	naha'	iⁿda'he	ta'-yaⁿ
you hide	you stand		must	." (masc.)	said to	they were	a while	seeking	deer the

ha'nĕ	du'si	ha'dĕ.	Eḳekaⁿ'	aⁿya'	xo'hi	ya'ndi	aⁿhiⁿ'	nax	kaⁿ'
found	took	they went.	And then	old woman		the (sub.)	weeping	sat	when

Kûtci^n′ckana′	eyi^n′hi^n	ha^n′,	"Ka′k	ayo^n′-k	ya^n′hi	ina′ñḳi	wo‵,"
Ancient of Red-winged Blackbirds	came there	and	"What	you do when	you cry	you sit	? "

kiyĕ′tu	ka^n′,	"Ta-k′	ya′ñḳa-kya^n′hi	a′de	ni′,"	ĕ′	ka^n,	"E′ḳe	ko′
they said to her	when	"Deer (ob.)	they took from me	they went	." (fem.)	she said	when	"Lo!	if

ñḳakya^n′hi^n	ñḳi^n′x	ka^n	i′duti hi	na′,"	ĕ′	ha^n	a′dĕ.	Eḳeha^n′
we take it from [them]	we come	when	you shall eat it	." (masc.)	said	and	they went.	And then

akŭde′diyĕ	a′da o^n′ni.	Eḳeha^n′	a′tckaxti′yĕ	ha^n′	niyĕ′tu,	"Ti^n′wĕtu"
creeping up on [the wolves]	they were going.	And then	[they] got very close	and	they flew up,	They made a whirring sound

20 niyĕ′tu	ya′ndi.	Eḳeka^n′	ta′-ya^n	i′ñki	kixyoxtu′	Yi′hi^n	ya′ndi.
they flew up	when.	And then	deer the	leaving	they ran off	Wolf	the (sub.).

Eḳeka^n′	ta′-ya^n	du′si	e′ya^n	kĭki^n′xtu	ha^n′	e′ḳeo^n′nidi′	Kû′tci^{n}cka′adi
And then	deer the	took	there	brought it back to her	and	therefore	Red-winged Blackbird (sub.)

Yihi^n′-k	ki^n′si^{n}hiyĕ′	o^n′nidi′	e′ḳeo^n′nidi′	niye′tu	xyi^n′	nati′	ti^{n}we′
Wolf (ob.)	they made [them] cowards	as	therefore	they fly up	when	only [entire]	whirring

a′de	xya′,	etu′	xa.
they go	regularly,	they say	usually.

NOTES

1. *A^{n}ya xohi* refers to an old woman. *tcu*, "to [string and] put down a number of small objects," refers here to persimmons. The Biloxi used to string the persimmons and place them before a fire to dry. They pounded the dried persimmons, and made bread of the powder. *Tcĭdĭḳe-yo^{n}nidi*, probably from *tcĭdĭḳo^{n}ni* (*tcĭdĭḳĕ*, *o^{n}ni*), "how did he do that?"

3. *ñḳutcutcati* (*tcati*).

3. *ûñkpatco^n* (*ptcû^n*); *ûñkpaxa*, 1st sing. of *paxa*; *ñḳi^{n}hi^{n}yo*, 1st sing. of *hi^{n}yo* (line 7).

4. *ñḳukĭdadi* (*da*).

9. *adûkso^{n}ho^n* (*adûksĕ*, *o^n*, *ho^n*).

9. *Yihi^{n}di*, the *Ayihi^{n}di* of myth 22, 2; *kaka* for *kawa-ka^n* (line 10); *yĕ* for *iyĕ* (*e*); *hinedi*=*ayine* of line 14.

10, 13; *Yama^n na* (masc.) should be *Yama^n ni* (female sp.).

13, 16. *kak*, cf. *kawa-k* (12); *ayine* (*na*); see *hinedi* (10).

15. *hadĕ* for *adĕ* (*de*).

19. *akŭdediyĕ*, given as *kdĕdye′* in 1892.

20. *kixyoxtu* (*koxta*).

21. *kĭki^{n}xtu* (*ki*). *Kûtci^{n}cka′adi* used instead of *Kûtci^{n}ckanadi*.

TRANSLATION

Once upon a time there was an Old Woman who was putting a great quantity of [strung] persimmons before a fire to dry. While she sat there two Deer came to her and said, "How do you manage to have so many?" The Old Woman replied, "I split a very fat pine into many slivers, and I run two of them into my nostrils; then I run and butt against the persimmon tree, the persimmons fall, and I gather them.

Thus have I done to acquire what you see." Then she gave a persimmon to each Deer. They tasted them, and said, "This food is very good." (?) Having seen what she had, and having eaten some, they said, "We, too, must do so in order to eat." So they split a pine tree, and stuck slivers into their nostrils, and running along they butted against the tree, and so hard did they butt that they fell dead and lay there.

Then the Old Woman after laughing a while at their folly covered them up, and stood there pounding the persimmons which she had dried and singing as she stood there. Then came the Wolf people and said to her, "What are you saying as you stand here?" The Old Woman replied, "Nothing." Then the Wolf people departed a short distance and hid themselves. Again sang the Old Woman, the Wolf people listening a while. Then they came again, saying, "What were you saying as you stood?" "Nothing," replied she; but the Wolf people could not be deceived. "You must be hiding something where you stand," said they for some time. At length after searching around they found the bodies of the Deer, which they seized and carried off.

And then the Old Woman sat there crying. By and by the Ancient of Red-winged Blackbirds came, and said, "What have you suffered that causes you to cry?" She said, "They have carried off the Deer from me." "If so," replied the Ancient of Red-winged Blackbirds, "we will take it from them, and when we bring it back you shall eat it." So they departed [all the Red-winged Blackbirds], and they arrived near the place where the Wolf people were, and crept up on them. When they got very close they flew, making a whirring. This scared the Wolf people, who ran off, leaving the venison. Then the Ancient of Red-winged Blackbirds [and his people] took the venison and brought it back to the Old Woman. Therefore the red-winged blackbirds make cowards of the wolves, and when these birds fly up they always make a whirring sound.

24. A Ghost Story

A^{n}ya′	ṭĭḳo′hĕdi′	nipạ	atsi′	ustûki′ ant	ka^n′	Ana′tci-di	eyi^n′hi^n	ha^n′
Person	real (sub.)	whisky	bought	set it up he was	when	Ghost (sub.)	came there	and

kii^n′	yuḳĕ′di.	Ayihixti′	i^n	ha^n′	awo′ ne	kiya′	ku	e′ya^n	he′ṭiḳe
drank it for him	they were.	Very much	drank	when	another std.	again	gave to him	there	he did that

ayihi′xti	i^n′	ĕ′ṭiḳĕ	yuḳe′	ka^n	do^{n}ho^n′-dạha′	ne′di.	A^{n}ya′	ṭĭḳo′hĕ
very much	he drank	so	they were doing	when	was looking at them	stood.	Man	real

ya′ndi.	Eḳeha^n′	"De	ya^n′xkĭyo′xpa	tĕ	yuḳĕ′di	ha′nû^n,"	yi′hi
the (sub.)	And then	"Here [or This]	they drink up for me	wish	they are	perhaps"	he thought

5 do^{n}ho^n′-dạha′	ne′	ka^n,	"Kode′	ya^n′xkĭyo′xpa	tĕ′	ya′yuḳĕ′di	ha′nû^n
was looking at them	stood	when	"Now	drinking it up for me	wish	you (pl.) are	perhaps

hi′	yihi′	ayine′	yeḳe′	nạ,"	kiyĕ′tu	Anatci′	ya^n.	Kiye′	ha^n
that	thinking	you stand [ing]	must be	." (masc).	they said to him	Ghost	the.	Said to him	and

konicka'	yaⁿ	kutu'	dixyiⁿ'	tcĭ'na	oⁿ'ni	ko'	he'ena'ni	xya'	ne'di.
bottle	the	they gave to him	when	how much	had been	as	so much	yet (?)	it stood.

Eḳekaⁿ'	i'ndidiⁿ	iⁿ'	yaⁿ ko'	fwŭhi'.	Eḳekaⁿ'	Anatci'	yuḳe'-
And then	he for his part	drank it	when	low.	And then	Ghost	they are

yaⁿ	ĕ'tu	kaⁿ',	"Yata'naxti'	iki'kahiⁿ'	ko	i'ta	xo',"	kiyĕ'tu
the	they said	when	"Very soon	you tell about it	if	you die	shall (if)"	they said to him

kaⁿ	"Iki'kahiⁿ'ni	ko'	yandĕ'	xya'xti	xyo',"	kiyĕ'tu	kaⁿ',
when	"You do not tell	when (if)	you be (live)	always	shall, if—"	they said to him	when

kû'kikahiⁿ'ni	ha'nde	de'	haⁿ	iⁿ'titcya'	haⁿ	ta'-hi-yaⁿ	iⁿhiⁿ'	kaⁿ
he did not tell about it	he was	there (now?)	and	old man	and (when?)	the time to die	arrived	when (past)

ki'kahiⁿ'.	Aⁿya'di-diⁿ'	a'kika'hiⁿ	ma'ñktu	kaⁿ'	naxĕ'	ma'ñḳi
he told about it.	People (sub.) for their parts	telling news to one another	they reclined	when	listening	he reclined

naha'	ĭnd-hĕ'	ĕṭiḳĕ'	doⁿhoⁿni'	ĕ'di.	Eḳehaⁿ'	kana'mini	te	oⁿ'
a while	he too	so (such)	he had seen	he said.	And then	not day	dead	was

ma'x	kaⁿ	naⁿ'pi.	Etu'	xa.
reclining	when	day.	They say	usually.

NOTES

The narrator failed to see any connection between the two kinds of spirits referred to in this text. (See page 175 of Old Rabbit the Voodoo and other Sorcerers, by Miss Mary A. Owen, 1892, for an account of the alleged importance of whisky in the preparation of "luck balls.")

1. *Aⁿya ṭĭḳohĕdi*, a real or living person, as distinguished from a ghost; *ustûki* refers to the bottle, *konicka* (7); *ant*, a contraction of *ande; kiiⁿ* (*iⁿ*).

2. *awo ne:* the first ghost, after drinking his (ghostly) fill, passed the bottle to another ghost.

4. *yaⁿxkĭyoxpa* (*oxpa*).

4–5. The ghost speaks about the secret thought of the living man.

8. *-diⁿ*, for his part (?).

9–10. *ko . . . xo*, and *ko . . . xyo*, "if, shall, provided (conditional)."

11. *kûkikahiⁿni* (*kaⁿhi*); *iⁿtitcya=iⁿtciya* or *iⁿtcya; ta-hi-yaⁿ* (*ta<tedi*, "to die;" *hi* conveys a future idea; *yaⁿ*, "the"); so, *itahiyaⁿ*, "the time for you to die;" *ûñktahiyaⁿ*, "the time for me to die."

12. *akikahiⁿ mañktu*, continuous form of *akikaxtu*, "they tell one another" (*kaⁿhi*).

13. *kanamini* (*ka*, *ni*, negative signs; *nami=naⁿpi*, *nawi*, "day.")

TRANSLATION

A certain man bought [a bottle of] whisky, and when he was putting it up [on a shelf?], some ghosts came thither, and they were drinking his whisky. When the first ghost had drunk a great quantity, he gave it [the bottle] to another [ghost], who likewise drank a great deal. When the ghosts were acting thus, the man stood looking at them, thinking, "Perhaps they wish to drink all of my whisky, and leave me none." "You must be thinking, 'Perhaps they wish to drink up all of my whisky,'" said one of the ghosts as he handed the man the bottle. When the man examined the bottle, behold, it was just as full as it had been when the ghosts had appeared! But when the man took a drink, the supply of whisky ran low. Then said the ghosts to him, "If you tell about this very soon you shall die; but if you do not tell it, you shall live always." So the man did not tell of this incident till he had become a very aged man, and his time to die had arrived. Then were the people telling news to one another, when this old man lay there listening. After a while he, too, said that he had seen such [things as ghosts]. And then he died before day, and when day came he was lying there dead, so they say.

25. A FOX STORY

Toxka′	di	nĕtkohi′	i^{n}dĕ′	xĕhe′yĕ	ha^n	ĕ′ṭiḳĕ ha′nde	ha^n′
Fox	(sub.)	road, path	dung	caused it to sit	and	he had done so	when

ē-k	wa′ta.	Na′wi	na^n′ni	eya^n′hi^n	do^n′hi.	Ka′wa	kiḳĕ′	ku′sini′
it (ob.)	he watched.	Day	every	he came there	he looked.	What	ever	had not stepped in it

ka^n	akxi′	ha^n	a^{n}ya	-ti′	-k	i^{n}hi^n′	akxi′	ne′	ka^n	a^{n}ya′	ya′ndi
when (past)	he got angry	and	man	house	(ob.)	reached	angry	stood	when (past)	man	the (sub.)

i^{n}ske′yĕ	ka^n	koḳta′	de	o^n′xa.	E′ḳe- o^n′xa- di^n′	a^{n}ya′	-k
scared him	when (past)	ran off	went	in the past.	Because of this which occurred in the past	man	(ob.)

5 i^{n}si^{n}hi^n′xti	ĕtu′	xa.	E′ḳe o^n′xa	toxka′	ĕ	ya′tctu.	E′ḳe o^n′xadi′
he is much afraid of	they say	usually.	Therefore [from this past act]	toxka	that	they name him.	Therefore [on account of this past act]

toxka′	-di	nĕtkohī′	-k	i^{n}dĕ′	ni′tu	a^{n}ya′di	kiḳĕ′	usi′	dixya^n′	kinĕ′pi
fox	(sub.)	road	(ob.)	dungs	they walk	person (sub.)	soever (some)	steps in it	if	he is glad

wa′adi	tako′tcĭ	taho′	ande′,	xa,	a^{n}ya′adi	etu′	xa.
very	turning somersaults	falling	he is	usually	the people	they say it	usually.

NOTES

This story was told by Bankston Johnson alone, the women being absent. He would not tell it in their presence. Biloxi men used to say that when a fox saw a person stepping in his (the fox's) dung, he was so delighted that he turned somersaults.

2. *Kawa kiḳĕ*, "whatsoever," followed by a negative, means "nothing at all" (¢egiha, *edada^n ctewa^n—ji* or *maji*, or *baji*); *ḳusini* (*usi*)—*akxi* < *hakxidi*.

4. *Eḳe o^{n}xa-di^n*, and (5). *Eḳe-o^n-xadi* forms of "therefore," referring to an act in the (?) remote past (sign, *o^{n}xa*).

5. *toxka ĕ yatctu*, "They named the fox;" *Toxka*, "because he had run away (*koḳta* or *koxta*) from the man." Is this a case of metathesis?

TRANSLATION

There was a Fox that left his dung in the path, and when he had done so, he watched it. Every day he used to return to the place and look at it. And when he saw that no one had stepped in it, he became angry and went to a man's house; but the man scared him and caused him to run off. From this event people called the fox *toxka.* It is on this account that foxes are now afraid of human beings. And it is on this account, also, that when a fox sees a person stepping in his (the fox's) dung, he is so delighted that he turns somersaults.

26. The Humming-bird

Aⁿtatka′	tcude′tu.	Aⁿ′tckahoⁿ′na	ha′ne-ḍaha′,	naha′ti	tcu′	kode′yĕ
Child	they abandoned.	Ancient of Crows	found them	boat	put them in it	taking all

kĭde′di.	Eyaⁿ′	kĭ′di	haⁿ′	na′wĭ-k	xĕhe′	na′ñḳini	aduti′	hande′,	e	haⁿ′
she went home.	There	reached home	and	day	she was not sitting		food	was	she said	and

kiya′	yeki	akû-nûxaⁿ′	de′di.	Eḳekaⁿ′	yek-su′	to′pa	ne′	kaⁿ	du′si
again	corn	to go over again to gather the scattered	she went.	And then	corn grain	four	there were	when	took

ko′wohe	de′yĕ.	Eḳekaⁿ′	aye′k	pĭ′	ṭiḳo′hixti	si′nd	oⁿ	ma′ñḳi.
upward	she sent.	And then	corn	good	exceedingly	tail	having	reclined (?)

Eḳekaⁿ′	ti′-yaⁿ	he	du′si	ko′wohe	de′yĕ.	Eḳekaⁿ′	ti′-yaⁿ	pĭ′
And then	house the	too	took	upward	she sent.	And then	house the	good

ṭĭḳo′hixti,	ti′	kŭde′xyĭ	ne′di.	Eḳekaⁿ′	tando′	he	du′si	ko′wohe
exceedingly	house	spotted	it stood.	And then	her younger brother	too	she took	upward

de′yĕ:	tĭdupi′	aⁿya′	pĭ′	ṭiḳo′hixti	ne′di.	Eḳekaⁿ′,	“Ñḳĭnd-hĕ′
she sent [him]	he alighted	man	good	exceedingly	he stood.	And then	“I too

yandu′si	ko′wohe	deya′ñḳa-tĕ′,”	kiyĕ′di	tando′	yañka′.	Eḳekaⁿ′	du′si
take me	upward	send me” (female to male)	she said to him	her younger brother	the (ob.).	And then	took

ko′wohe	de′yĕ	kaⁿ′,	tĭ′dupi	haⁿ′	aⁿxti′	pĭ′	ṭiḳo′hixti.	Eḳehaⁿ′
upward	sent her	when	she alighted	and	woman	good	exceedingly.	And then

tcụ′ñḳi-yaⁿ	du′si	ko′wohe	de′yĕtu:	tĭ′dupi	haⁿ′	tcụñk	pĭ′	ṭiḳo′hixti.
dog the	took	upward	they sent him	he alighted	and	dog	good	exceedingly.

Eḳehaⁿ′	ṭoxpĕ′	tcûpaⁿ′	ne	kaⁿ	daⁿ	ko′wohe	de′yĕ.	Eḳekaⁿ′
And then	clothing	decayed	there was	(ob.)	took	upward	sent it.	And then

ṭoxpĕ′	pixti′	apstûki′	na′ñḳi.	Eḳekaⁿ′	Aⁿ′tckana′di	ku′x̣	nañḳe′di.
clothing	very good	sewing it	[she] sat.	And then	Ancient of Crows (sub.)	was returning in the distance.	

E′ḳe	oⁿ′nidi′	kûkĭd-oⁿni-xti	kaⁿ	ku′x̣	na′ñḳi	oⁿ′ni	ko′,	“Tcĭ′dĭḳe
Therefore		she had not returned home at all	when	was returning (i. e. was then on the way)			when	“Why

kûkĭ′d-oⁿni′,”	e	ha′nde	haⁿ′,	dĕ	haⁿ	ani′-yaⁿhiⁿ	kaⁿ′	ēk	xĕ
has she not returned”	saying	was	and (when)	went	and (when)	water the reached	when	there	was

nañḳi	Aⁿ′tckahoⁿ′na.	Naha′t	tcoka′	xwĕ′hĕ	haⁿ′	ĕ′ṭiḳĕ	na′x̣	kaⁿ
sitting	Ancient of Crows.	Boat	piece broken out at the top	she sat in	and (when)	so	sat	when

e′yaⁿhiⁿ	haⁿ′,	“Ka′k	i-yoⁿ′	ĕ′ṭiḳĕ	ina′ñḳi	ha′,”	kiyĕ′	kaⁿ,
she arrived there	and (when)	“What	you do	so	you sit”		said to her	when

"Ûñkti'-yaⁿ	ñḳyĕhoⁿ'ni	ĕ'ṭiḳĕ	na'ñḳi	ni',"	hĕ'	kaⁿ,	"Iti'-yaⁿ	ĕ'ṭi,
"My house the	I did not know it	so	I sit	." (fem.)	said that	when	"Your house the	this is it

ni',"	kiyĕ'	kaⁿ,	iⁿskĕ'	nati'.	Iⁿskĕ'	wa'	a'nde	haⁿ'	aka'naki
." (fem.)	said to her	when	she was scared	so (much).	She was scared	very	was	and (when)	came out of

haⁿ'	yēk-su'	daⁿ	haⁿ'	ni	utcu'dĕ	haⁿ	nahaṭi'	naxtĭ'k	ani'	na'ta-
and	corn grain	took	and	water	threw them into	and	boat	kicked when	water	middle

yaⁿ	de'	kaⁿ	doⁿ'hi	haⁿtc	kĭde'di.	Eyaⁿ'	kĭ'di	haⁿ'	maⁿ'
the	went	when	looked at it	a while	went home.	There	reached home	and (when)	ground

duksĕ'	de'-hĕd-haⁿ',	tca'k	dutca'	dĕ'-hĕd-haⁿ',	ti'-yaⁿ	a'puxi,
swept	that finished when	hands	washed	that finished when	house the	felt

doⁿ'hi.	Eḳehaⁿ'	tca'k	kûde'ni	na'ñḳi,	ka'wa	pastû'ki	na'x	kaⁿ,
looked at it.	And then	where	she went not	sat	what	sewing	sat	when

Paxka'	ĭsi'	ye'hi	kaⁿ'	paya'	da oⁿ'ni.	Eḳekaⁿ',	"Ayaⁿ'	toho'
Mole	her foot	close to	when	plowing	was going along.	And then	"Log	

tcûpaⁿ'	nañḳi'	naⁿxkiya',"	e'hĕxa.	Eḳehaⁿ'	kiya'	apstû'ki	naⁿ'x	kaⁿ
decayed	I am not that"		stopped right there.	And then	again	sewing	sat	when

Mo'moxka'di	e'yaⁿhiⁿ',	yoⁿwĕ'	adu'	ha'nde	kaⁿ',	"Axi'yehi	nañḳi'
Humming-bird (sub.)	come there	making a humming	going around	was	when	"Blossom	I am

naⁿxkiya',"	kitĕ'tu	kaⁿ'	nati'	yoⁿwĕ'	dĕ'x̣	kûpa'hạni.	E'yan	kĭ'di
not that"	she hit at him	when		making a humming	went	disappeared.	There	reached home

haⁿ',	"Anĭ'sti	na'!	Aⁿxti'	pĭ'	ṭiḳo'hixti	na'ñḳi	na'"	ĕ'	kaⁿ,
and (when)	"Sure enough	(it is)	Woman	good	exceedingly	sits	." [male]	said it	when

ĭndaxtu'.	Eḳehaⁿ',	"Oⁿ'd-ahi-di'	tci'x	kĭde'	e'yaⁿ	kĭ'di	kaⁿ	akĭni'
they sought her.	And then	"Bear skins	lay them all along		there	reach home	when	walk on it

kĭde'	e'yaⁿ	kĭ'di,	tcĭdĭḳĕ'	ha	ni',"	ĕ'tu	kaⁿ',	"Tcĭtca'pixti	ni'!
going home	there	reach home	how	would it be	?"	they said	when	"Too slippery	. (fem.)

Toho'	ni,"	ĕdi'	Aⁿ'tckahoⁿ'na.	Eḳekaⁿ',	"Itani'	tci'x	kĭde'	e'yaⁿ
Fall	." (fem.)	said it	Ancient of Crows.	And then	"Mortars	lay them all along		there

kĭ'di	xyaⁿ'	akĭni'	kĭde'	e'yaⁿ	kĭdi'	dixyiⁿ',	tcĭdĭḳe'	ha	ni',"	ĕ'tu
reach home	when	walk on	go home	there	reach home	when	how	would it be	?"	they said

kaⁿ',	"Haⁿaⁿ'!	ĕ'xtihiⁿ'	inahiⁿ'tixti	ni'.	Inahiⁿ'-k	tohō'-k	a'dŭkta
when,	"Oh no!	how could that be?	is too apt to rock	. (fem.)	It turn [might] when	she fall when	[might] crush her

ni'."	Eḳekaⁿ'	"Aⁿya'di	tci'	kĭde'	de	e'yaⁿ	kĭ'di	dixyaⁿ',	eḳekaⁿ'
." (fem.)	And then	"Men	lay them all along		this	there	reach home	if	and then

akĭni'	kĭde'	e'yaⁿ	kĭdi'	dixyiⁿ',	tcĭdĭḳĕ'	ha	ni',"	ĕ'tu	kaⁿ',	Aⁿtckana'
walk on	go home	there	reach home	if	how would it be		?"	they said	when	Ancient of Crows

de'	kake'ni.	Aⁿ'hiⁿ	na'ñḳi	de'-hĕd-haⁿ'	aⁿ'xti	ṭopi'-yaⁿ	ki'tci
this [time]	said nothing.	Was crying		that finished when	woman	young the	did not wish to give her up

haⁿ'	aⁿ'hiⁿ	na'ñḳi	de'-hĕd-haⁿ'	ita'mĭno'yĕ.	Ita'mĭno'yĕ	de'-hĕd-haⁿ'
and (when)	was crying		that finished when	she dressed her.	She dressed her	that finished when

anahiⁿ'-yaⁿ	kĭda'katckĕ'	de'-hĕd-haⁿ',	tando'-yaⁿ	ita'mino'yĕ	de'-hĕd-
hair the	tied it for her	that finished when	her brother the	she dressed him	that finished

haⁿ',	e'ḳe	haⁿ'tca	kûdutaⁿ'-dạha'.	"Aya'yiki'	ma'ñḳi	ko,	saⁿhaⁿxti'yĕ
when	so	after some delay (?)	she sent them off.	"Your kindred	lie [there]	if	very hard

astu-tĕ′,”	kiyĕ′-ḍaha′.	Eḳeka^{n}′	a′dĕ.	Akĭni′	ha′dĕ.	Tuka′nitu-ya^{n}′
step ye on” (female to male and female)	she said to them.	And then	they went.	Walking on	they went.	Their mother’s the brother

ma′x	ka^{n}	a′si	sa^{n}ha^{n}xti′yĕ	a′de.	Ino^{n}′ni	ya′ndi	ya′hi	ye′hiya^{n}	ṭox̣
lying	when	stepping in	very hard	they went.	Her elder sister	the (sub.)	bed	close to	was

ma′x	ka^{n},	“Ati′	kŭdĕ′xyi	do^{n}ha′-ya^{n}	ĕ′ṭi	ma′ñḳide	ha′,”	ĕ′	ha^{n}	pĭtce′
lying	when	“House	spotted	saw it (?) the	this the one	this recl. ob.	?”	said	and	leaping

a′s-ka^{n}	tŭpo′	ka^{n}	pĭtce′	ya′hi-ya^{n}	adi′	dĕ	xĕhe′.	A^{n}ya′xidi′	yiñḳa′ditu
stepped when on	burst	when	leaped	bed the	climbing	went	sat down.	Chief	they married her to him

ka^{n}′	iñktca^{n}′hi	xĕhe′	o^{n}ni′.	Wax	a′de.	Eḳeka^{n}′	a^{n}xti′-ya^{n}	he′	a^{n}tatka′
when	next to her	he was sitting.		Hunting	they went.	And then	woman the	too	child

du′si	da′	o^{n}	ha^{n}′	wa′xi	yiñḳi′	ha′aksi′hi	ha′nde	ha^{n}	kiya′	kĭpo′nahi.
took	was going		and	shoe	small	she forgot and left	was	and	again	turned back.

Eya^{n}′	kĭ′di	ha^{n}′	waxi′	yi′ñḳi	dusi′.	Kiya′	da	o^{n}′	ka^{n},	I^{n}su′-kĕtco′na
There	returned	and	shoe	small	took.	Again	was going		when	Ancient One with Crooked Teeth

ē′k	xĕ	na′ñḳi	ha^{n},	“Nda′o	hu′	ha^{n}	sĭ′nĭho^{n}′	du′ti	ha^{n}tca′,”	kiyĕ′
there	was sitting		and	“This way	come	and	mush	eat	a while”	said to her

ka^{n},	e′ya^{n}hi^{n}′	dutcûpa^{n}′	dusi′	a′pâd	o^{n}	ha^{n}′tca	ki′ya	de′di.	Eḳeka^{n}′
when	went there	dipped it up with the hand	took	wrapped it up		and subsequently	again	departed.	And then

kiya′	tcûma′na	tâ′niya^{n}	kiya′	xĕ	nañḳi′.	Eḳeha^{n}′	kiya′	tcûmana′,
again	a second time	ahead of her	again	was sitting.		And then	again	a second time

“Nda′o	hu′	ha^{n}	sĭ′nĭho^{n}	du′ti	ha^{n}tca′,”	kiya′	kiyĕ′	ka^{n},	“Sĭ′nĭho^{n}	ni′
“Hither	come	and	mush	eat	a while”	again	said to her	when	“Mush	

ndu′ti	tĕ′	ĕ′ṭĭḳĕ	ñḳande′	na^{n}xkiya′,”	ĕ′	ka^{n},	“Tama′nk	tci^{n}′cti
I eat	wish	so	I am not that one”		said	when	“Deer brisket	very fat

ndu′ti	hi′	ĕ′ṭĭḳĕ	nda′	o^{n}ni	ni′,”	ĕ′	ka^{n}′,	“Idu′ti	hi	ya′.	Du′ti	hi′
I am to eat it		and so	I am going		.” (fem.)	said	when	“You are not the one to eat it.			The one to eat it	

ko′	ñḳi′ndi	ni′,”	ĕ′	ha^{n}	a′su	o^{n}′xtī-k	tâ′niya^{n}	de′kiyĕ.	Eḳeka^{n}′
the	I am	.” (fem.)	said	and	large brier patch	(ob.)	ahead	sent for her.	And then

a′nde	o^{n}di′	aka′naki	nix̣	ne′	ka^{n}	a′su	toho^{n}′ni	kiya′	de′kiyĕ	ka^{n}′
was going along		came out of it	was walking		when	bamboo brier (vine)		again	sent for her	when

a′nde	o^{n}di′	aka′naki	nix̣	ne′	ka^{n}	ama^{n}′	kû′dotc	o^{n}′ni	de′kiyĕ	ka^{n}′
was going along		came out of it	was walking		when	ground	muddy	made	sent for her	when

a′nde	o^{n}di′	aka′naki	na′nteḳe	ha^{n}′	noxpĕ′	na′x	ka^{n}	I^{n}su′-kĕtco′na
was going along		came out of it	nearly	and	got mired	sat	when	Ancient One with Crooked Teeth

eya^{n}′hi^{n}	te′yĕ	ha^{n}	a′hi-yañk	kĭdu′si	ha^{n}	hi^{n}′a′hi	ha^{n}	waxi′	yi′ñḳi-
came there	killed her	and	skin the (ob.)	took from her	and	made it grow on herself	and	shoe	small

ya^{n}	du′si	ha^{n}	de′di.	Eḳeha^{n}′	o′xte-ya^{n}	eya^{n}′hi^{n}.	A^{n}tatka′-ya^{n}
the	took	and	went.	And then	camp the	she reached there.	Child the

du′si	ha^{n}′,	“Itû′ksiki	pĭs	tĕ′xti	a′nde	ha	xa^{n}′,”	kiyĕ′	ha^{n},	“Du′si
took	and	“Your sister’s child	to suck	has a strong desire	is (?)	(fem. speaking)”		said to him	and,	“Take it

haḳu-tĕ′”	kiyĕ′	ka^{n}	du′si	e′ya^{n}	kiki′x̣	ka^{n}	psi′ye	tĕ	ka^{n}′	psĭ′	tĕ
bring it hither”	said to him	when	he took it	there	he brought it back there for her	when	to suckle it	she wished	when	to suck	it wished

niḳi′.	Eḳehaⁿ′	wahĕ′xti.	Eḳekaⁿ′,	“E′de	hĕ′daⁿ	de	xkĭ′di	kaⁿ′
not	And then	it screamed exceedingly.	And then	“That far (?)		now	I have come back	when

kuyañḳye′hoⁿni	na′ñḳi	haⁿ′tca	ha′,”	ĕ	haⁿ	kĭte′di.	Eḳekaⁿ′
you do not know me			? ”	said she	and	she hit at it.	And then

tuka′niyaⁿ	du′si	haⁿ′	a′ni	ye′hi	da′	oⁿni′,	ya′oⁿ	da′	oⁿni′.
its mother’s brother	took it	and	water	edge	was going		singing	was going.	

Eḳekaⁿ′	ĕxtixti′	yañka′	a′ni	tâ′wĕ	nañḳĕ′di.	Eḳe′	na′ñḳe	oⁿdi′.
And then	very far	when (?)	water	making a slapping sound	was sitting in the distance.	So	[she]	was sitting there.

E′yaⁿ	kĭ′di.	Eḳekaⁿ′	aⁿtatka′-yaⁿ	kudi.	Eḳekaⁿ′	psi′yĕ	a′nde	de′
There	she came back [to land].	And then	child the	he gave to her.	And then	suckling it.	she was	that

hĕ′tu	kaⁿ′	du′si	kĭde′di.	E′yaⁿ	kĭ′di	kaⁿ′	aⁿtatka′	a′diyaⁿ	dusi′
they finished	when	he took it	went home.	There	reached home	when	child	the father	took i

yehoⁿ′	haⁿ,	“Psi′	xyu′hu	hi′usaⁿ,”	“Tohu′di	wiho′hañḳoⁿ′	xku′
knew it	and	“Sucking	smells bad	[how possible?]”	“Rattan vine	I got milk from it	I gave to it

ñḳa′nt	kaⁿtca	na′”	e′	hande′	kiḳĕ′,	“Tca′k	a′nde	ko	ya′ñkûtĭki-ta′,”
I have been	because	.” (male sp.)	saying	he was	though	“Where [-ver]	she is	the	tell me (male to male),”

hĕ′di.	E	ha′nt	kaⁿ,	“Aⁿxti′	a′nde	ko′	kû′	te	ni′ḳi	ĕ′di	na′,”
said that.	Saying it	a while	when,	“Woman	that	the	to be coming back	wishes	not	said	.” (male sp.)

ĕ	kaⁿ	“O′xtĕ	taⁿ′xti	haⁿ	iⁿxyoⁿ′xti	awa′hi	du′ti	haⁿ	wa′x	ada
he said	when	“Making a fire	very large	and	making haste	cook it	eat	and	hunting	they go

hi′,”	ĕ′tu	kaⁿ′	awahi′	ne′	kaⁿ	uxta′x	kaⁿ	awo′	ne′yaⁿ	uxta′ki.
let,”	they said	when	cooking	stood [she]	when	[he] pushed her	when	that other one		he pushed her.

Ĕ′ṭiḳĕ	yuḳe′	haⁿ	uxta′ki	pe′ti	de′yĕ	da′xŭni′yĕtu.	Eḳehaⁿ′
Sodoing	they were	and	pushing her	fire	sending her [into it]	they burnt her.	And then

inda′hi	a′de	aⁿtatka′	oⁿni′yaⁿ.	E′yaⁿ	iⁿ′hiⁿ	na′nteḳĕ	haⁿ′	ayaⁿ′
to seek her	they went	child	his mother.	There	arrived	nearly	and	tree

tcûpaⁿ′	tŭ′kpĕ	nĕ′	kaⁿ	aⁿxti′-yaⁿ	tando′-yaⁿ	ani′	ye′hi-yaⁿ	iⁿ′hiⁿ
decayed	changed into	stood	when	woman the	her brother the	water	edge the	reached

haⁿ′	yaoⁿ′	ne′	kaⁿ	e′yaⁿ	kĭ′di	aⁿxti′-yaⁿ.	Eḳekaⁿ′	aⁿtatka′-yaⁿ
and	singing	stood	when	there	reached again	woman the.	And then	child the

ku′	haⁿ	anahiⁿ′	kĭdoⁿ′hi	nĕ	haⁿ′	tcakĭ-k′	adudu′ye	de′-hĕd-haⁿ′
gave to	and	hair	looking at her	stood	and	hand (ob.)	wrapped round and round	that finished when

tcakĭ-k′	i′ñkiyo′hoⁿ.	Eḳekaⁿ′	eyaⁿhiⁿ′	du′si	yiñḳa′di	ya′ndi.
hand (ob.)	he called to him with it.	And then	arrived there	took her	her husband	the (sub.)

Eḳehaⁿ′	ka′dedi.	E′yaⁿ	kiⁿ′x	kaⁿ	apĕhĕ′	a′nde	haⁿ′	tando′-yaⁿ
And then	they took her home.	There	reached	when	pounding [corn?]	she was	and	her younger brother the

a′tcĭ	haⁿ,	“Kaⁿ′xo	ti′-yaⁿ	dĕ′	haⁿ	atctaⁿ′	utcu′wĭ	ku-tĕ′,”
she asked him	and	“Grandfather	house the	go	and	sieve	borrow it	be coming back” (female to male)

kiyĕ′	kaⁿ	de	ko′x̣-ni.	"Ayi′ndi	dĕ′d-kĭ,"	kiyĕ′	kaⁿ	de oⁿ′nidi′
said to him	when	to go	he was unwilling.	"You	go yourself"	said to her	when	having departed

80 eyaⁿ′hiⁿ	haⁿ′	ka′wa	a′hi	ne′-kaⁿ	doⁿ′hi.	Iⁿsu′ ketco′na	a′hi-kaⁿ	
she arrived there	and	what	skin	stood (ob.)	she saw it.	Ancient One with Crooked Teeth	skin (ob.)	

nati′x	ḳane′	-kaⁿ	daxŭ′ni	na′nteḳĕ	na′x	kaⁿ	ha′ne	du′si	duxkĕ′.
stretched	had been standing	(ob.)	burnt	nearly	sat	when	found it	took it	skinned her.

Ĕṭiḳoⁿ′	ḳane′	kaⁿ	doⁿhi′	haⁿ′tca,	"E′wa	ne′	ko	ka′wa	a′hi,"
Had done so	had been standing	when	she saw it	a while	"Yonder	standing	the	what	skin"

e	ha′nt	kaⁿ,	"Taⁿta′hi	da′nde,"	kiyĕ′	kaⁿ,	"Ĕṭiḳe′	naḳihi′,"
she said	was	when	"Panther skin	it is"	said to her	when,	"It is so	I do not think"

ĕ	kaⁿ,	"Kaⁿxo′,	ka′wa	a′hi."	"Tûmo′tck	a′hi	da′nde	xyaⁿ′,"	
said	when,	"Grandfather,	what	skin."	"Wildcat	skin	it is	"	

85 kiyĕ′	kaⁿ,	"Ĕṭiḳe′	naḳihi′,"	ĕ′	haⁿ,	"Ka′wa	a′hi	ko′	ya′ñkûtĭki′
he said to her	when,	"It is so	I do not think"	said she	and	"What	skin	the	you tell me

ko	ta′mañk	tciⁿ′cti	nyi′ku	hi	ni′,"	kiyĕ′	kaⁿ,	"Tañk	awo′	a′hi
if	deer brisket	very fat	I give to you	will	." (fem.)	she said to him	when	"Sister	other	skin

da′nde	xyaⁿ′,"	kiyĕ′	kaⁿ	"Ĕ′ṭiḳe′	ha	ni′	ñḳedi′	nixki′,"	e′
it was	"	he said to her	when	"So it	is	. (fem.)	I said	because"	she said

haⁿtca′	taⁿhiⁿ′x	kĭde′.	Eyaⁿ′	kĭ′di	haⁿ′	tama′ñḳi-yaⁿ	daⁿ′	taⁿhiⁿ′
and subsequently	running	went home.	There	reached home	and	deer brisket the	took	running

de	e′yaⁿ	a′hi.	Kĭtcu′	haⁿ	taⁿhiⁿ′x	kĭde′.	E′yaⁿ	kĭ′di	haⁿ′
went	there	she took it.	She put it down for him	and	running	went home.	There	reached home	and

90 siⁿṭo′	ta′yaⁿ	du′si	haⁿ′	taⁿ′hiⁿ	de′	a′ni-yaⁿ	kĭde′	taho′	haⁿ,
boy	her	took	and	running	went	water the	went back	fell	and

"Taoⁿ′"	eḳĕ′	dixyaⁿ′.	Eḳe′	dixyiⁿ′	siⁿṭo′	ta′yaⁿ	kosa′yi	te′
cry of the "squealer duck"	she became so	when.	She became so	when	boy	her	minnow	face

saⁿ	tŭ′kpĕ.	E′keoⁿ′nidi′	ĕtiḳe′	xya,	Taha′ñḳona′di	ĕ′ṭiḳe	oⁿ′ni.
white	changed into.	That is why	it is so	now (?)	The "squealer duck" (sub.)	is so.	

NOTES

This text is all of the myth that Betsy could remember; but there was more of it.

1. *Aⁿtcḳahoⁿna*, "the Ancient of Crows," a female; *tcu* never refers to a single object, hence it is unnecessary to add *-ḍaha; ḳodeyĕ ḳĭdedi*, "to take them all home" (*-ḍaha* not added), refers to objects that can walk.

3, etc. Though the context gives no clew, the Indians say that it was the girl who threw the grains of corn, the house, etc., into the air, changing them by her magic power.

4. *sind oⁿ mañḳi*, "it was tasseling."

18. *iⁿskĕ nati*. *Nati* usually precedes the qualified word.

25–26. The speaker was the Pretty Woman, who had recently been a child. The people of the other village trusted the Hummingbird; hence they sent him to learn about the Pretty Woman. Because of this first visit of the Humming-bird, the Indians now, when they see a humming-bird, say, "A stranger is coming," for the humming-bird can be depended on at all times.

28–29. The people who wished to have the Pretty Woman go to their village were ready to honor her by spreading bearskins all along the path from the abode of the Ancient of Crows to their own village.

30–31. Then they offered to cover the path with mortars on which the Pretty Woman could walk.

33. Next they offered to cover the entire way with recumbent people, on whom the Pretty Woman might walk. No objection to this was raised by the Ancient of Crows.

35. *A*^{n}*hi*^{n}, pronounced *A*^{n}+*hi*^{n}.

37. *kĭdakatckĕ*, archaic for *kĭdŭkŭtckĕ*.

38. *kûduta*^{n}*-ḍaha* (*duta*^{n}). The Ancient of Crows sent off the Pretty Woman and her brother, hence *-ḍaha* is added.

40. *ino*^{n}*ni yandi*, not the real elder sister of the Pretty Woman.

42. The Pretty Woman married the chief of the village to which she and her brother had come; *yiñḳaditu*, from *yiñḳa*, to give a female in marriage; in this instance the *di* is not dropped before *tu*. It might be written *-ṭi* instead of *-di*.

45. *I*^{n}*su-kĕtcona*, perhaps *I*^{n}*su-kĕtc-o*^{n}*-na*, from *i*^{n}*sudi*, "teeth;" *kĕtci*, "crooked" (*kêtci*, "bent like a fishhook"); *o*^{n}*ni*, "to use or have;" and *-na*, a termination for names of archaic or mythical personages.

47. *apâd* (*po*).

48. *xĕ* refers to Crooked Teeth.

50, etc. *na*^{n}*xkiya;* and 51, *iduti hi ya.* The "*ya*" in these instances may be a contraction of *yama*^{n}, "no, nothing," with which compare *iyama*^{n}, *kiyama*^{n}, *koyama*^{n}, "to have none."

56. *hi*^{n} *ahi*, she [Crooked Teeth] made the skin of Pretty Woman grow on herself.

58. *pĭs tĕxti;* and 59, *psiye*, *psĭ:* the first is from *pĭsi*=*psi.*

63. *nañḳĕdi*, i. e., the Pretty Woman, who was still alive.

67. *Tcak ande*, etc. Said by the chief, the husband of Pretty Woman, who suspected that Crooked Teeth had removed his wife.

68. *A*^{n}*xti ande*, etc. The reply of the wife's brother.

69. *Oxtĕ*, etc. Said by the husband; *awahi* refers to Crooked Teeth.

78. *Ka*^{n}*xo.* This old man was not the real grandfather.

82, etc. The questions were asked by the Pretty Woman of the grandfather.

TRANSLATION

Once upon a time a man and his wife abandoned their two children, a daughter and a son. These children were found by the Ancient of Crows, who put them in her boat and carried them home. She did not remain at home, for she said that she must seek food, so she departed for the purpose of going over the cornfields again to gather the scattered corn.

After her departure the little girl found four grains of corn, which she threw up into the air. On coming down again, behold, the four grains had changed into stalks of corn that had tasseled. Then the girl threw the house [skin tent] into the air, and when it came down, behold, it was a very beautiful house, spotted all over. Next she threw her little brother up into the air, and when he alighted, behold, he had become a very handsome man.

Then said the girl, "Take hold of me and throw me up, too." And so her brother threw her up into the air. When she alighted, behold, she was a very beautiful woman, who became famous as Pretty Woman. Then she threw the dog up into the air, and when he alighted, behold, he was an excellent dog, far different from what he had been. Then she threw their old clothing up into the air, and when it came down, behold, the Pretty Woman sat there sewing the best of garments.

Meanwhile the Ancient of Crows was returning home, though still at a distance. Before she had returned, while she was yet on the way, Pretty Woman said, "Why has she not returned?" So Pretty Woman departed to seek the Ancient of Crows, whom she found sitting by the stream in a boat that had a piece broken out at the top near the gunwale. On reaching her, Pretty Woman addressed her, "Why are you acting thus?" The Ancient of Crows replied, "I am here because I did not recognize my house; I do not know what has become of it." And when the Pretty Woman said, "That is your house," the Ancient of Crows was so scared that she took some grains of corn in her hands, threw them into the water, kicked her boat out into the middle of the stream, gazed at it for some time, and then started home.

When the Ancient of Crows got home, she swept her yard, washed her hands, and felt of the house and gazed at it. From this time forward she did not wander, but remained at home sewing. By and by the Mole came close to the feet of Pretty Woman and went along rooting up the soil. When Pretty Woman noticed him, she exclaimed, "I am not a rotten log, that you should come so close to me." As soon as she spoke the Mole stopped rooting the ground.

The Ancient of Crows and Pretty Woman continued their sewing. In a little while the Humming-bird approached, making a humming noise and going around Pretty Woman, who exclaimed, "I am not a blossom that you should fly around me!" As she spoke she hit at the Humming-bird, who flew away making a great humming, and soon was out of sight. When he reached home he said to the people, "It is really so. There is a very beautiful woman there." So the people went to seek her, as they wished to take her to their own village.

When they reached the abode of the Ancient of Crows they made known their errand and said, "If we should spread bearskins all the way from this house to the house of our chief, so that she could walk on them all the way, how would that suit?" "They would be too slippery," replied the Ancient of Crows; "she would be sure to fall." "Suppose then," said the messengers, "we should lay a row of mortars all along from this house to that of our chief, so that she could walk on them all the way, how would that suit?" "Oh no!" replied the Ancient of Crows, "that could not be; they would be apt to rock and as they turned with her she would fall and might be crushed to death!" "Well," replied the messengers, "suppose that a row of people should be laid on the ground from this house to that of our chief, so that she could walk on them, how would that suit?" The Ancient of Crows could say nothing in reply; but she was weeping at the thought of having to give up the Pretty Woman, whom she did not wish to leave her house. But finally she stopped weeping and dressed Pretty Woman in her finest clothing, tied her hair for her, and then put on the brother his gayest attire. When this was done she told them to depart, saying to them, "If your kindred lie there, step on them with all your might." Then the two departed with the messengers.

When they beheld their [adopted] mother's brother lying there, they stepped on him with all their might. The Pretty Woman's [adopted] elder sister was lying close to a bed, and as she said, "Is this one who is reclining the one who saw the spotted house?" she leaped, and as her feet came down on her, the elder sister burst open. Then the Pretty Woman climbed upon the bed and took her seat. And they married her to the chief, who sat next to her.

In the course of time, the people went on the hunt. The Pretty Woman took her child and was about to accompany the people, but she had forgotten the shoes of the little one, so she left it and turned back to get them. When she reached the deserted village site, she found the shoes, and started off again, hoping to overtake her family. But on the way she encountered a bad woman, called "Crooked Teeth," who was a kind of witch. This bad woman called to her, "Come this way and eat mush with me." So Pretty Woman went thither, dipped her hand into the kettle, took out some mush, which she wrapped up and carried with her as she resumed her journey. But Crooked Teeth got in advance of her and again took a seat, awaiting her arrival. Again did Crooked Teeth say to Pretty Woman, "Come this way and eat mush with me." But Pretty Woman replied, "I am not the one who wishes to eat mush. I am to eat a very fat deer brisket, and it is for that purpose that I am journeying." "No," said Crooked Teeth, "you are not the one to eat that, but I myself am the person." So she by her magic power made a large brier patch and placed it in front of Pretty Woman. The latter spent some time in getting through the large brier patch, but at length she emerged from it and was walking along, when Crooked Teeth interposed another obstacle, a number of bamboo briers [vines], which she placed in advance of Pretty Woman. The latter spent some time in passing these bamboo briers, but at last she got clear of them and was walking along, when Crooked Teeth made a very muddy place in front of Pretty Woman. The latter had nearly passed all of this, when she got deep in the mire and could not escape from Crooked Teeth, who went to her and killed her.

Then Crooked Teeth took off the skin of Pretty Woman, and put it on herself. She took the little shoes, and proceeded to the house of the chief. The chief, when he saw her, thought that she was his wife. She took the child and said to his mother's brother, "Your sister's child must have a strong desire to be nursed. Take him up and hand him to me." So the young man took the child and handed him to the supposed mother. She wished to nurse him, but the child refused to be nursed, screaming vehemently. Then said the supposed mother, "I went far away for your sake, and now that I have returned, is it possible that you do not know me?" She was very angry, and hit the child. Then the child's uncle took it and carried it to the edge of the stream, singing as he went along. When he got there, the true mother was sitting far out in the stream, making a slapping or splashing sound in the water. On his approach with the child she came to land, and received the child from her brother. She nursed it and handed it back to her brother, who took it home again.

When they reached home, the child's father suspected that his brother-in-law had taken the child to the true mother, and remarked, "How is it possible that the child should smell so bad after being nursed?" And when the uncle replied, "I got some milk from a rattan vine and gave to it," the chief said, "No matter where my wife is, tell me." Then Pretty Woman's brother said, "Yonder woman does not wish her to come back." Whereupon the chief said to the disguised Crooked Teeth, "Make a very large fire, and hasten to cook food so that they may eat it and go hunting." While the bad woman stood there superintending the cooking, first one man pushed her, then the other, and they finally pushed her into the fire where she was burnt to death.

Then the chief went with his brother-in-law in search of Pretty Woman. When they had nearly reached the place, the chief changed himself into a decayed tree, and the woman's brother went to the edge of the water and sang, causing the woman to come ashore. He handed the child to her, and looking for a few moments at her hair, he wrapped it round and round one hand, while he waved the other hand to the chief. When the chief reached there, he took hold of his wife, and then the men took the woman home.

When they reached home, Pretty Woman sat there pounding corn. By and by she asked her brother to go to their grandfather's house and borrow a sieve; but the brother refused to go, saying, "Go, yourself."

So she departed. On her arrival she saw some sort of skin there. It was the skin of Crooked Teeth. The old man had found the body of Crooked Teeth after she had been burnt; he had flayed it and had stretched the skin. "What kind of skin is that one?" asked Pretty Woman. "It is a panther skin," replied the old man. "I do not think so," replied Pretty Woman. "Grandfather, what skin is it?" "It is the skin of a wildcat," said he. "I do not think so," replied she. "If you will tell me what skin it is, I will give you a very fat deer brisket." "It is the skin of your other sister," said the old man [referring to Crooked Teeth]. "That is so, and I said what I did because I suspected this," answered Pretty Woman. Then she ran homeward.

On reaching home, she took the deer brisket in her hand and ran till she arrived at the house of her grandfather, to whom she gave it.

Returning home again, she took her boy and ran toward the water. She fell into the water, saying, "Ta-oⁿ," and immediately she became a "squealer duck," that utters such a note. At the same time her boy was changed into a minnow. Therefore since that time there have been "squealer ducks" and minnows.

27. THE INDIAN AND THE DEER PEOPLE

Aⁿya′	wŭki′xti	wax	ni′	ha′nde	haⁿ	sika-k′	aṭo′pixti	ha′nĕ,	daⁿ′x
Person	worthless	hunting	walking	was	and	deer-skin (ob.)	very fresh	found,	took it up

kĭdĕ′	ne′di.	Eḳehaⁿ′	eyaⁿ′x	kĭ′di	yaⁿ′xa	ko,	"Ñḳo′	haⁿ	ñḳo′di	ñḳa
going home	moved. (?)	And then	there	reached home	almost	when,	"I shot at it	and	I shot it	I say

ni′,"	yihi′	nix̣	ne′	kaⁿ	Ita′	kĭdixi′yĕtu′,	aⁿ′xti	haⁿ′	kĭdixi′yĕtu′.
will,"	he thought	going	moved (?)	when	Deer	they caught up with him,	woman		they caught up with him.

Eḳehaⁿ′	a′hi̊-yaⁿ′	kitcĭ′	yuḳĕ′di,	iⁿ′xtuta′tu	haⁿ′,	"Yaⁿxku′-dạha-tĕ′,"
And then	skin the	did not wish to give it up	they were,	it was theirs	and,	"Give it [back] to us' (females to male)

5	e′	yuḳe′	kaⁿ,	"E′ḳe	ko′,	nyiku′-dạha′	ko′,	yaⁿ′yiñḳaxtu′	hi	hı′daⁿ,"
	saying	they were	when,	"So	if,	I give it back to you (pl.)	if,	you (pl.) marry me	will	?"

e′	kaⁿ,	"Iⁿda′!"	hetu′	kaⁿ,	ku′-dạha′.	Eḳehaⁿ′	aḳuwi′x	ka′dĕ,
said he	when	"Well!"	they said that	when,	he gave it to them.	And then	taking him with them	they went home,

"Aⁿya′xi-yaⁿ′	na′xĕ	kaⁿtca′,"	he′	haⁿtca′	a′de oⁿnidi′.	Amaⁿ′	tupe′
"Chief the	hear it	must first [and then—],"	saying that	and after that	they departed for that reason.	Ground	hole in

ne′	kaⁿ	iⁿ′x	kaⁿ	xa′pid	aduksĕ′	ne′	kaⁿ	ma′nta	de′yĕ	wahĕ′
stood	(ob.)	reached	when	box	covering it	stood	(ob.)	out of the way	sent it	entering (pl.)

a′dĕ.	E′yaⁿ	iⁿ′x	kaⁿ	ahoⁿ′yĕ,	aⁿya′	xi-yaⁿ′	a′hi-yaⁿ	ku′di.	Eḳekaⁿ′
they went.	There	reached	when	caused a skin to be [put] on him,	chief	the	skin the	gave to him.	And then

ya′ñḳi-yaⁿ	aḳuwĕ′	dĕ,	"Amaⁿ′	tupĕ′t	kaⁿ	aka′naki	ko′,	ya′ñḳi-yaⁿ
female the	taking him	went,	"Ground	this hole	(ob.)	she gets out from	when,	female the

pĭtcĕ′di	ko	ayind-hĕ′	pĭtca	hi′,"	kiyĕ′di	xye′ni,	pĭtce′ni	ha′nde	kaⁿ
leaps	when	you too	leap	will,"	said to him	but,	leaping not	was	when

awo′d	akyaⁿ′hi.	A′de	oⁿ′	ni	ha′nde	kaⁿ	aⁿya′di	o′tu.
another	took her from him.	They	had gone	walking	he was	when	persons	they shot at him.

O′tu	yaⁿ′xa	kiya′	kĭ′de	oⁿ′	e′yaⁿ	kĭ′di.	Eḳekaⁿ′	a′hi-yaⁿ
They shot him	almost	again	he had gone back		there	arrived again.	And then	skin the

kiyo′wo	ku′	haⁿ	"Aksûp-ta′!	kiya′	de′,"	ĕ′tu	kaⁿ′	de′
another	gave to him	and	"Look sharp!	again	she goes,"	they said	when	went

kiḳĕ′	iñkowa′	ksi′hi	ha′nde	kaⁿ′	o′tu	kĕtca′na.	Eḳe′	kiḳĕ′
though	he himself	not thinking	was	when	they shot at him	again.	So	though

kûte′ni,	kĕtca′na	kĭde′di.	Eyaⁿ′	kĭ′di	kaⁿ′,	kĕtca′na	a′hi-yaⁿ
he did not die,	again	he went back.	There	arrived again	when,	again	skin the

ku′	kaⁿ	kĕtca′na	dĕ′.	Kĕtca′na	iñkowa′	ksi′hi	ha′nde	kaⁿ′
gave to him	when	again	went.	Again	he himself	not thinking	was	when

kĕtca′na	o′tu.	Eḳekaⁿ′	kiya′	kĭ′de.	E′yaⁿ	kĭdi′	xye′ni	kaⁿ′
again	they shot at him.	And then	again	went back.	There	arrived again	but	when

aⁿya′-xi	ya′ndi,	"Kiya′	idĕ′	ite′	ṭiḳo′he	naⁿ′ni	xyo′,"	kiyĕ′	haⁿ
chief	the (sub.),	"Again	you go	you die	sure enough	must	in that case,"	said to him	and

Ta	xi′di-k	ku′	kĭdu′si	haⁿ	kĭdĕ′di,	tca′k	hu	oⁿ′ni	ko′	eyaⁿ′
Deer	mystery (ob.)	gave to him	took from [chief]	and	went home	where	coming [=whence he had come]	he had been	the	there

kĭde′di.	Eyaⁿ′	ki′di	haⁿ′	ta′-o	wa′adi	tcĭ′diḳĭ′xti	kaⁿ′	waṭa′	yuḳe′
he went home.	There	reached home	and	killed deer	very	how he could do it	(ob.?)	watching	they were

haⁿ	kĭha′nĕ	ta-xi′	yaⁿ-kaⁿ′	kiyo′tu.	Eḳekaⁿ′	eyaⁿ′hiⁿ	du′si	haⁿ
and	they found it for him	mystery deer	the (ob.)	They shot at it for him.	And then	he reached there	he took	and

tca′k	hu	oⁿ′ni	ko′	eyaⁿ′	kiya′	de′di.	De	oⁿ′nidi′	eyaⁿ′hiⁿ	kaⁿ′,
whence	he	had	come	there	again	he went.	Going	he was	he reached there	when

"Kĭ′di	oⁿ′ni	na′,"	ĕ′di	aⁿ′ya-xi′	ya′ndi.	Eḳehaⁿ′	ta-pa′-k.	kiya′
"She came home	long ago	." (male)	said	chief	the (sub.)	And then	deer head (ob.)	again

oⁿ	de′-hĕd-haⁿ′	ku′	kĭdu′si	haⁿ	kiya′	kĭde′di.	Eyaⁿ′	kĭ′di	haⁿ′
made	that finished when	gave to him	took it from [chief]	and	again	went home.	There	reached home	and

e′yaⁿ-k	oⁿ′	ta-o′	ha′nde	oⁿ′ni.	E′ḳe	oⁿ′ni	hetu′	xa.	E′ḳe	kaⁿ′
that (ob.)	using	killing deer	was	in the past.	So	in the past	they say	usually.	That is why	

ta-pa′-k	oⁿ′	ta′-o	yuḳe′	oⁿxa′	aⁿya′	sahi-di′	tcûmana′	yañka′	etu′
deer head (ob.)	using	killing deer	they were	usually, in the past	Indians	(sub.)	a long time ago		they say

xa.	Eḳe′	edi′	ta	tĕ′	topa′	yaⁿxaⁿ′	te′	ṭiḳo′hĕ	ĕtu	xa′.
usually.	That is why		deer	dies	four [times]	when	dies	sure enough	they say	usually.

NOTES

1. *da^{n}x*, i. e., *da^n ha^n*, before *kĭdĕ;* so *eya^{n}x* (2) for *eya^{n}hi^n* before *kĭdi.*

3. *a^{n}xti ha^n*, etc. Can *ha^n*, "here," be used instead of *ka^n*, "if, when" (perhaps used in the sense of although)? According to the context the meaning appears to be, "Though they were women they overtook him." The Deer people who overtook the man were women. These Deer women seem to have been harmless compared with the Deer women of Dakota folklore.

5. *ya^{n}yiñḳaxtu*, *-tu*, pl. ending; *x*, a sign of contraction before *-tu*, therefore the verb stem must have been either *yiñḳaha^n* or *yiñḳahi*, rather than *yiñḳa'do^{n}ni'* or *yiñḳa'ṭo^{n}ni'* (*yiñḳati + o^{n}ni*), the usual [modern] form; *hi* has a future reference; *hida^n*, judging from the context, is a masculine interrogative sign; *i^{n}da*, a sign of consent.

7. *A^{n}yaxi-ya^n naxĕ ka^{n}tca*, etc. The chief must hear your request before we can give you our answer; *ade o^{n}nidi*, for that reason [to notify the chief] they departed; *o^{n}nidi* usually refers to some antecedent generally expressed.

8. *xapid*, instead of *xapi:* (A) the final *d* may be a contraction of *-di*, the sign of the nominative or subject (see *awod*, 12); or (B) it may be compared with *tupĕt* (10) used instead of *tupe* (in 7); *aduksĕ'* = *atŭkse'; wahĕ* (compare, *uwĕ* and *wa*), "they go down into [a hole in the ground or under water]."

9. *aho^{n}yĕ* (*ahi*, *o^n*, *-yĕ*).

12. *awod;* final *d* is perhaps a contraction of *-di*, the sign of the subject or nominative. (See *xapid*, 8.)

14. *Aksûp-ta* (*aksûpi*), "to be on the alert, look sharp." Compare the Ȼegiha *sabe'*; imperative, *saba'-ga!*

20. *Ta xidi*, a magic deer.

22. Though the Indians shot the magic or mystery Deer they could not kill its spirit. The man to whom it had been given took up its skin and carried it back to Deer Land.

24. The deer head now given differed from the deerskin and the mystery Deer.

27. *yañka*, a sign in form of the object, but in use of the subject.

TRANSLATION

There was once a worthless man who was walking along in search of game. He found a deerskin that had but recently been taken from the animal. He took up the skin and started toward home. When he had nearly arrived there, he thought, "I will say that I shot at it and killed it." While he was thinking thus, some Deer women overtook him. They did not wish to let him retain the skin, which they said was theirs, so they said to him, "Give it back to us."

The man replied, "I will return it to you if you [all] will marry me." "Agreed," said the Deer women, and then he gave them the skin. "But before we can act in the matter, we must first tell the chief," said the Deer women, and for that reason they departed for Deer Land, taking the man with them. By and by they came to a hole in the ground that was covered by a box. They pushed the box aside, and went down into the hole. When they reached their own land, they put a deerskin on the man: it was a skin which the chief gave him.

In the course of time the Deer women departed, taking the husband along. [Up to this time only one woman had become his real wife, the rest must have been his potential wives.] Said the chief to the man before starting, "When your wife emerges from the hole in the ground and makes a leap, you too must leap." But the man did not leap at the proper time, so another person came and deprived him of his wife. After he was separated from the Deer women he was walking about as a deer, and when some Indians spied him they shot at him. They had almost given him a fatal wound, when he started off to Deer Land, which he soon reached.

Another skin was given him, and the chief said, "Look sharp; she goes again!" And though he went with his wife, he was forgetful of the warning given him, and so they shot at him again. Though he was wounded, he did not die, but off he went again to Deer Land. On his return thither another deerskin was given him, and again did he depart for the Indian country. Another time did he prove forgetful, and therefore he was wounded again. On his return to Deer Land the chief said, "If you go again, and do not remember, in that case you must surely die!" Then the chief gave him a magic deer instead of a deerskin, and let him return to the Indian country. On his return thither he killed so many deer that the Indians wondered how he could do it. So they watched all his movements, and at last they found his magic deer, at which they shot. The man went to the spot, took up the deerskin [of the magic deer] and carried it back to Deer Land. After going for some time, he arrived, and when he saw the chief, the latter said. "She came back long ago," referring to the magic deer.

Then the chief gave to the man a deer head, instructing him how to use it. The man took the deer head and departed once more for the Indian country. He reached there again, and from that time forward he was using the deer head, by means of which he killed many deer, so the old people have said. It was in consequence of the gift of the deer head to the Indian that the Indians who lived long ago became expert in killing deer by means of other deer heads. And the people say that, because of the acts of the man who had the Deer woman for a wife, now each natural deer seems to die four times, and not till it dies the fourth time does it really expire.

28. Ṭuhe, the Thunder Being

Ṭuhe'	tukani'	yandi'	Ṭuhe'	tī'tkạ	de'yĕ,	axi'kiyĕ	ha'nde	kaⁿ
Thunder being	his mother's brother	the (sub.)	Thunder being	into the house	sent him	treating him (="doctoring")	was	when

axi'kiye'	haⁿ	tixyi'	ke	de'di.	Eḳekaⁿ'	yiñḳoⁿ'	a'nde	iⁿkaⁿhiⁿ
treating him	and	medicine	to dig	went.	And then	his wife	was	to dip up water

dĕ	ne'	haⁿ	na'sukī-k	ha'ne	haⁿ	"Nasuki'	yande'	yaⁿ'xkiyo'tu-te',"
was going	and	squirrel (ob.)	found	and	"Squirrel	that	shoot at it for me" (female to males)

e'	ha'nde	kaⁿ,	"Tcĭ'dĭḳĕ	de'	ñḳo'	hi	ni'ki	na;"	e'	hande'
saying it	she was	when	"How	this	I shoot	can	not	." (masc.)	saying	was

kiḳĕ',	"Itcitca'	atu'wĕ	ha'nde	ni',"	e'	ha'nde	kaⁿ',	"Tcĭ'dĭḳĕ
though	"Brush (undergrowth)	lodged in it	it is	." (fem.)	saying it	was	when	"How

ñḳoⁿ	de'	ñḳo'	hi	ni'ki	na',"	e'	ha'nde	kaⁿ,	ta'ñḳi	yandi'
I do	this	I shoot	can	not	." (masc.)	saying it	was	when	his sister	the (sub.)

añksa'wi-k	akû'dûksa'yĕ	kû'	kaⁿ	kû'dûksa'yĕ	o'k	taho'	kaⁿ
arrow (ob.)	pushing it through a crack	gave it to him	when	through a crack	he shot it, when	it fell	when

ta'ñḳiyaⁿ	eyaⁿhiⁿ',	tcaoxĕ'	kĭda	de',	pa'naxti'kiyĕ	yihi'	xe'ni
his sister	arrived there	claws	picked up	went	she got all from it	she thought	but

kaⁿ	tca'oxĕ	ī'ñk	sti'	ne'	kaⁿ	a'ksĭx	kạne'	kaⁿ	e'-yaⁿ
when	claw	small	very	stood	(ob. *or* when)	she forgot and left it	the past (ob.)	(ob. *or* when)	that

kĭdu'si	haⁿ	iⁿ'xkĭdu'sasa	de'	e'daⁿ	haⁿ'	ha-i'txaxti'	haⁿ
took from	and	scratched herself often	this	finished	and (when)	very bloody	and

pe'taxti	yehiya'	toho'	haⁿ	ihĕ'	ma'ñḳi.	Ma'x	kĭ'di	yiñḳa'di.
fire-place	close to	she lay	and	grunting	the recl. ob.	[As she was] reclining	he came home	her husband.

Eḳekaⁿ',	"Itû'ksĭki'	axiya'kĭ-dạha'	yande'	dixyaⁿ'	aka'naki'
And then	"Your sister's son	you putting them in the house to treat them	you were	when (=but)	he got out

yandu'sasa'	ṭe'-hĕd-kaⁿ	ĕṭiḳe'	ma'ñḳi	ni',"	ĕ'di.	Eḳekaⁿ',
scratched me in many places	that finished when	so	I recline	." (fem.)	she said.	And then

"Yaka'naki	yande'	xa di'	iñḳe'	nixki'	aka'naki	a'nde-haⁿ'tca-ta',"
"You got out	you are	in the past	so	because	to get out	be continue" (male to male 1st time)

ki'yĕ	haⁿ,	"A'ñksi	da'	ḳu	hi',"	ki'yĕ	kaⁿ'	de'di.	Eḳehaⁿ'
said to him	and	"Arrow	gather	come back	in order to (?)"	said to him	when	went.	And then

a'ñksi	da'	kĭ'di.	Eḳekaⁿ',	"Ĕṭikĕ'	niki',"	kiyĕ'	kaⁿ,	"a'ñksi
arrow	gathered	reached home.	And then	"Such	not,"	said to him	when	"arrow

kŭdĕxyi',"	kiya'	kiyĕ'	kaⁿ'	kiya'	de'di.	Iⁿ'yĕ	oⁿ'	haⁿ	de'di
spotted"	again	said to him	when	again	went.	Food	made	and	went

xĕhe'yĕ	haⁿ	ni	ha'nde.	Añksi'	iⁿ'dahi	ni	ha'nde	kaⁿ,
put it down	and	walking	was.	Arrow	seeking	walking	was	when

Tcĕtkana'di	iⁿ'yĕ-yaⁿ	ha'nĕ	du'ti	na'ñḳi.	Eḳekaⁿ'	e'yaⁿ	kĭ'di.
Ancient of Rabbits	food the	found	eating	the sitting one.	And then	there	came back.

"Ka'wak	iyoⁿ'	ini'	ya'nde	wo'."	kiye'	kaⁿ,	"Tuka'nidi'	a'ñksi
"What	you do	you walk	you are	(?)"	said to him	when	"My mother's brother	arrow

kŭdĕxyi'	ĕ'	kaⁿ	ĕṭiḳĕ'	ûⁿni'	ñḳa'nde	na',"	hĕ'	kaⁿ,	Tcĕ'tkanadi',
spotted	said	when (=as)	so	I walk	I am	." (masc.)	said that	when	Ancient of Rabbits

"Ṭo'hu sûp'ka'	pûpĕ'	topa'yĕ	ḳu-ta',"	kiyĕ'	kaⁿ,	pûpĕ'.	E'yaⁿ
"Black rattan vine	cut through often	in four pieces	be returning" [with]—(male to male 1st time),	said to him	when	he cut it through.	There

kĭ′di	kaⁿ	xa′nina′ndiye	kaⁿ′	de′	kaⁿ	ndĕs-xidi′	diⁿ	akĭkĭno′xwĕ
came back	when	he [Rabbit] rolled them over	when	went	when	rattlesnakes	the (sub.)	ran after one another

kaⁿ	añksī-k	kŭdĕ′xyi	yihi′xti	kaⁿ	pûpĕ′	de′	dŭkŭtckĕ′	topa′yĕ	haⁿ
when	arrow (ob.)	spotted	a great many	when	he cut through often	there (?)	tied	four pieces	and

ki′x	kĭde′di.	Eyaⁿ′	kĭ′di	kaⁿ′	añks	oⁿ′	na′ñḳi	haⁿ,	ma	hiⁿ′,	kiya′	kiyĕ′
[Tuhe] carried on his back	went home.	There	reached home	when	arrow	making	was sitting	and	turkey	feathers	again	said to him

kaⁿ′	ma	iⁿdahi′	ha′nde	oⁿde′.	Ma′-yaⁿ	ha′nĕ	hiⁿ	kĭda′
when	turkey	to seek	was	in the past (?)	Turkey the	found	feather	gathered for [uncle]

ṭe′-	hĕd-	haⁿ′	e′yaⁿ	kĭkihiⁿ′	dixyaⁿ′,	"Ĕṭiḳe′	niki′.	Ma′
that	finished	when	there	took home to him	when,	"Such	not.	Turkey

saⁿ	hiⁿ′,"	kiya′	kiyĕ′	kaⁿ,	kĕtca′na	kiya′	dĕ.	Ma′	saⁿ	iⁿ′dahi
white	feather,"	again	said to him	when	a second time	again	went.	Turkey	white	seeking

ande′	dixyaⁿ′	ayo′ yehoⁿ′	da oⁿ′	dixyaⁿ′	Aⁿya′	iⁿ′titcya′	-di
was	when	edge of lake	was going along	when	man	old man	(sub.)

aⁿsûna′	kañḳoⁿ′	na′ñḳi.	Eḳekaⁿ′	tcuñk-ta′	yandi	aⁿsûna′
duck	trapping	he sat.	And then	dog his	the (sub.)	duck

dûkta′x	kaⁿ	ani′	na′ta-	yaⁿ	a′de	ta′aⁿt	kaⁿ,	"He-he+ha′<!
scared them off	when	water	middle	the	they went	they sat	when	"Oh !

ka′wa-	diⁿ	ĕ′tku	hu′oⁿ	haⁿ′	aⁿsûna′	yaⁿ′xkĭdûkta′x	kaⁿ,"	ĕ′	haⁿ,
who	(sub.)	here	is coming	and	duck	scares off for me	? "	said	and

"Te′hinyi	iⁿnoⁿ′dē-k	doⁿ-ta′,"	ĕ′,	kaⁿ	de oⁿ′ni di′.	Atcka′yĕ	kaⁿ,
"I kill you	I throw you when away	See it!" (male to male 1st time)	said	when	he was going along.	He [Tuhe] got close	when

"Ka′k	iyoⁿ′	ini′	ya′nde	wo′,"	kiyĕ′	kaⁿ,	"Tuka′ni-di′	ma′	saⁿ
"What	you do	you walk	you are	? "	said to him	when,	"My mother's brother (sub.)	turkey	white

hiⁿ′	ĕ′	kaⁿ,	ĕṭi′ḳĕ	ñḳa′nde	na′,"	ĕ′	kaⁿ,	"E′yaⁿ	xkĭ′di	ñḳa′dud
feather	said	when	so	I am	. " (masc.)	said	when,	"There	I get home	I eat

ĕ′d	kaⁿ	Ayaⁿ′-toho′ xa′ninando′-	yaⁿ	ñḳi′x	kaⁿ	nyintko′	ṭe′-
finish	when	Log-they-roll	the	I reach there	when	I whip you	that

hĕdaⁿ′	ko,	ma	saⁿ′	yate′	yuḳa′	xo,"	kiyĕ′	haⁿ	a′ḳuwĕ	de′di.
finished	when	turkey	white	all about (everywhere)	they be	will (provided)"	said to	and	taking him	went.

Eyaⁿ′hiⁿ	asu′ to′hĭ-k	pûpĕ′	topa′yĕ	dûko′	de oⁿdi′.	Saⁿhiⁿ′yaⁿ
Reached there	bamboo brier (ob.)	cut it through often	four pieces	whipped him	he was going along.	Other side

kiⁿhiⁿ′	haⁿ	kiyo′wo	aṭo′pĭ-	k	oⁿ′	kiya′	dûko′	de oⁿdi′.	Saⁿhiⁿ′yaⁿ
he reached there [with him]	and	another	new	(ob.)	using	again	whipping	he was going along.	Other side

kĭ′di	ĕṭĭḳoⁿdi′	topa′yĕ	haⁿ′	iⁿ′kix	kĭde′	kaⁿ	xĕ′	nañḳi′	ayi′txaxti
he reached again	he did that	four times	and	he left him and	went home	when	the st. one	sitting	very bloody

haⁿ′	tcu′ñḳi	yaⁿ	amaki′	ade′	wahĕ′	kaⁿ	sâde′	nax	kaⁿ′
and	dog	the	trailing something	they went	yelping	when	whistling	he sat	when

tcu′ñḳi	yaⁿ	kiⁿ′hiⁿ	haⁿ′	akaⁿtcĭ′	ṭe′hĕdaⁿ′	a′-i-	yaⁿ	tcaki′yĕtu
dog	the	reached there	and	licked him	finished that	blood	the	they took it all off [clean] for him

haⁿtca′	kode′yĕ-daha′	de′di diⁿ′	Aⁿya′	iⁿtĭtcya′	ti′-	yaⁿ	iⁿhiⁿ′
after some time	he took them all along	he went	man	old man	house	the	he reached

kaⁿ	tcu′ñḳi	e′yaⁿ ade′	yaⁿ	iⁿ′tcitcya-	k′	du′si	te′yĕtu.	Eḳehaⁿ′
hen	dog	there they went ["without stopping"]		old man	(ob.)	seized	they killed him.	And then

Aⁿya′	xo′hi-	yaⁿ	hĕ′	dū′s-tu	kaⁿ′,	“Ñḳint-ko′	ñḳaku′di	ni′,”	e′
Person	old [old woman]	the	too	they seized her	when	“I	I fed him	. ” (fem.)	saying

ha′nde	ki′ḳĕ,	te′yĕtu	kaⁿ′	kụ′hiyaⁿ	a′di	haⁿ	aⁿsûna′	a′tcu
[she] was	although	they killed her	when	upward	he climbed	and	duck	dried

ayihi′xti	kaⁿ	pa′wehi	i′dĕ	kaⁿ	du′ti	tcụ′ñḳi	yaⁿ	kode′yĕ	duti′
a great many	(ob.)	he knocked them	[they] fell	when	ate	dog	the	he collected them	eating

ha′nde	oⁿdi′.	Ĕ′daⁿ	haⁿ′	kĭde′	ne′	kaⁿ	ta′ñḳi	ya′ndi	te	oⁿ′ni	yihi′
he was in the past. (?)		He finished	and	going home	stood	when	his sister	the (sub.)	dead	he was	she thought

haⁿ	utoho′yĕ	hux̣	nĕ′.	Eḳekaⁿ′	ma	saⁿ′	tcụ′ñḳi	no′xĕtu	kaⁿ′	ta′ñḳi-
and	following his trail	she was coming.		And then	turkey	white	dog	they chased	when	his sister

yaⁿ	hux̣	ne′	yuwa′yaⁿ	kaⁿ	niye′	de′	kaⁿ	ta′ñḳi-	yaⁿ	asâ′hi
the	was coming		toward her	(ob.)	flying	went	when	his sister	the	leaped up with arms above her head

du′si	toho′	kaⁿ	eyaⁿ′hiⁿ.	Hiⁿ′	kĭda′	ṭe′-hĕd-haⁿ′	eyaⁿ′	kĭki′x	kaⁿ
to catch	fell	when	he reached there.	Feathers	picked off	that finished when	them (ob.)	he carried home to him	when

tuka′ni-	yaⁿkaⁿ′,	“Ĭta′	ḳaⁿ,”	kiya′	kiye′	kaⁿ	a′nde	oⁿdi′.	Kiya′	ta-o′
his mother’s brother	the (ob.),	“Deer	sinew,”	again	said to him	when	he was going about.		Again	shot deer

haⁿ	iḳaⁿ′	yaⁿ	kĭda′	ṭe′-hĕdaⁿ	e′yaⁿ	kĭkihiⁿ′	dixyaⁿ′,	“Ĕṭiḳe′	niki′.	Ĭta′
and	sinew	the	picked (collected)	that finished	that (ob.)	he carried home to him	when,	“Such	not.	Deer

saⁿ′	iḳaⁿ′,”	kiya′	kiyĕ′	kaⁿ	ĭta′	saⁿ′	iⁿda′hi	ni	ha′nde	kaⁿ′	Ĭta′	saⁿ′	yaⁿ
white	sinew,”	again	said to him	when	deer	white	seeking	walking	he was	when	Deer	white	the

ha′nĕ	haⁿ,	“Ka′k	iyoⁿ′	ini′	ya′nde	wo′,”	kiye′	kaⁿ,	“Tuka′nidi′	ĭta′
found him	and,	“What	you do	you walk	you are	?”	said to him	when	“My mother’s brother (sub.)	Deer

saⁿ′	iḳaⁿ′	yañḳe′	kaⁿ	ĕ′ṭiḳe	ñḳa′nde	na′,”	kiyĕ′	kaⁿ,	“Ñḳiñḳaⁿ′	dūs-ta′.
white	sinew	said to me	as	so	I am	. ” (masc.),	said to him	when	“My sinews,	take (male to male, 1st time).

Eḳehaⁿ′	aⁿsaⁿ′ḳudi-	k	duka′	ya′xḳunoⁿda-ta′,”	kiyĕ′	kaⁿ	eḳoⁿ′ni.
And then	mulberry tree	(ob.)	peel off the bark	put it in for me” (male to male, 1st time),	said to him	when	he did so.

Eḳekaⁿ′,	“Nati′	ĭ′ta	ni′	iki′yŭhi′	diⁿ	ĕṭiḳiyoⁿ′	kaⁿ	kaya′nde
And then	“Just	you die	that	they wish for you	because	“they” do to you	when	you are

na.	Ku′-ite′ni	he′eyaⁿ	yakĭ′di	idoⁿ′hi	hi	na′,”	kiyĕ′	kaⁿ
. (masc.)	You do not die	to the same place	you reach home	they see you	shall	. ” (masc.),	said to him	when

kĭ′de	oⁿ′nidi′.	E′yaⁿ	kĭ′di	kaⁿ,	“Kû′dĕska	yi′ñḳi	iⁿda′hi	ḳu-ta′.
he was going homeward.		There	he reached home	when,	“Bird	young	to seek it	be coming back (male to male, 1st time).

Aⁿta-tka′	inixyi′	hi	na′,”	kiyĕ′	kaⁿ	de′di.	Eyaⁿ′hiⁿ	kaⁿ′	Kû′dĕska
Child	to play roughly with it	shall	. ” (masc.),	said to him	when	went.	Reached there	when	Bird

yi′ñḳi	dusi′	yaⁿ′xa	ha′nde	kaⁿ	xo′hi	ya′ndi	kĭ′di	haⁿ	adudu′di.
young	took it	almost	he was	when	old one (female)	the (sub.)	reached home	and	was flying round and round.

Eḳehaⁿ′	a′nde	haⁿ,	“Ka′k	iyoⁿ′	ini′	ya′nde	ha′,”	kiyĕ′	kaⁿ,
And then	she was [doing so]	and (when)	“What	you do	you walk	you are	?,”	said to him	when,

“Tuka′ni	diⁿ′	kû′dĕsk	yiñḳi′	aⁿtatka′	i′nixyi	hi′,	ĕ′	kaⁿ	ĕṭiḳe′
“My mother’s brother	the (sub.)	bird	young	child	play roughly with it	must,	said	as	so

ñḳa′nde	na′,”	ĕ′	kaⁿ,	“Eḳe′ko,	ñḳi′ndi	diⁿ′	tâ′niki	taⁿ′yaⁿ	xkĭ′di
I am	.” (masc.),	said	when,	“Well!	I	(sub.)	first	village	I come back from

ndoⁿ′x	kaⁿtca′,"	ĕ′	haⁿ	ko′x̣ tiⁿpka′	ḳaⁿ	daⁿ′	haⁿtca	de′di.	Eḳehaⁿ′
I see	wait!"	said	and	poke-berries	(ob.)	took a lot in her claws	and subsequently	went.	And then

eyaⁿ′hiⁿ	haⁿ′	ḳu′hiyaⁿ	udu′nahoⁿ′	haⁿ	ko′x̣-tiⁿpka′	dutcitcki′	kaⁿ
reached there	and	up above [the house]	went [flying] around	and	poke-berries	squeezed	when

ako′hĭ-k	i′dĕ	a′nde	kaⁿ′,	"Tedi′,"	kiyĕ′,	"kinĕ′pi	wa′."	Tcĭ′dĭḳĕ′xti
yard (ob.)	fall-ing	was	when,	"He is dead"	said to,	"glad	very."	Just so

yuḳĕ′	kaⁿ	ta′ñḳiyaⁿ	ko	aⁿ′hiⁿ	a′nde	kaⁿ	doⁿ′hi	haⁿ	kĭdedi′
they were	when	his sister	the (sub.)	crying	was	when	[she] saw her	and	went home

Pasaⁿ′-diⁿ.	Eyaⁿ′	kĭ′di	haⁿ′,	"Aⁿtatka′	tca′naska	ha′,"	ĕ′	kaⁿ,
Eagle the (sub.)	There	reached home	and,	"Child	how large	?,"	said	when,

"X̣ĕ′hĕ	na′,"	ĕ′	kaⁿ,	"Eḳe′	ko, a′ka	ande′dediⁿ′	adutĕ′	xa	ni,"	ĕ′
"Sits alone	." (masc.),	said	when,	"Well	youngest	this one (sub.)	hungry	always	." (fem.)	said

haⁿ,	ku′	haⁿ,	"Eyaⁿ′	yakĭ′di	ko	xĕ′	na′ñḳi	ko,	'kû′dĕsk	yiñḳi′,	ayĕ′x̣
and	give it to him	and	"There	you get home	(fut.) when	sit-ting	the st. one	if	'Bird	young	you said

yayuḳe′	yaⁿ	ṭe′	a′nde	na′,′	ĕ′	haⁿ	asâ′hiya-tĕ′,	kiyĕ′	haⁿ,	nati′
you are	the	this	is it	.′ (masc.),	say it	and	pitch it on him (female to male),	said to	and	just

i′ta	ni′	iki′yihi′	diⁿ′	ĕ′ṭikiyoⁿ′	yu′ḳĕdi′	ni kaⁿ′	ku′-ite′ni.
you die	that	they wish for you	be-cause	they do to you	they are	because	you do not die.

Eyaⁿ′	yakĭ′di	kaⁿ	idoⁿxtu′	hi	ni′,"	kiyĕ′	kaⁿ	kĭdedi′.	Eyaⁿ′
There	you get home	when	they see you	shall	." (fem.)	said to him	when	he went home.	There

kĭ′di	haⁿ′,	"Kû′dĕsk	yiñḳi′	ayĕ′x̣	yayuḳe′	yaⁿ	ṭe′	a′nde	na′,"
he got home	and	"Bird	small	you said	you were	the	this	it is	." (masc.),

ĕ′	haⁿ	asâ′hiyĕ	kaⁿ	du′si	dĕ′	kaⁿ	akĭ′kĭno′xĕ	a′dĕ.	Ḳu′hi
said	and	he pitched it on	when	[bird] took [child]	went	when	they chased it one after another	they went.	Up

de′di	aho′-yaⁿ	pa′	i′dĕ	de′di.	Eḳe oⁿ′nidi′	aya′p pa saⁿ′
went	bone the	alone	falling	went.	Therefore	eagles

aⁿ·tatka′-k	oyihi′xtitu	xa′,	dutute′di,	etu	xa′.
children (ob.)	they want badly	always	they wish to eat them	they say	always.

Eḳekaⁿ′	tuka′ni	yandi′	a′ñksi	oⁿ	ṭe′-hĕd-haⁿ′	naha′ti	uxĕhe′yĕ
And then	his mother's brother	the (sub.)	arrow	mak-ing	that finished when	boat	caused him to sit in it

a′ni	taⁿ′	saⁿhiⁿ′yaⁿ	ha′hi	haⁿ	na′oⁿde′yĕ.	"Na′oⁿde′yĕ	da-ta′,"
water	large	on the other side	took him thither	and	set the grass afire.	"To set the grass afire	go" (male to male, 1st time),

ki′yĕ	haⁿ′	int-ko′	a′kiya	ade′yĕ	a′nt	kaⁿ	naoⁿ′de′yĕ	da oⁿ′ni
said to him	and	he (sub.)	behind	burning it	was	when	setting the grass afire	he was going

xe′ni	naoⁿde′yĕ	sŭ′p	kaⁿ,	"Kĭde′	yĕḳe′	na,"	yihi′	taⁿhiⁿ′x
but	grass set afire	black	when,	"Gone home	must have	." (masc.)	he thought	he ran and

kĭde′.	E′yaⁿ	kĭ′di	kaⁿ	a′ni	nata′-yaⁿ	a′nt	kaⁿ	añksa′pixti	iḳaⁿ′
went back.	There	reached again	when	water	middle the	he was	when	bow	string

du′wĕ	iⁿkĭ′natcĕ,	uka′ñki	du′xtaⁿ	hu′.	A′ni	ye′hi-kaⁿ	iⁿhiⁿ′	dixyaⁿ′
untied	threw it	it caught on to it	pulling it	it was coming.	Water	edge of (ob.)	it came to	when

uksa′ki	kiya′	de.	Pŭkxyi′	oⁿ	ṭe′-hĕ′daⁿ	haⁿ′	kiya′	iⁿkĭ′natcĕ,	kiya′
he cut it	again	went.	Loop	made	that finished	and	again	threw it	again

uka′ñki,	kiya′	du′xtaⁿ	hu′.	A′ni	ye′hi-kaⁿ	iⁿhiⁿ′	dixyaⁿ′	uksa′ki
it lodged or caught on	again	pulling it	it was coming.	Water	edge of (ob.)	it came to	when	he cut it

kiya′	de.	Pŭkxyi′	oⁿ	ṭehĕ′daⁿ	haⁿ′	kiya′	iⁿkĭ′natcĕ	kiya′	uka′ñki,
again	went.	Loop	made	finished that	and	again	threw it	again	it lodged or caught on it

kiya′	du′xtaⁿ	hu′.	A′ni	ye′hi-kaⁿ	iⁿhiⁿ′	dixyaⁿ′	uksa′ki	kiya′	de.
again	pulling it	it was coming.	Water	edge of (ob.)	it came to	when	he cut it	again	went.

Pŭkxyi′	oⁿ	ṭe-hĕ′daⁿ	haⁿ	kiya′	iⁿkĭ′natcĕ	kustaⁿ′hiⁿni	kaⁿ	iñki′x
Loop	made	that finished	and	again	threw it	could not reach to it	when	he left him and

kĭde′di.	Eḳekaⁿ′,	“Ñḳa′peni,”	naⁿ′we	nĭx̣	ne′	kaⁿ	pû′spûs	nĭx̣	ne′
went home.	And then,	“I can go around it”	he thought	he was walking		when	getting dusk	he was walking	

kaⁿ	Ṭiñḳa′na,	“Tiⁿ+”	he′	kaⁿ,	“Se′hiyĕ!	kû′dĕsk	kû′dĭni
when	Sap-sucker	note of the bird	said that	when,	“O pshaw!	bird	ugly

ĕṭiḳĕ′xtihiⁿ′,”	ĕ	haⁿ′	nĭx̣	ne′	kaⁿ,	“Ñḳi′ndi	ñḳoⁿ′	dixyaⁿ′	ayi′ni
such a one is that,”	said	and	was walking		when,	“I (sub.)	I do it	if	you get well

pi′hena′ni.”	“Tcĭdi′yañḳoⁿ′	kaⁿ	ñḳi′ni	pi′hĕdi	ko	e′ḳiyañḳoⁿ-ta′,”
could.”	“You do anything for me	if	I get well	can	if	do so for me” (male to male, 1st time)

ki′yĕ	kaⁿ′,	“Ûñkti′-dĭk	iyaⁿ-ta′,”	kiyĕ′	kaⁿ,	“Tcĭ′diḳĕ
said to him	when	“My house (ob.)	you sleep” (male to male, 1st time)	said to him	when,	“How

dĕ′	ñḳa′di	na′ni	wo′,”	ĕ′	kaⁿ,	yĕ′tcĭ	kina′wiyĕ
this	I climb	can	?”	said	when	tongue	poked it out for him

kaⁿ	yĕ′tcĭ	naski′xti	kaⁿ	du′si	a′di	de′di.	Eḳehaⁿ′
when	tongue	very long	when	took hold of it	climbing	he went.	And then

kụ′hiyaⁿ	adi′	tox̣	ma′x	kaⁿ	Aⁿ′ya	xo′hiyaⁿ	hu′x̣	nañḳĕ′di.	E′ḳe
up there	climbed	he was lying		when	Old woman		was coming in the distance.		Well

he′eyaⁿ′hiⁿ	haⁿ′,	“He+!	nĕ′tka	ma′ñḳi	ha′	xaⁿ,”	ĕ′	haⁿtc	kĭtĕ′	hant
there she arrived	and,	“O yes!	right here	he lies	?	”	said	when	she hit on [the tree]	was

kĭde′	naⁿ′p	kaⁿ	kiya′	kûpa′hạni.	Eḳehaⁿ′	tĭdupi′	haⁿ	kiya′	nix̣	ne′
till	day	when	again	she disappeared.	And then	he alighted	and	again	was walking	

kĭde′-psi.	Pûspûs-k′	nix̣	ne′	kaⁿ	Pûkpûka′yi-na′di	ohoⁿ′	ha′nde
till night.	Getting dusk	when	was walking	when	Ancient of large black Woodpeckers (sub.)	was crying out	

kaⁿ′,	“Se′hiyĕ!	kû′dĕsk	kû′dini	ĕṭiḳĕ′xtihiⁿ′,”	ĕ	haⁿ′	nix̣	ne′	kaⁿ,
when	“O pshaw!	bird	ugly	such a one as that”	said	and	was walking		when

“Ñḳi′ndi	ñḳoⁿ′	dixyaⁿ′	ayi′ni	pi′hena′ni.”	“Tcĭdi′yañḳoⁿ′	kaⁿ
“I (sub.)	I do it	if	you get well	could.”	“You do anything for me	if

ñḳi′ni	pi′hĕdi	ko	e′ḳiya′ñḳoⁿ-ta′,”	ki′yĕ	kaⁿ′,	“Ûñkti′-dĭk	iyaⁿ-ta′,”
I get well	can	if	do so for me” (male to male, first time)	said to him	when,	“My house (ob.)	you sleep” (male to male, first time)

kiyĕ′	kaⁿ,	“Tcĭ′diḳĕ	dĕ′	ñḳa′di	na′ni	wo′,”	ĕ′	kaⁿ,	yĕ′tcĭ	kina′wiyĕ
said to him	when,	“How	this	I climb	can	? ”	said	when	tongue	poked it out for him

kaⁿ,	yĕ′tcĭ	naski′xti	kaⁿ	du′si	a′di	de′di.	Eḳehaⁿ′	kụ′hiyaⁿ	adi′
when	tongue	very long	when	took hold of it	climbing	went.	And then	up there	climbed

tox̣ma′x	kaⁿ	Aⁿ′ya	xo′hiyaⁿ	hu′x̣	nañḳĕ′di.	E′ḳe	he′eyaⁿ′hiⁿ	haⁿ′,
he was lying	when,	Old woman		was coming in the distance.		Well	there she arrived	and

“He+!	nĕ′tka	ma′ñḳi	ha′	xaⁿ,”	ĕ′	haⁿtc	kĭtĕ′	hant	kĭde′	naⁿ′p	kaⁿ
“O yes!	right here	he lies	?	”	said	when	she hit [on the tree]	was	till	day	when

kiya′	kûpa′hạni.	Eḳehaⁿ′	tĭdupi′	haⁿ	kiya′	nix̣	ne′	kĭde′	psi.
again	she disappeared.	And then	he alighted	and	again	was walking		till	night.

Pûspûs-k′	nix̣	ne′	ka^n	Po′dadi	oho^n′	hande	ka^n′,	“Sĕ′hiye!	Podi′
Getting dark when	he was walking		when	Swamp Owl	was hooting		when,	“O pshaw!	Swamp Owl

kûdĭni′	ĕ′ṭiḳĕ′xtihi^n′!”	ĕ′	ha^{n}tca,	“Ñḳi′ndi	ñḳo^n′	dixya^n′	ayi′ni
ugly	such a one as that!”	said	when (?)	“I (sub.)	I do it	if	you get well

pi′hena′ni.”	“Tcĭdi′yañḳo^n′	ka^n	ñḳi′ni	pi′hĕdi	ko	e′ḳiya′ñḳo^n-ta′,”
could.”	“You do anything for me	if	I get well	can	if	do so for me” (male to male, first time)

ki′yĕ	ka^n′,	“Ûñkti′-dĭk	iya^n-ta′,”	kiyĕ′	ka^n,	“Tcĭ′diḳĕ	dĕ′	ñḳa′di
said to him	when,	“My house (ob.)	you sleep” [at] (male to male, first time)	said to him	when,	“How	this	I climb

na′ni	wo′,”	ĕ′	ka^n	txoki′	xĕhĕx	xĕheyĕ	so^{n}sa′	nati′	a′xĕhe′yĕ
can	? ”	said	when	toad stools	steps	put ev. objects on	one	just (barely)	set it on

na′x	ka^n,	“Te′	ko	nati′	a′xĕhe′hañḳĕ	na′ñḳi	na′,”	ĕ′	ka^n,	apûdi′	de′di.
it was sitting	when	“This	(ob.)	barely	I have stuck	it on	. ” (masc.)	said	when	he stepped over it	went.

Eya^{n}hi^n′	tox̣	ma′ñḳi.	Tcûma′na	hu′x̣	nañḳĕ′di	A^n′ya	xo′hi.	E′ḳe
He arrived there	he was reclining.		Again	she was coming in the distance		Old woman.		Well

e′ya^{n}hi^n	ha^n,	“E′de	nĕ′tka	ma′ñḳi	ya	xa^n′,”	ĕ	ha^n′	“Ñḳa′di	ha^n′
arrived there	and,	“Right here		he lies		”	said	and	“I climb	and

ûñkpa′ni	toho′	ko	du′s-tu-tĕ′,”	tcụñk-ta′ya^n	kiyĕ′-dạha′	ha^n,
I knock him	he falls	when	you (pl.) catch him” (female to males)	dog his	she said it to them	and,

“Ñḳĭ′ndi	ni′,	ĕ	ha′nt	kiḳĕ′	ayi^n′ktuni′,”	ĕ′	ha^{n}tca′	adi′x̣	da	o^n′	txox	nati′
“It is I		he says	continues	though	do not [ye] let him go,”	she said	continued (?)	climbing	was going		toad-stool	just (=barely)

axĕhe′yĕ	na′ñḳi-k	a′si	natcûpĭ′	ama′-ya^n	de′x̣	taho′.	Eḳeka^n′
stuck on	sitting (ob.)	stepped on	foot slipped	ground the (distant)	going	fell.	And then

tcụñk-ta′	yan-di	du′s-tu	i′nt-ka^n.	“Ñḳi′ndi	ni′!	Ñḳi′ndi	ni′!”	e′
dog her	the (sub.)	they seized her	her.	“It is I!		It is I!”		said

hande′	kiḳĕ′,	ki′ñktuni′xti.	De′	ana^n′pi	ha^n′	i′ñktu	ka^n′	tcụ′ñḳi
continued	though	they did not let her go at all.	Then	daylight	and	they released her	when	dog

kĭte′	hande′	naha′	kûpa′hạni.	Eḳeka^n′	tĭ′dupi	ha^n′	kĕ′tcûma′na
she hit at	continued (=was)	a while	disappeared.	And then	alighted	and	a second time

de′	kĭde′-psi.	Ka′wa	ki′ḳĕ	kawakĕ′ni	ni′x̣	ne	ha^n′	a′ma	tupĕ′
going	till night.	What	at all	said nothing	walking	he moved	and	ground	hole

ne′	ka^n	ha′nĕ	ha^n	uwĕ′	de	to′x̣	ma^{n}x	ka^n′	eḳeka^n′	tcûma′na
stood (?)	(ob.) or when	found it	and	going in	went	was lying down		when	and then	again

hu′x̣	nañḳĕ′di.	E′ya^{n}hi^n′	ha^n,	“E′de	nĕ′tka	ma′ñḳi	ha	xa^n′,”
she was coming in the distance.		She reached there	and	“Here	right here	he lies,”		

ĕ′	ha^n	e′ya^{n}hi^n′	akûdi′	ka^n	wûdwûdĕ′	ka^n	yahe′ya^{n}ka^n	de′x̣
said	and	reached there	she peeped down into it	when	it lightened	when	away off	she went

taho′.	Ĕṭiḳĕ′	ne′	kĭde′-na^{n}pi′.	Eḳeka^n′	tcûma′na	kûpa′hạni.
fell.	She doing that	moved	till day.	And then	again	she disappeared.

Eḳeka^n′	aka′naki	ha^n′	nĭx̣	ne′	ka^n	kĭde′-kŭtŭta′xĕhe′	ka^n	tĭdupi′
And then	he got out	and	he was walking		when	till noon	when	a ford

ne′	ka^n	ha′nĕ.	Aya^n′	ne′	ka^n	a′di	de′	kụ′hiya^n	xĕ′x̣	na^{n}x
stood	(ob.)	he found it.	Tree	stood	(ob.)	climbing	went	up above	sitting	he was (st.)

kaⁿ′ aⁿxti′-diⁿ i′ñkaⁿ a′hi a′maki. E′ḳe a′ni-yaⁿ iⁿhiⁿ′ a′ni akûdi′tu
when woman (sub.) to dip water they were coming. Well water the reached water they peeped down into

kaⁿ, tŭnatci′-yañk kĭdoⁿ′hi haⁿ′, "Aⁿya′ pi′xti na′ñḳi ni′," ĕ′
when shadow the (ob.) they saw it for him and, "Man very good sits . " (fem.) said

haⁿ, uwĕ′ de dusi′ wiyŭhi′, a′wi-yaⁿ pa′ daⁿ aka′naki. Ĕṭiḳĕ′
and went in departed she caught him that, she thought leaves the only took up came out. So

ha′maki de′ snickitĕ′xtitu′ kaⁿ, doⁿ-ḍaha′ na′ñḳi naha′ a′tûtcku′-ḍaha′.
they were this they were very cold when he saw them he sat a while he spit on them.

135 Eḳekaⁿ′ kụ′hiyaⁿ a′doⁿxtu kaⁿ e′yaⁿ xĕ′ naⁿx kaⁿ′, "Tĭdupi′
And then upward they looked when there sitting he sat when, "Get down

hi+!" kiyĕ′ yuḳe′. De′x̣ tĭdu kaⁿ′, aḳuwĭ′x ka′dĕ titatu′-yaⁿ
! " they were saying to him. Then he got down when they took him along they went home their house the

kiⁿ′xtu kaⁿ′ e′yaⁿ a′kiⁿhiⁿ′ haⁿ aku′tudi. Aⁿya′ uwedi′ ku′tu-kaⁿ′,
they reached with him when there they took him and they fed him. Human being stewed they gave to him when,

"Ĕ′ṭiḳe ko ndu′x̣-ni xa na′," ĕ′ kaⁿ ta′x̣ uwedi′ kiya′ kū′t
"Such (ob.) I do not eat ever . " (masc.) said when venison stewed again they gave to him

kaⁿ eyaⁿ′ ko du′ti ha′nde ṭe′-hĕdaⁿ haⁿ′ eḳekaⁿ′, "Koⁿni′
when that (ob.) eating he was that finished and and then, "Mother

140 kûpi′nixti ni′," ĕ haⁿ′, xam naske′ ko unoⁿ′dĕ haⁿ a′tûk tcûḳoⁿ′yĕ
is so bad . " (fem.) said and, box long (ob.) they laid him in it and locked him in

ma′x kaⁿ kĭ′di Aⁿ′ya xo′hi ya′ndi. Kĭ′di haⁿ′ aduti′
was lying when came back Old woman the (sub.) She reached home and eating

na′ñḳi haⁿ′ poⁿ′ na′ñḳi. "Dudu′ta xyu′hu," ĕ
she sat and smelling she sat. "Food smells strong," saying

naⁿ′x kaⁿ, yoⁿ′daoⁿ′ni, "Duduta′x kaⁿ iduti′ inañḳi′
she sat when her daughters, "Food must be (?) if you eat you sit

ûñḳihi′ ni," kiyĕ′ yuḳe′ kaⁿ, "Aṭo′pi xyu′hu," ĕ′
I think . " (fem.) saying to her. they were when, "Fresh smells strong," said

145 kaⁿ, "Aṭo′pix kaⁿ′, idu′ti ina′ñḳi ûñḳihi′ ni," kiyĕ′ yuḳe′
when "Fresh must be(?) if you are [sitting] eating I think . " (fem.) they were saying

kaⁿ, "Tcĭ′dĭkŭna′, xa′pxotka′-yaⁿ du′xtaⁿ aḳu′-kaⁿ," ĕ′ kaⁿ,
when "Old but small (see Note.) box empty the pull it bring it hither" (female speaking), said when

du′xtaⁿ mañḳi. E′yaⁿ kiⁿ′x kaⁿ dupûdĕ′ kaⁿ, a′hi ne′di. Eḳekaⁿ′,
pulling it the recl. one. There arrived when opened it when empty it stood. And then

"Awo′ ne′yaⁿ xaⁿ′," kiyĕ′ kaⁿ kiya′ duxtaⁿ′, ma′ñḳi. E′yaⁿ
"Other that std. one bring!(?)" said to him when again pulling it the recl. one. There

kiⁿ′x kaⁿ dupûdĕ′ kaⁿ a′hi ne′di. Eḳekaⁿ′, "Kiyo′wo ne′yaⁿ xaⁿ′,"
arrived when opened it when empty it stood. And then, "Other that std. one bring it!" (?)

150 ĕ′ kaⁿ kiya′ duxtaⁿ′ ma′ñḳi. E′yaⁿ kiⁿ′x kaⁿ dupûdĕ′ kaⁿ a′hi
said when again pulling it the recl. one. There arrived when opened it when empty

ne′di. Eḳekaⁿ′ "Xa′m na′skex yaⁿ′," ĕ′ kaⁿ eyaⁿhiⁿ. Duxtaⁿ′
it stood. And then "Box long the," said when arrived there. Pulled it

kaⁿ, "Koⁿni′, tĭkĕ′xti na′," ĕ′tu ko′, ĕ′kaⁿ, "Iⁿ′xkaⁿ na<," ĕ′
when, "O mother very heavy . " (masc.) they said when then, "Let it alone!" said

ha^{n}′tca	ta^{n}hi^{n}′	de′di.	Eya^{n}′hi^{n}	dupûdĕ′	ka^{n},	wûdwûdĕ′	ka^{n}
when (?) (or a while)	running	she went.	Reached there	opened it	when	it lightened	when

yahe′ya^{n}	kĭdĕ′k	taho′.	Eḳĕ′x	kĭne	ha^{n}′,	“Yahĕdi′	ha	ni′,	ñḳĕdi′
far off	when she went back	she fell.	She got up		and,	“This is the way		. (fem.)	I said it

nixki′,”	ĕ′	ha^{n},	“Ti′hi^{n}yo′ḳĭ-ka^{n}	o′xtĕtu	ha^{n}′,”	kiyĕ′-ḍaha′	ka^{n}
because,”	said	and,	“Back room in	make a fire” (female to female)		she said to them	when

oxtĕ′	yuḳe′	ka^{n},	“Tcĭ′dĭkŭna′	i′taha^{n}ni′ya^{n},”	kiyĕ′-ḍaha′	ka^{n},
making a fire	they were	when,	“O Tcĭdĭkŭna	your sister’s husband,”	she said to them (*sic*)	when,

“kû′dĕski	yi′ñḳi	ne′ya^{n}	da^{n}′x	ḳu	ka^{n}	ñḳa′duwa′xka	ni′,”	ĕ′
“bird	small	that one	take hold of and	be coming back	when	let me swallow them whole	(?)”	said

ka^{n},	“Kûdĕ′ska	yiñḳi′	yi^{n}da′hi	ya′ḳu	ka^{n}	ko^{n}′nidi	a′duwa′xka
when,	“Bird	small	you seek	you be coming back	when	mother (sub.)	she swallow it whole

hi,	ĕ′di	na,”	ĕ′	ha^{n},	kĭde′	ka^{n}	de′	tĕ	ne′	ka^{n},	“Kûdĕ′ska
that	she said it	. ” (masc.)	said	and	[Tcĭdĭkŭna] went home	when	to go	wished	stood	when,	“Bird

yi′ñḳi	ida^{n}′	te′	ko	kụ′hixti	ada′	dande′	ka^{n}	i^{n}ḍaha′x	ḳu-tĕ′,”
small	you take	wish	when	very high	they go	will	when	you let them alone	be returning” (females to males)

kiyĕ′tu	ka^{n}	de′di	xyĕni	kûdĕ′ska	yi′ñḳi-ya^{n}	da^{n}′	te	dixya^{n}′
they said to him	when	he went	but	bird	small the	took hold of	wished	when

kụhi′	ade′.	Kụ′hixti	de′di	ko,	“I′ñki	ḳu-tĕ′,”	kiyĕ′tu	ka^{n}
higher	they went.	Higher	went	when	“Let it go	be returning” (female to male),	they said to him	when

dĕ′di	xye′ni	dūs	tĕ	dixya^{n}′	kụ′hi	ĕṭiḳe′	de	o^{n}di′.	Kụ′hixti
went	but	to catch it	wished	when	higher	so	he was going.		Very high

nĕ′	ka^{n},	“Tcĭ′dĭkŭna′,	de′	do^{n}′x-ka^{n}	tcĭ′diḳĕ	yuḳe.	Kụhi′xti-ya^{n}
stood	when,	“O Tcĭdĭkŭna,	go	to see	how	they are.	Very high the

ma^{n}	na′ni	xya^{n}”	kiyĕ′	ka^{n}	Tcĭ′dĭkŭna′,	eya^{n}′hi^{n}	ka^{n},	kụhixti′ya^{n}
reclining	might be”		said to him	when	Tcĭdĭkŭna	reached there	when	very high

ḳane	ka^{n},	do^{n}′hi	ha^{n}	kiyo′hi:	“Ko^{n}ni′,”	ĕ′	ka^{n},	pĕt	du′si
what was std. in the past	(ob.)	he saw it	and	called to her:	“O mother,”	said	when	fire	she took

eya^{n}′hi^{n}	ha^{n}	aya^{n}′	ade′yĕ.	Eḳeka^{n}′	yao^{n}′	ne′	ka^{n}	xohi′xti
reached there	when	tree	set it afire.	And then	singing	he stood	when	a great rain

kĭ′di	ka^{n}	xo′hi	-ya^{n}	kokta′	kĭde′	ka^{n}	pe′ti-ya^{n}	sŭ′p	ka^{n}
came back	when	old woman	the	ran	went back	when	fire the	black	when

tĭdu′pi	ha^{n}	kĭde′di.	Eya^{n}′	kĭ′di	ka^{n}′,	“Tcĭ′dĭkŭna′,	e′wa	de′	ha^{n}
he came down	and	went home.	There	reached home	when,	“O Tcĭdĭkŭna,	yonder	go	and

ya′taha^{n}′ni	kiyĕ′-ḍaha′-ka^{n},	ta^{n}hi^{n}′	kĭdeyañḳo^{n}-ḍaha	hi	ni,”	ĕ	ka^{n}tca′,
thy sister’s husband	say to them (female to male—*sic*)	running	let us get ahead of one another		. ” (fem.),	said	when (?)

kĕtca′na	de′di.	De′	tĕ	ne′	ka^{n},	“Heya^{n}′	a′yi^{n}hi^{n}	ko	ama′	tûpĕ′-ka^{n}
again	he went.	Go	wished	stood	when,	“There	you reach	when	ground	hole (ob.)

yuno^{n}′de	te′	di^{n}	ĕṭiḳĕ′	hĕ	nedi	ni,”	kiyĕ′tu	ka^{n},	“Ide′yiñki	ko
to throw you into it	wishes	as (?)	so	saying that	she stands	. ” (fem.)	they said to him	when,	“You get there ahead	when

pĭtcĕ′hayĕ′	ama′	tûpĕ′	yatku′hi	ko	ĕma^{n}′hi^{n}	ko	uxta′xk	utoho-tĕ′,”
you jump over it	ground	hole	you reach the other side	when	she gets just there	when	push her and	make her fall in” (females to male)

kiyĕ′tu	ka^{n}′tca	de′di.	Eya^{n}′hi^{n}	ka^{n},	“N+du<,”	ĕ′	ha^{n}tca′	dĕx̣	kiñḳĕ
they said to him	when (?)	he went.	He got there	when,	“Let us go,”	said	when	to go pretending	

nedi′<.	"Ko′,	yi^{n}skitu′	ha	xa^{n}′,"	ĕ	nĕ′	naha′	de′di.	De′di
she stood.	"Oh yes!	You are all scared		eh?"	saying	she stood	a while	went.	Went

di^{n}′	ama′	tûpĕ′	pĭtcĕ′	atkyu′hi	sa^{n}hi^{n}′	ya^{n}	de′	si^{n}′x	ka^{n}	a^{n}ya′
when (?)	ground	hole	leaped over	he reached the other side	other side		this	stood	when	old

xo′hi-	ya^{n}	ĕ′ma^{n}	kĭ′di	ka^{n}′	uxta′xk	ka^{n}	uto′ho	ha^{n}	ḳoḳohe′
woman	the	just there	came again	when	he pushed her	when	she fell in	and	making rattling sounds

dĕ′x̣	kûpa′ḥani.	Eḳeka^{n}′	kĭde′di.	Eḳeka^{n}′	Tcĭ′dĭkŭna′	a^{n}′hi^{n}	nañḳi′
she went	she disappeared.	And then	he went back.	And then	Tcĭdĭkŭna	crying	sat

e′-	hĕd-	ha^{n}′,	Ko^{n}ni′	u′kañḳa′yi	ku′kĭdatcke′yĕ	ṭe′-	hĕd-	ha^{n}′
that	finished	when	His mother	her vine	he tied them together for her	that	finished	when

de′yĕ	de′	ha^{n}	o^{n}ni′-ya^{n}	uka′ñki	aka′naki.	Eḳeka^{n}′	a′ḳuwĕ	kĭde′di.
he sent	went	and	mother the	she caught it	she came out.	And then	he took her home.	

E′ya^{n}	kĭ′di	ha^{n}	kĕtca′na	i^{n}da′hiyĕ.	"Ĭta′	pa′wehi	ñḳo^{n}′	ka^{n}
There	reached home	and	again	she sent him for (Ṭuhe).	"Deer	conjuring to him	I make it	when

taotu′	hi	ni′,"	ĕ′	ka^{n}tca′	Tcĭ′dĭkŭna′	tca′na	i^{n}da′hi	eya^{n}′hi^{n}.
they shoot deer	must	. " (fem.)	said	when (?)	Tcĭdĭkŭna	again	to seek him (Ṭuhe)	went thither.

Eḳeka^{n}′,	"Ta′	a′yiñkta′ya^{n}	iya′nox	tĕdi	ĕ′ṭiḳe	he′	ha′nde	ni′,"
And then	"Deer	her pet one	to chase you	she wishes	so saying	that	she is	. " (fem. See Note)

kiyĕ′	ha^{n},	"ako′hi	i′na	ni′,"	ki′yĕ	ha^{n},	a^{n}ya′	dŭḳ-o^{n}′-ya^{n}	ustû′ki
said to him	and,	"yard	do not stand in it,"		said to him	and	man	doll	stand it up

ha^{n}	kĭto′hĕ	nĕ	ka^{n}	ta′-	ya^{n}	tcụ′ụxti	eya^{n}′hi^{n}	ha^{n}′	a^{n}ya′	dŭḳ-o^{n}′-ya^{n}
and	hiding	stand	when	deer	the	very old	arrived there	and	man	doll the

pxwĕ	no^{n}dĕ	hande	ka^{n}	kĭtĕ′	o′-k	taho′.	Eḳeka^{n}′	kĭde′di.	Eya^{n}′
gores it	throwing it down	was	when	shot at him	hit him when	fell.	And then	went home.	There

kĭ′di	ha^{n}′	kĕ′tcûma′na	i^{n}da′hiyĕ.	"Ĭta′	ka^{n}	ñḳo^{n}′	kŭnĕ
reached home	and	again	she sent him (for Ṭuhe).	"Deer	trap	I have made it	

a′de	do^{n}′xtu	ni′,"	kiyĕ′	ka^{n},	Tcĭ′dĭkŭna′	tca′na	eya^{n}hi^{n}′	kiyĕ′di.
let them go to see it,"			said to him	when	Tcĭdĭkŭna	again	reached there	said it to him (Ṭuhe).

Eḳeka^{n}′,	"Añkadaki	yi′ñḳi	na′	dandĕ	ka^{n}	tûtca′ya	ni,"	kiyĕ′	ṭe′hĕtu
And then,	"String	small	stand (=be)	will	when	do not touch it,"		saying it to him	they finished

ka^{n}′	de′di	xye′ni	"Añkadaka	enaski′	yi′ñḳi-ya^{n}	ka′waḳo^{n}	na′ni
when	he went	but	"String	of that size (ob. seen)	small the	what it do	can

wo′,"	ĕ	ha^{n}′	tûtcĕ′	ka^{n}	dŭkŭtckĕ′	nax	ka^{n}′	Tcĭ′dĭkŭna′	tca′na
? "	said	when	touched it [with his foot]	when	it tied him	sat	when	Tcĭdĭkŭna	again

eya^{n}′hi^{n}.	Dŭkŭtckĕ′	na′x	ka^{n}	do^{n}′hi	ha^{n}′,	"Ko^{n}ni′,	ko^{n}ni′,
arrived there.	Tied	sat	when	saw him	and,	"O mother!	O mother

uka^{n}′x	kana′ñḳi	no+!"	ĕ′	ka^{n}	a^{n}sĕ′p	poxka′	so^{n}o^{n}ni′
it caught him	the one that has been sitting	(said in calling)!"	said	when	sledge-hammer		kettle

pe′ti	yahe′yĕ	ha^{n}	kĭ′	dĕ′di.	Eya^{n}hi^{n}′	ha^{n}	oxtĕ′	ani′	axi′hiyĕ
fire	she took together	and	carrying on her back	went.	She reached there	and	made a fire	water	made it boil

ha^{n}tca′	te′yĕ	tĕ′	a^{n}se′wi-ya^{n}	du′si	ha^{n},	"Ka′wa	iksixtu′
at length	to kill him	wished	ax the	took	and	"What	you are crazy

xŭde′diḳe	ni′,"	ĕ′	ha^{n},	"Tcane′,	ikte′tu-k	itĕ′-so^{n}′sa-tu	pi′hĕdi
that way (female sp.)	." (fem.)	said	and,	"Where is it	you are hit when	you die once pl. ending.	ought (?)

ha′,”	kiyĕ′	ne′	ka^n,	“Ûñkpaya′,”	ĕ′	ka^n,	“E′nĭ	kihi′,”
? ”	said to him	stood	when,	“My head,”	said he	when,	“Not it	I think,”

ĕ′	ha^n,	“Tcane′	ikte′tu-k	itĕ′-so^n′sa-tu	pi′hĕdi	ha′,”	kiyĕ′	ne′	ka^n,
said she	and,	“Where is it	you are hit when	you die once pl. ending	ought (?)	? ”	said to him	stood	when,

“Ûñkpaya′,”	e′	ka^n	“E′nĭ	kihi′,”	ĕ′	ka^n,	“Iñkspo′niya′,”	ĕ′	ka^n,
“My head,”	said he	when	“Not it	I think,”	said she	when,	“[On] my ankle,”	said he	when,

“Heha	ni′	ñḳedi′	nixki′,”	ĕ	ha^n′	kĭte′	tĕ	ha′nde	ha^n	dekiñḳe′
“That is it	. (fem.)	I said it	because,”	said she	and	to hit him	she wished	was	and	motioning

yĭ′x	nĕ	ha^n′	de′yĕ	ka^n	pĭtcĕ′	ka^n	añkada′	yiñḳi-ya^n′	kĭ′dûksû′ki
	stood	and	she sent it	when	he jumped	when	string	little the	she cut it in two for him

ha^n	a^{n}se′wi	yañka′	akya^n′hi	ha^n′	i′nt-ka^n	kĭte′	te′yĕ	ha^n	so^n′	axihi′
and	ax	the (ob.)	he took from her	and	her	he hit	killed her	and	kettle	boiling

ne′ya^n-ka^n	xwûhe′	unaski′ḳĭ	ha^n,	“Tcĭ′dĭkŭna′,	kĭyoxtĕ′	nax	ka^n′
that standing one (ob.)	he put her in	pressed her down in it	and,	“O Tcĭdĭkŭna	make a fire for	sitting	when

wa′x	ka^n	du′ti	ha^n	kĭda-ta′,”	kiyĕ′	ha^{n}tc	kĭde′di.	Eḳeka^n′	Tcĭ′dĭkŭna′
cooked	when	eat it	and	go home” (male to male, 1st time)	said to him	at length	he went home.	And then	Tcĭdĭkŭna

pa	wahi′	ha′nde.	E′ḳe	he′ya^n	kĭ′di	ka^n,	“Tehiye′	iyŭhi′	ha
alone	crying out	was.	So (*or* well)	there	reached again	when,	“You killed her	you thought.	

ni′.	Kiya′	kĭdi′	da′nde	ni′,”	kiyĕ′	yuḳĕ′	ka^n	anĭsti′	e′ya^n
	Again	she come back	will	.” (fem.)	saying to him	they were	when	sure enough	there

kĭ′di.	E′ya^n	kĭ′di	ka^n	yo^{n}dao^n′	so^{n}sa′	pa′	kĭdo^n′hi	na′ñḳi	ha^n	tûpĕ′
she came back.	There	she reached home	when	her daughters	one	head	looked at for her	sat	and	hole

ne′ya^n	ako′hiye	na′x	ka^n	so^{n}sa′	mas	a′ḍasa^n′yĕ	nĕ′	ka^n	tûpĕ′-ya^n
that (remote)	cleaned away the hair	sat	when	one	iron	heating it	stood	when	hole the

ako′hiyĕ	ĕ′da^n	ha^n	tca′kĭ-k	iñki′yoho^n′	ka^n	mas	e′ya^n	a′hi^n	ka^n
cleaned away the hair	finished	and	hand (ob.)	she called to her with it	when	iron	there	took it	when

tûpe′-ya^n	usi^n′hi^{n}yĕ	kĭte′tu	ka^n	a^{n}ta′	ha′nde	e′ḳe	o^n′ni	te′	ṭiḳo′hĕ.
hole the	stuck it in	they hit it	when	she was throwing her head back		therefore		died	really.

Eḳeka^n′	yiñḳa′ṭi	yuḳĕ′di.	E′ḳe	yuḳe′	de′	ka^n	kĭdĕ′-t	ka^n	i^{n}ye′
And then	they were marrying.		So	they were	went(?)	when	to go home he wished	when	food

kĭko^n′	ṭehĕ′detu′	ka^n	eḳeha^n′	ind-hĕ′	añksiyo^n′	ṭe′-hĕd-ha^n′	a^{n}xti′
made for him	they finished that	when	and then	he too	making arrows	that he finished when	woman

noxti′	yande′	yandi′	ani′	ye′hiya^n	i^{n}hi^n′.	Yao^n′	na^n′x	ka^n	Nŭxo′d-xapi′
elder	that	the (sub.)	water	close to	arrived.	Singing	she sat	when	Alligator box

kĭdi′x	taho′	ka^n	a′kĭdu′si-di	ĕda^{n}tu′	ka^n	usi^n′hi^n	de′di.	Eḳeka^n′,
came back, and	lay down	when	they continued packing things in the “boat”	they finished	when	standing in	went.	And then,

“Ñḳiyao^n′	naxe′	xa	ko′	tcĭnahi^n′	xa	dande′	ni^n	ka^n′	ñḳiyao^n′	ku-
“I sing	he hears	still	when	he goes fast	still	will		when	I sing	he does

na′xĕni	ko′	kûde′ni	da′nde	ka^n′	i^{n}ye′	de′yakiya′	hi	ni′,”	kiyĕ′	ṭehĕtu′
not hear	when	he not go	will	when	food	you must send ahead for me		.” (fem.)	said to him	they finished

ka^n	dedi′.	Eḳeha^n′	i^n′yĕ	de′kiya	kĭde′	tca′	ka^n	tcụ′ñḳi	kiya′	de′yĕ,
when	he went.	And then	food	he sent it ahead	till	all was gone	when	dog	again	he sent off

no′xĕ	de	du′si	na′yĭ.	E′ya^n	kaka′nakani′	ha^n	Xyi′nixka	kiya′
chasing it	went	caught it	swallowed it.	There	he had not come out (=had not reached the other shore)	and	Otter	again

de′yĕ.	E′yaⁿ	diⁿ′	tcụụxti	yaⁿ	aka′nak	na′nteḳe	haⁿ′	du′si	na′yĭ.
he sent off.	That one	(sub.)	went so fast		he came out (=reached the other side)	nearly	and	caught it	swallowed it.

220	Eḳehaⁿ′	añksĭ′-k	akitĕ′	-k	dĕ′	ama′	tĭdū′p	kaⁿ	kûde′ni.	Añksi′-
	And then	arrows (ob.)	he shot	when	went	ground	alighted on	when	[alligator] did not go.	Arrow

yaⁿ	kĭte′	kĭdĕ′	kaⁿ	pŭkxyi′	uxwĕhĕ′	saⁿhiⁿ′yaⁿ	aka′naki.
the	he shot it	forcibly	when	loop of string	he sat in it	to the other side	he got over.

Eḳehaⁿ′	tuka′ni	ti′-yaⁿ	da′ oⁿni.	Ta′ñḳi	yandi′	hu′x̣	ne′di.
And then	his mother's brother	house the	he was going.	His sister	the (sub.)	was	coming (close at hand).

Hux̣	ne′	kaⁿ	añksi′	akĭtĕ′	kĭde	tâ′niyaⁿ	tĭ′dup	kaⁿ	dusi′.
Was coming [close at hand]		when	arrow	he shot it	forcibly	first	it alighted	when	she took it.

"Ka′wat	añksiyoⁿ′	ha.	Tando′	añksiyoⁿ′	ha′nde	oⁿ	e′ḳe	xyĕ′,"
"Whoever	made arrows	(?)	My brother (female sp.)	making arrows	was	in the past	so	indeed"

225	ĕ′	haⁿ,	"Ka′wat	oⁿ′ni	ko	ksûñḳa′	hi	ni′,"	ĕ′	haⁿ	naxa′x	ksĕ′
	said	and,	"Whoever	made it	if	I break it	will	." (fem.)	said	and	not yet	break it

tĕ	kaⁿ′,	"Ksa′ya na′.	Ñḳindi′ñkta	na′,"	ĕ′	kaⁿ	ta′ñḳi-yaⁿ
wished	when,	"Do not break it.	It is mine	."	said	when	his sister the

ha′nĕ.	Kinĕ′pi	wa′adi.	Dusi′	wahĕ′	ha′nde	haⁿ,	"Ka′k	iyoⁿ′
found him.	She was glad	very.	She took hold	crying out	was	and	"What	you do

te	ya′nde,	haⁿ′,"	kiyĕ′	kaⁿ,	"Ñḳa′oⁿ	tĕ	ñḳan′de	ni′,"	ĕ′	kaⁿ,
wish	you are	(?),"	said to her	when,	"I make hominy	wish	I am	." (fem.)	said she	when,

"Tuka′nixaⁿ′	aⁿtatka′	tcanaska	kta	wo′,"	hĕ′	kaⁿ,	"Xĕ′he	ni,"
"My mother's brother	child	how large	his	(?)"	he said that	when	"It sits	." (fem.)

230	ĕ	kaⁿ,	"A′ni	axi′hiyĕ	ko′	eḳ	unoⁿ′da-di′,"	kiyĕ′	kaⁿtc	kĭdĕ′di.
	she said	when,	"Water	you boil it	when	in it	you put it [the child] in,"	he said to her	at length	he went home.

"Te′hiyĕtu	te′	ko	ndao′	ḳudi′,"	kiyĕ′	kaⁿ	kĭdĕ′di.	Eyaⁿ′	kĭ′di
"They kill you	wish	when	hither	be coming back,"	he said to her	when	went home.	There	she got home

haⁿ′	a′ni	axihi′yĕ	yaoⁿ′	ne′di.	Yaoⁿ′	nĕ	kaⁿ′,	"Kâ′,	O′-pa-na′ske-
and	water	she made it boil	singing	she stood.	Singing	she stood	when,	"(said in ridicule)	Very long-headed-

hoⁿ′na	ko	naoⁿ′t-kaⁿ	tando′ya	kĭdi′	dande′,	kiyĕ′tu	kaⁿ′tca	ha′	na,"
fish	(sub.)	to-day	her brother	have come home	will,	they told her	must have		." (masc.)

ĕ′	kaⁿ,	"Ayiⁿ′xtu	xaⁿ′	ite′tu	yaⁿxaⁿ′	kiya′	ikiⁿ′hiⁿtu′	xa	haⁿ′tca
said	when,	"You (pl.)		you die	when	again	do you [all] come back		

235	ha′,"	kiyĕ′-dạha′.	Ani′	axi′hiye	nĕ′	kaⁿ,	"Aⁿtatka′-yaⁿ	ndu′si
	(?),"	she said to them.	Water	making it boil	she stood	when,	"Child the	I take it

uxwĕ′hĕñḳĕ	a′kaⁿ	ṭĕṭi′	kiḳa′,"	ĕdi′.	E′	ha′nde	haⁿ	aⁿtatka′-yaⁿ
I put it in	suppose	it die	I wonder if,"	she said.	Saying it	was	and	child the

uxwĕhe′yĕ.	Eḳekaⁿ′	te′yĕ	tĕ	haⁿ′	aḳuwĕ′	ada′ oⁿni,	tando′	ne′yaⁿ
she set it in [the water].	And then	to kill her	wished	and	taking her along	they were going	her brother	that std. one

yuwa′yaⁿ-kaⁿ	a′da oⁿ′ni.	Eḳekaⁿ′	naxa′x	teyetu′	hi	diⁿ′	ayaⁿ′-
toward him (ob. ?)	they were going.	And then	not yet	they killed her	time to (?)	when (?)	stick

yaⁿ	aḳu′hitu′	kaⁿ	tando′-yaⁿ	e′maⁿ	hu′	akana′x	kaⁿ	ama-xa′woⁿni′-yaⁿ
the	they raised it [on her]	when	her brother the	just there	was coming	came in sight	when	spade the

240	da′swa	de′yĕ	isi′nti	maḳ-oⁿni′	Ĕ′xka-na′skana′-diⁿ.	(See variant, p. 96).
	behind him	sent it	for a tail	the recl. ob. made it	Long-necked Buzzard, the Ancient one (sub.).	

Eḳehaⁿ′	kĭnĕ′pi	wa′adi.	Aⁿya′	tcĭtci′ kĭde′	eyaⁿ′	kĭ′di	kaⁿ	akĭni′
And then	she was glad	very.	People	they lay down all along	there	reached home	when	walking on [them]

kĭde′. "Eya^n′ kĭ′di hi′," kiyĕ′ ha^n tcitci′tu ka^n akĭni′-ḍaha′
went home. "There [you] get home must," said to him and they lay down all along when walked on them

kĭde′ eya^n′ kĭdi′. Eya^n′ kĭ′di ka^n′ pŭ′s-ka^n a^{n}ya′ dĕx̣ tca′yĕ ha^n
went home there reached home. There reached home when night when people there he killed all and

na′o^n-ya^{n}ka^n′ kụ′hi de′ tĕ ne′ ha^n Kto^n′hi ya′o^n a′tc-ka^n,
daylight when upward to go wished stood and Frog to sing he asked when

245 "Ñki^n′spĕni." Eḳeka^n′, "Aktada′kana′-di ñḳint-ko′ ñḳe′ na′ni,"
"I do not know how." And then, "Ancient of Toads (sub.) I (sub.) I say it can,"

ĕ ka^n′, "Aye′ pihe′di ko, ĕ′x̣ ndo^n′," kiyĕ′ ka^n ya′o^n ka^n,
said when "You say it can if to say it let me see" sent to him, when sang when,

e′ya^n ĕ′ ka^n, "E na′," ĕ ha^n′, "Pĭ′tciñḳĕ′di ko, iñksponi′
he (?) said it when, "That is it ." (masc.) said and, "I jump when my ankle

dusi-di′," ta′ñḳi-ya^n kiye′di xye′ni, pĭtcĕ′ ka^n dūs tĕ′ dutcûp dĕ′
grasp it" (male to female) his sister the he said to her but he jumped when to grasp it wished she missed it he went

ka^n, "Ñḳint-ko′ ĕṭiḳe′ ñḳa′nt kiḳĕ′ ta tci^n′tu ko′ tci^n-ya′ñk xkĭda′
when, "I (sub.) just so I am it matters not deer they are fat when fat the (ob.) I gather it

250 e′ya^n i′ñkiha′hi hi ni′," kiyĕ′ ka^n de o^n′ni. E′ḳe o^n′ni ka^n
there I will carry it to you ." (fem.) she said to him when he went. Therefore

"Ta-tci^n′-daha′yi na" kiyĕ′tu yu′ḳe xya′ kûdĕ ska′-ka^n. Eḳe o^n′ni ka^n
"She always gathers deer fat ." they call it they are always bird (ob.) Therefore

Aktada′kana′ oho^n′ ha′nde dixya^n′, "Xo′hi xya′," etu′ xa. "Ani′
Ancient of Toads he is crying out when, "Rain, " they say always. "Water

ayi^n′ tĕ′-xti ko oho^n′ ĕṭiḳĕhe′ a′nda-ta′," kiyĕ′ ha^{n}tca de′ o^n′ni
you drink you wish very if be crying out in that manner" (male to male, 1st time), said to him at length he went

ka^n kxo′honi-xti′ dixya^n′ Aktada′kana′ oho^n′ hande′ dixya^n′, "Xo′hi
when not rain very when Ancient of Toads is crying out when, "Rain,

255 xya′," etu′ xa.
" they say always.

(Variant of lines 239–240)

15 Hĕ′xka-na′ske-na′di maxa′wo^{n}ni′ tohe′yĕ daswa′ de′yĕ, i^{n}si^{n}di′
The Ancient of Long (-necked) Buzzards (sub.) spade hid it behind sent it resembling a tail

nĕ o^n′ni di′, Ṭuhĕ′ tohĕ′kiyĕ′ nĕ o^n′ni di′. Eḳe′ o^{n}ni′ sind-o^n′
that he made it Thunder being hiding it from him standing he made it. Therefore tail uses

a′nde xya′ etu′ xa. E′ḳe o^n′nidi′ sint ptça′x o^{n}tu′ maxa′wo^{n}ni′
he is always they say always (or, usually). Therefore tail flat they made it spade

i′sind-o^n′ni di^n′ etu′ xa. Eḳe′di si′ndi ptçaxitu′ etu′ xa.
out of it a tail made they say always. So tail they are flat they say always.

NOTES

There is more of this myth, but Betsy had forgotten it.

1. *tītḳa* (*ti*+*itḳa*).

3. *ya^{n}xkĭyotu* (*o*); *ñḳo* (*o*).

8. *kĭda*, in full *kĭdadi; īñk* (pronounced *īñ*+*k*)=*yiñḳi; aksĭx*=*aksihi.*

10. *iⁿxkĭdusasa* (*sa*).

16. *añksi kŭdĕxyi;* 27–28. *Ma saⁿ hiⁿ;* 52. *Ĭta ḳaⁿ;* and 53–54. *Ĭta saⁿ iḳaⁿ.* In each case some verb must be supplied, either "I desire," or "fetch."

28. et passim. *kĕtcana kiya*, "a second time again:" one of these words appears superfluous, according to English ideas of style.

30. *kañḳoⁿ nañḳi*, literally, "making strings he sat," he sat singing magic songs to trap the ducks; *dûktax kaⁿ* (*dûktahi*, *kaⁿ*).

31. *He-he+ha<!* the second syllable is prolonged, the third is pronounced forcibly.

33. *iⁿnoⁿdĕ-k* (*noⁿdē*, *kaⁿ* "when"). The Thunder being's uncle knew of all these dangers; but he sent his nephew thither, hoping that he would be killed.

35–36. *ñḳadud ĕd=ñḳaduti* (*ti*)+*ĕd* (*ĕdaⁿ*).

36. *Ayaⁿ-toho xaninando-yaⁿ*, the name of a place supposed to be well known to the Thunder being as well as to the Old Man, "Where they roll logs." 36. *ñḳix̣* (*hi*). 38. *dûko* (*tkoⁿ*).

40. *iⁿkix kĭde*, act of the Old Man; *xĕ* refers to the Thunder being.

41. *sâde*, act of the Thunder being.

52. *yaⁿkaⁿ*, the object, put for *yandi*, the subject.

75. *kiyĕ* (act of the eagle); *kĭdedi* (act of the Thunder being).

78. *dedi* (said of the eaglet). 80. *uxĕheyĕ* (*xehe*). 81. *taⁿ=nitani=nitaⁿyaⁿ*. 82. *ant=ande*, refers to the Thunder being. 83. *sŭp=supi*, black, i. e., had gone out.

83. *kĭde:* the Thunder being started back toward the bank of the stream; *kĭdi*, he reached the bank.

86–89. *uksaki*, the uncle cut the bowstring in two.

91. *pûspûs:* see *psi*, night.

93. *ĕ*, refers to the Sapsucker; 95. *kiyĕ* (the Thunder being); the second *kiyĕ* refers to the Sapsucker; 96. *ĕ* (the Thunder being); *kinawiyĕ*, "the act of the bird;" 97. *dusi*, "the act of the Thunder being."

124. *kawakĕni* (*k*, negative prefix; *kawake*, "what;" *e*, to say; *-ni*, negative suffix).

132. *yañk=yaⁿkaⁿ;* *ĕ* refers to one of the women.

135. *tĭdupi* drops *-pi* before *kaⁿ*.

137. *akutudi* instead of *akutu* (*yaku*), but perhaps because *di* here may mean "when."

138. *tax̣* (*ta*) before *uwedi*, though *aⁿya* in the preceding line does not become *aⁿyax̣* before *uwedi*.

141. *max* refers to the recumbent Thunder being.

143. *Dudutax* before *ka^n*, perhaps the full meaning is: If there must be meat there, I think that you are [sitting] eating it; so, *Aṭopix ka^n* in line 145, instead of *Aṭopi ka^n*. Compare *i^{n}hi^{n}x ka^n*, "when it had to come;" *tahiya^n i^{n}hi^{n}x ko*, "when his time to die must come."

146. *Tcĭdĭkŭna*, said to mean "Old but small," the name of the smallest bird found in Louisiana, "the big-eyed bird," used in this myth as a personal name, borne by the son of the bad Old Woman. This is not the humming-bird (*momoxka*).

147–150. *ahi nedi*, pronounced *a hi nedi.*

148. *Awo neya^n xa^n: xa^n*, here and in the next line, seems to be an imperative.

151. *Xam naskex ya^n*, the verb "fetch" may be supplied as in 17; 27–28; 52; 53–54.

156. *itaha^{n}niya^n*, but in 170, *yataha^{n}ni.*

159, 171. *de tĕ ne ka^n*, "when he was getting ready to go;" *ada te yuḳe ka^n* would be "when they were getting ready to go."

160. *i^{n}ḍahax ḳu-tĕ*, contracted from *i^n-ḍaha ha^n ḳu-tĕ*, "let them alone and be returning."

165. *ma^n* for *mañḳi* (?).

170. *kiyĕ-ḍaha-ka^n*, imperative, female to male, "Say [thou] to them." The use of the plural for the singular, and vice versa, occurs often in the myths, but it can not be explained. In this case the Old Woman orders her son, *Tcĭdĭkŭna*, to say something to Ṭuhe, who is only one person, though *ḍaha* has a plural reference.

171–173. Warning given to Ṭuhe by the daughters of the Old Woman.

173. *ĕma^{n}hi^n* (=*ema^n+i^{n}hi^n*).

176. *atkyuhi* (*hi*): see *yatkuhi*, 2d sing., in 173; *si^{n}x ka^n*, from *si^{n}hi^n*, *ka^n* causes the change of *hi^n* to *x*.

179. *Ko^{n}ni ukañḳayi*, "his-mother her-vine, devil's shoestrings," the goat's rue (*Tephrosa virginiana*).

180. *ukañki*, "it lodged on her." There must have been a loop which caught her, or which she caught.

181. *pawehi yo^{n}ni* would be "to conjure an animal to or for another person."

197, etc. *ûñkpaya*, archaic for *uñkpaya^n;* so *iñksponiya* for *iñksponiya^n* (199).

201. *kĭdûksûki*, of course this was not intentional on the part of the Old Woman.

203. *kĭyoxtĕ* (*xte*), "to make a fire for her;" i. e., for cooking the body of your dead mother.

205. *kĭdi* refers to *Ṭuhe.*

213. *Nŭxod-xapi*, "box alligator," said by the Biloxi to be a species of alligator which dwells in the ocean. It served as a boat for Ṭuhe and his party.

216. *deyakiya hi ni*, "you must send it ahead for me:" said by the two women (*deyakiye*, from *de*).

218. Ṭuhe threw his dog into the water, and it was pursued by the alligator, which caught and devoured it.

220. The sense is not clear at this place. Part of the myth must have been omitted, for nothing more is said about the two women who had been so helpful to Ṭuhe.

225–226. *naxax ksĕ tĕ ka*^{n}, "when she was about to break it." See *de tĕ ne ka*^{n} (159, 171).

232. *O-pa-naske-ho*^{n}*na*, a name given to Ṭuhe's sister.

233. *tandoya*, archaic for *tanďoya*^{n}.

237. *aḳuwĕ ada o*^{n}*ni*, "they were going in pursuit of her."

238. *di*^{n}, "when" (?).

238–240. The Ancient of Long-necked Buzzards was one of those who wished to kill Ṭuhe's sister, because she put her uncle's child in the kettle of boiling water. Was this Buzzard related to Ṭuhe's uncle? Or to Ṭuhe's uncle's wife?

241. *A*^{n}*ya tcĭtci . . . . akĭni kĭde.* A similar incident is found in the myth of the Humming-bird (page 73, lines 28–34).

252, etc. *oho*^{n} *hànde dixya*^{n}, "*Xohi xya*," *etu xa.* Ṭuhe told the Toad that when he wanted water, he must call, and rain should come, affording him plenty to drink. Therefore, say the Biloxi, when the Toad cries rain comes.

TRANSLATION

The uncle of Ṭuhe, the Thunder being, confined his nephew in the house and went to get medicine to administer to him. The man's wife, while going to the stream to dip up water, found a squirrel. When she returned home, she said to Ṭuhe, "Shoot that squirrel for me." He replied, "I can not shoot it." But the woman said, "It is lodged in the brush."

"I can not shoot it," repeated the youth. Then Ṭuhe's sister pushed an arrow through a crack in the wall of the house, and Ṭuhe shot through the crack, killing the squirrel. Then his sister ran thither and picked up all the claws, as she supposed, but she overlooked a very tiny one.

Whereupon the woman went thither, seized the tiny claw, and scratched herself in many places, drawing much blood; and being very bloody she lay by the fireplace, grunting there till the return of her husband. In response to his inquiry, she said, "Your nephew whom you confined in the house for the purpose of giving him magic power scratched me again and again, and so I lie here in this condition."

The enraged man said to his nephew, "Since you have been going out [despite my command to stay in], you can now remain out. Fetch me arrow shafts." Then Ṭuhe went to gather arrow shafts. On his return with them, the uncle said, "These are not the right kind. Fetch spotted arrow shafts." So Ṭuhe departed again. He took some food with him, and put it down on the ground while he continued walking about. While he was seeking the spotted arrow shafts the Ancient of Rabbits found the food and sat there eating it. Just then Ṭuhe returned, and the Ancient of Rabbits questioned him, saying, "Why are you walking about?" "I am going about because my uncle ordered me to get him some spotted arrow shafts," replied Ṭuhe.

"Cut a black rattan vine into four pieces and bring them to me," said the Ancient of Rabbits. This was done by Ṭuhe. The Rabbit rolled the pieces of the rattan vine over and over, and, behold, they became rattlesnakes that chased one another. But they soon resumed the form of spotted arrow shafts, which Ṭuhe carried home on his back. On reaching home he began to make the arrows, but the uncle ordered him to go to seek turkey feathers.

He found the turkeys and gathered many feathers, which he carried home. But the uncle said, "These are not the right kind. Fetch white turkey feathers." So Ṭuhe had to depart again. He reached the edge of a lake, where a very Aged Man sat trapping ducks. Ṭuhe's dog scared off the ducks, which went out into the middle of the stream where they sat on the water. "Oh!" said the Old Man, "some one has been coming here, and he has scared off my ducks. See! I will kill you and throw you away." Then arising to his feet he moved along. Ṭuhe approached him, and the Old Man said, "Why are you walking about?" "My uncle ordered me to procure the feathers of white turkeys; therefore I am walking about," replied the youth. "I will go home and eat," said the Old Man, "and then I will whip you at the place where they roll logs, in which event there will be plenty of white turkeys everywhere." So the Old Man took Ṭuhe to his home. When he got there, the Old Man cut a bamboo brier in four pieces, with one of which he whipped Ṭuhe as he moved along. On reaching the end of the course the Old Man took another piece of the brier, continuing the castigation, whipping Ṭuhe back to the starting point. Then he used the third piece, and finally the fourth, and then left him.

Ṭuhe then sat down, being very bloody. His dogs trailed him and were yelping as they came. He whistled, and the dogs came to him and licked off the blood. Then the youth arose, called his dogs, went to the house of the Old Man, and when he found him he killed the Old Man. The dogs seized the Old Woman, who cried out, "I fed him," hoping to find mercy. But they killed her. Ṭuhe climbed up into the loft, where he found a great quantity of dried duck meat, which he threw down, sharing it with his dogs. When he finished eating and was preparing to go home, his sister, who thought that he was dead, was coming toward him, following his trail. The dogs just then were chasing white turkeys, and the latter flew toward the approaching girl, who leaped up with arms above her head, trying to catch the turkeys. She fell to the ground with one just as her brother reached her. He picked off the feathers and carried them home to his uncle.

"Fetch deer sinew," said the uncle. So the youth departed again. He shot a deer, picked off the sinew, and carried it home to his uncle, who said, "This is not the kind. Get the sinew of a white deer." And when the youth had departed for that purpose and was walking about in search of that kind of sinew, the White Deer [chief?] found him, and said, "Why are you walking about?" "My uncle said that I was to bring him the sinew of a white deer, so I am walking about," said Ṭuhe. "Take my sinew," said the White Deer. "Replace it with the peeled bark of the mulberry tree." And the youth did so. "He told you that because he wished your death. But he shall see you return alive," said the White Deer. Then they separated, the youth returning home.

When he got home, his uncle said, "Fetch a small bird, so that the child may have it for playing roughly." The youth departed, and when he had almost captured the young bird, the old mother [Eagle] came back and was flying round and round her nest. As she was thus flying, she addressed Ṭuhe: "What is your business?" "My uncle said that I was to fetch the young bird as a playmate for the child; hence I have been going about," replied Ṭuhe. "Well! wait till I go first to the village to examine it and then return hither," said the mother Eagle. She took some pokeberries in her claws and departed. When she reached the house she flew round and round above the house, and when she squeezed the pokeberries the red juice was falling into the yard.

When the people noticed this, they said, "He is dead," and they were very glad. While they were acting thus, Ṭuhe's sister was crying. The Eagle noticed her, and then departed homeward. On reaching home, she asked, "How large is the child?" "It is large enough to sit alone," replied Ṭuhe. "Well, my youngest child is always hungry," said the Eagle, as she handed this young one to Ṭuhe. "If the child is sitting alone when you reach home, say, 'This is the small bird about which you were speaking,' and pitch it on the child. They have done so to you just because they wish your death, but you shall not die; they shall see you reach home," said the Eagle.

When Ṭuhe reached the house with the eaglet, he pitched it on the child, and said, "This is the small bird about which you were speaking." Away went the eaglet, clutching the child in its talons, and all the people ran in pursuit of it. Up went the eaglet, and as he flew, nothing but the bones of the child fell to the ground. Therefore since that time eagles have wanted children badly: they are fond of eating them, so say the people.

When the uncle had finished making the arrows, he made Ṭuhe enter a boat with him, in which they crossed the great water for the purpose of setting fire to the grass on the opposite side. "Set fire to the grass," said the uncle to Ṭuhe. Then the nephew went ahead firing the grass, the uncle following him. When the fire went out, the youth thought, "He must have started home," so he ran back to the bank. On reaching there he found that his uncle had the boat out in the middle of the great water; so he unstrung his bow, took off the string, one end of which he threw toward the boat. It caught on the boat, and Ṭuhe began to pull the boat ashore. But when it had reached the edge of the water, the uncle cut the string and it returned to the middle of the water. Then Ṭuhe made a loop in the string, and threw it again. Again it caught on the boat, and Ṭuhe began to draw it ashore. But when it had neared the edge of the water, the uncle cut the string, and away went the boat back to the middle of the stream. This was repeated with a like result. The fourth time that Ṭuhe threw the string, it did not reach the boat, and the uncle left him and went home.

Then Ṭuhe thought, "I can go around the bank of the stream." So he was walking along till it was getting dusk. Just then a Sap-sucker cried out "*Ti*^{n}*!*" "O pshaw! what does such an ugly bird as that amount to?" said Ṭuhe. "I can extricate you from your trouble," said the Sap-sucker. "If you can do anything for me, please do it," said Ṭuhe. "You must first sleep in my house," replied the Sap-sucker. "How can I climb thither?" inquired Ṭuhe. Whereupon the Sap-sucker thrust out its tongue, which became long enough to reach to the ground, and Ṭuhe caught hold of the tongue, and thus climbed up the tree into the nest. While he was reclining there, the Old Woman was coming in the distance. On reaching the tree, she said, "O yes! does he not lie right here?" And she remained there hitting against the tree till day, when she disappeared.

Then Ṭuhe came to the ground and resumed his wanderings, traveling till dusk. Then he heard the cry of the Ancient of large black Woodpeckers. "O pshaw! what can such an ugly bird as that accomplish?" "I can extricate you from your trouble," replied the Woodpecker. "If you can do anything for me, please do it," said Ṭuhe. "You must first sleep in my house," replied the Woodpecker. "How can I climb thither?" inquired the youth. Whereupon the Woodpecker thrust down his tongue, which was long enough to reach the ground, and Ṭuhe caught hold of the tongue and thus climbed up the tree into the nest. While he was reclining there, the Old Woman was coming in the distance. On reaching the tree, she said, "O yes! does he not lie right here?" And she remained there hitting against the tree till day, when she vanished.

Then Ṭuhe came to the ground and resumed his wanderings, traveling until dusk. It was then that he heard the hooting of a Swamp Owl. "O pshaw!" said he, "what can an ugly swamp owl accomplish?" "I can extricate you from your trouble," said the Swamp Owl. "If you can do anything for me, please do it," replied Ṭuhe. "You must first sleep in my house," said the Swamp Owl. "How can I climb thither?" replied Ṭuhe. Then the Swamp Owl made some steps of toadstools, one of which he barely stuck on the tree, and against which he warned Ṭuhe, who stepped over it and climbed the tree by means of the other steps. Again was the Old Woman coming in the distance. Well, she reached there, and said, "Right here does he lie." And addressing the dogs, she said, "You must catch him when he falls, as I will climb the tree and knock him down. Though he should say, 'It is I,' do not release him." Then she started to climb the tree, putting her foot on the toadstool that was barely sticking there. It gave way, her foot slipped, and down she fell to the ground. And then the dogs seized her. Though she cried, "It is I! It is I!" they would not release her. When it was daylight the dogs released her and she disappeared.

Then Ṭuhe came to the ground and resumed his wanderings, going till dusk. He had gone along without any one saying anything to him until he found a hole in the ground which he entered and there he lay down to rest. Again was the Old Woman coming in the distance. "Right here does he lie," said she. She reached the hole and peeped down into it, but, as it lightened, she went off and fell. So she kept on doing till day. And then she disappeared.

Then Ṭuhe came out of the hole in the ground and was traveling till noon, when he found a ford. He climbed a tree which stood near and was sitting up there when two women were coming to get water. On reaching the stream they peeped down into it and saw the shadow of the youth. "A very handsome man is there," said one, and she entered the water and caught at the reflection, but she brought up nothing but leaves. Thus the two continued for some time, getting very cold. At length, when Ṭuhe observed their condition, he spit down on them. As they raised their eyes, they beheld him, and cried, "Get down!" Then he got down, and they took him to their house, where they fed him, first offering him stewed human flesh. "I never eat such food," said he, so they gave him stewed venison. When he had eaten that, they said, "Mother is very bad." They referred to the Old Woman, whose daughters they were. They laid him in a long box, which they locked. By the time he had laid down in this box, the Old Woman had come home. Then she began to eat, and was sniffing the air. "There is food here which has a strong odor," said she. To which her daughters responded, "If there is really any food here, it must be that which you are eating." "But this has a fresh smell," said the Old Woman. "If there is anything here which has a fresh, strong odor, it must be that which you are eating," replied her daughters.

"Tcĭdĭkŭna," said the Old Woman to her son, "pull that box toward me." And he pulled the box; but when he had drawn it to her and she opened it, it was empty. Then she said, "Bring the other one." That too proved to be empty, and so did a third. Then she said, "Bring that long box." When he began to pull it, he said, "O mother, it is very heavy." "Let it alone!" said she, as she ran toward it. When she reached there and opened the box, it lightened so that she retreated some distance and fell to the ground. On rising to her feet, she said, "I said that this was the way, and so it is. Make a fire in the back room." So they were making a fire there. "Tcĭdĭkŭna, say to your sisters' husband (i. e., Ṭuhe) that he is to take a small bird and bring it to me, that I may swallow it whole." So Tcĭdĭkŭna went to Ṭuhe, and said, "Mother says that you are to seek the small bird and bring it to her that she may swallow it." And the two daughters said to Ṭuhe, "If you take hold of the small bird, and it flies upward with you, let it go and return hither." He went and grasped the small bird, which flew up into the air with him. Though they had said to him, "Let it go and return hither," he decided to retain his grasp, and so he was going higher into the air. When he had gone very high, the Old Woman said, "O Tcĭdĭkŭna, go and see how they are. He may be up very high." Then Tcĭdĭkŭna departed, and when he saw that Ṭuhe and the bird had indeed gone very far, he cried out, "O mother!" Whereupon the Old Woman took some fire, and when she reached there she set fire to the tree on a high branch of which Ṭuhe was lodged.

Then Ṭuhe began to sing a magic song, which caused a great rain, and that drove the Old Woman away and put out the fire. And then Ṭuhe descended to the ground and resumed his travels.

When the Old Woman reached home, she said, "O Tcĭdĭkŭna, go yonder and invite your brother-in-law to run a race with me." So Tcĭdĭkŭna departed, and when he found Ṭuhe he gave him the invitation. But the daughters gave Ṭuhe another warning: "There is a hole in the ground close to the goal, and when you reach there, she will try to throw you into it. But when you reach there before her, jump over the hole, and on her arrival, push her into it." When Ṭuhe reached the starting place, the Old Woman said to him, "Let us go," as she stood there pretending that she was about to start. "O yes," said she, "you are all scared." As they went, Ṭuhe reached the hole in the ground over which he jumped, and as he stood on the other side, up came the Old Woman, whom he pushed, causing her to fall into the hole, down which she disappeared, making a series of rattling sounds. Ṭuhe then returned to the young women, but Tcĭdĭkŭna sat a while by the hole in the ground, weeping over his mother's disaster. Checking his tears, he tied together several vines of the "devil's shoestrings," lowered them into the hole to his mother, who climbed the vines and reached the surface of the earth again. Her son took her home, and when they reached there she sent him again after Ṭuhe. "When I conjure a deer to him, he must shoot it," said the Old Woman. But her daughters warned Ṭuhe again: "She is saying that because she wishes her pet deer to chase you. Do not stand in the yard." So he took a doll shaped like a man, stood it up in the yard, and hid himself. Not long after the very aged deer arrived there, rushed on the man doll, gored it, and was about to throw it down when Ṭuhe shot him, wounded him, and made him fall to the ground. And then Ṭuhe went back. When he reached home, the Old Woman sent to him again. "I have made a deer trap. Let him go and see it," said she. So Tcĭdĭkŭna went and delivered the message. But the daughters said, "When you see the small string there, do not touch it." But he thought, "What harm can so small a string do?" and when he touched it with his foot, he was caught in the trap, and Tcĭdĭkŭna came again to the place. When he saw that Ṭuhe had been caught, he called out, "O mother! O mother! halloo! he has been caught!" Then the Old Woman caught up her sledge hammer, kettle, and some fire, and went to the place. She made a fire, and put some water in the kettle to boil, and then as she wished to kill him she seized the ax, and said, "You are very foolish to act in that manner [?]." "Where ought one to hit you in order to kill you outright at one blow?" "On my head," said Ṭuhe. "I do not think that that is it. Where ought one to hit you in order to kill you outright at one blow?" repeated she. "On my head," said he. "I think that that is not the place," replied the Old Woman. "On my ankle," said he. "I think that that is the place," said she, and as she was wishing to hit him, she raised her arm to give the blow, but when she struck at him he leaped aside, and the weapon descended on the little string and cut it in two without hurting Ṭuhe, who snatched the ax from her, hit her with it, and killed her [as he thought]. He put the body into the kettle of boiling water, pressing it down into the kettle. "O Tcĭdĭkŭna," said Ṭuhe, "sit here and keep up the fire in order to boil your mother's body, and when it is cooked, eat it and depart home." After saying this Ṭuhe went home, leaving Tcĭdĭkŭna there alone, crying aloud.

Well, when Ṭuhe reached home the two young women said, "You thought that you had killed her, but she will return." And not long after they had spoken, their mother returned. Then one of her daughters sat by her to examine her head. There was a hole in the top of the Old Woman's head, and the daughter cleaned the hair away from the hole. The other daughter was heating an iron rod, and when the first daughter had cleaned the hair away from the hole in her mother's head, she waved her hand toward her sister, who carried the hot iron to her, thrust it into the hole in the head, causing the Old Woman to throw her head back several times before she really died. The death of the Old Woman having removed the sole obstacle, the two young women became the wives of Ṭuhe.

After they had been married for some time, Ṭuhe wished to return to his boyhood's home, so the women prepared a supply of food for the journey, and he made a number of arrows. When the preparations were completed, the elder wife went close to the stream and began to sing a magic song, which caused an immense alligator [such as the Biloxi say frequent salt water] to appear. This alligator served as a boat, and on him they piled their food and other possessions, after which they got upon him, and off he started toward the other side of the stream.

Then each of the women said, "So long as he hears me sing, he will continue to go rapidly, but when he does not hear me sing, you must throw some of the food in advance of him. The alligator swam toward the food, and seized and devoured it. Ṭuhe continued throwing the food beyond the alligator till it was all gone. Then he took his dog and threw it into the water. The alligator overtook the dog, caught it, and swallowed it. Not long after Ṭuhe threw the otter into the water, and he too was devoured by the alligator when he had almost reached the other side. As a last resource Ṭuhe began to shoot his arrows ahead of the alligator, but when an arrow alighted on the ground, the alligator stopped swimming. At last Ṭuhe [must have] fastened to the arrow a string with a loop at one end. He took his seat in the loop [sic], and shot the arrow with great force, causing it to reach the ground, and so he alighted on the other side. [What became of his two wives has been forgotten. But they could not have been left on the alligator!]

Then Ṭuhe was going toward the house of his uncle. At the same time his sister was approaching. When he noticed her approach, he shot an arrow far into the air, and when it alighted the sister took it up. "Whoever has been making arrows? My brother used to make arrows just like this. But no matter who made this I will break it," said she. She was just about to break it when he said, "Do not break it. It is mine." At once she discovered his presence and was very glad. She caught hold of him and cried aloud [from joy]. "What are you desiring to do?" said he. "I am wishing to make hominy," she replied. "How large is my uncle's child?" said he. "It sits alone," replied the sister. "When the water boils in the kettle, put the child into it! When they wish to kill you for doing that, return to me." Then Ṭuhe left her, and she returned to her uncle's house. She made the water boil, and she stood by it singing. As she sang, some bystander remarked, "Ha, ha! Very-long-headed-

Fish must have been told that her brother would come back to-day." At which she rejoined, "Do you always come back after you have died?"

When the water was boiling, she said [to herself], "I wonder whether the child would die if I put it in the boiling water." Saying this she took the child and set it in the water. And then they wished to kill her, and as she had fled they went along in pursuit of her, going toward the place where her brother was standing. They were on the point of killing her, one having raised a stick on her, when her brother came in sight right there. The Ancient of Long-necked Buzzards, who was one of the party, thrust a spade behind him to hide it from Ṭuhe, and so he formed it into a tail for himself. [See variant below.]

When the sister saw Ṭuhe she was very glad. Then the people lay down all along, touching one another, forming a line of bodies extending from the place where they were about to kill the sister to the home of her uncle. "You must get home," said the sister to Ṭuhe, so he walked along over the line of bodies, and thus reached home. When he arrived there, he killed all the people who were there as soon as night came, and by daylight he wished to go upward. So he asked the Frog to sing a magic song for him, but the Frog replied, "I do not know how." Then the Ancient of Toads said, "I can say it." "If you can say it, let me hear you say it," said Ṭuhe. Then the Toad began to sing. "That is it," said Ṭuhe. Next, addressing his sister, he said, "When I leap upward, grasp my ankle." But when he leaped she grasped at the ankle and missed it. "I shall remain here," said she. "When the deer are fat, I will collect the fat and will carry it to you," said she as Ṭuhe ascended. Therefore since that day they always call the bird (snipe) "She-always-gathers-deer-fat." And since then when a toad cries the people always say, "It is going to rain," because Ṭuhe had said to the Ancient of Toads, "When you are very thirsty, be crying out in that manner and rain shall come."

[Variant of the last sentence of the first paragraph, above]

The Ancient of Long-necked Buzzards hid a spade behind him to conceal it from Ṭuhe; he made it resemble a tail. For this reason the Biloxi say that the buzzard has a tail. Because of this act of the Ancient of Long-necked Buzzards, his making a tail out of the spade, the buzzard's tail is flat, they say.

29. THE OTTER AND THE SUN

Xyini′xkana′	anixya′	do^{n}ħi′	de′	tĕ	nĕ′	ka^{n}	ķu̧^{n}ķu̧^{n}′	ya′ndi	de
Ancient of Otters	ball play	to see	to go	wished	stood	when	grandmother	the (sub.)	to go

kû′kiyo′ha^{n}ni.	"De′	kiķĕ′	ĕxti′k	ne′	ħa^{n}	xku′	da′nde	na′,"	ĕ′
did not wish for him.	"That	makes no difference	far off	stood	and	I will be coming back		". (masc.),	said

ha^{n}tca	de′di.	Eya^{n}hi^n′	ĕxti′ya^n	ka^n	si^{n}x̣ ne′	ka^n	a^n′xti	di^n′,	“A^{n}ya′di
when (or, a while)	went.	Reached there	far off	at (?)	was standing	when	woman	(sub.),	“Person

nĕ′	kiyĕ′tu	kida-tĕ′.	Ya^n′sixti	ni′.”	Eya^n′hi^n	ha^n′,	“A^{n}xti′	nañḳĕ′di
that	speak to	[to] go home.	He smells very strong	.” (fem.),	Reached there	and,	“Woman	that distant sitting one

ya′kida	hi′,	ĕ′di′	na′.	Iya^n′sixti′,	ĕ′di	na′,”	kiyĕ′	ka^n,	“A^{n}ha^n′,”
you are to go home	that	she says	. (masc.)	You smell very strong	she says	.” (masc.),	said to him	when	“Yes,”

ĕ′	ha^n	si^{n}x̣ ne′di.	Si^{n}x̣ ne′	ka^n	kĕ′tcûma′na	eya^n′hi^n.	Kiya′	ki′yĕ
said he,	and	was standing.	Was standing	when	again	reached there.	Again	said to him

ka^n,	“A^{n}xti′	nañḳĕ′di	ya′kida	hi′,	ĕ′di	na′.	Iya^n′sixti′	ĕ′di	na′,”
when,	“Woman	that distant sitting one	you are to go home	that	she says	. (masc.)	You smell very strong	she says	.” (masc.),

kiyĕ′	ka^n	“A^{n}ha^n′,	xkida′d	û^{n}ne′di	xyĕ′ni	ĕ′ṭiḳĕx̣	û^{n}ne′,”	ĕ′	ha^n
said to him	when	“Yes,	I go home	I stood	but	that way (*or*, yet)	I stand”	said he	and

si^{n}x̣ nĕ′	ka^n	kĕ′tcûma′na	kiyo′wo	hu′	ḳa^n	ko′	kĭde′di.	Eya^n′
was standing	when	again	another	was coming	when	without waiting	he started home.	There

kĭdi	ha^n′	kawaḳe′ni	ni	ha′nde.	Eḳeka^n′	ḳu^n′-ḳu^n	ya′ndi,	“Ka′k
reached home	and	saying nothing	walking	was.	And then	his grandmother	the (sub.),	“What

tcĭ′dĭḳe	yaḳu′,”	kiyĕ′	ka^n,	“A^{n}xti′	di^n,	‘I^{n}ya^n′sixti′’	yañḳe′-tu	ka^n
is the reason why	you have been coming back”	said to him	when,	“Woman	(sub.),	‘You smell so strong’	they said about me	as

xku′di	na,”	ĕ′	ka^n,	ḳu^n′ḳu^n	ya′ndi	i^n′tcpĕ	a′nde	naha′,	“Ĕ′ṭiḳe
I have been coming back	.” (masc.),	said he	when	his grandmother	the (sub.)	laughing at him	was	a while	“That is the way

ni′	hinyĕ′	ku-ina′xani′xti	idedi′	nixki′,”	ki′ye	ha′nde	naha′	tĭx	ke,
. (fem.)	I said to you	you would not hear it at all	you went	anyhow,”	saying to him	was	a while	medicine	to dig

de o^n′	kĭ′di	ha^n	tĭ′x	uwĕ′	ṭe′-hĕd-ha^n	i′kŭne′yĕ	ṭe′-hĕd-ha^n	kiya′
was going	came back	and	medicine	stewed	that finished when	made him vomit by means of it	that finished when	again

kûdûta^n′	ha^n,	“Tca′k	inĕ′	yaḳu′ni	ko	kiya′	he′ya^n-ka^n	si^{n}x̣ ne	ha^n′
urged him on [to go]	and,	“Where	you stood	you were not returning	when	again	there at	be standing	and

ḳu-tĕ′,”	kiyĕ′	hĕd-ha^n′,	“Ka′k	iye′tu	ko′,	‘Naxa′x	o′	huwĕ′
be coming back,”	said to him	finished when,	“What	they say to you	if,	‘Just	fish	stewed

ndud ĕ′da^n	ñḳu′di	na′,’	a-tĕ′,”	kiyĕ′	ha^n,	“Yata′na	ḳu-tĕ′,”	kiyĕ′
I have finished eating	I have been coming back	.’ (masc.),	say thou”	said to him	and,	“Soon	be coming back,”	said to him

ka^n	de′di.	Eya^n′hi^n	ha^n′	tca′na	si^{n}x̣ ne′	ka^n	a^{n}xti′	ya′ndi,	“A^{n}ya′di
when	he went.	Reached there	and	again	was standing	when	woman	the (sub.),	“Person

ne′	kiyĕtu,	ḳu-tĕ!	Ñḳi^{n}tâ′nixyi′	hi	ni′,”	ĕ′	ka^n	eya^n′hi^n	kiyĕ′tu
that	say ye to him	be coming back	I play with him	will	.” (fem.),	said she	when	reached there	they said to him

ka^n′,	“A^{n}xti′	nañḳĕ′di	e′ya^n	iyi^n′hi^n	ka^n	iyi^{n}tâ′nixyi	hi′,	ĕdi	na.”
when,	“Woman	that distant sitting one	there	you go	when	she play with you	will	she says	.” (masc.).

“Naxa′xa	o	huwĕ′	ndud ĕda^n	ñḳudi	na,”	ĕ′	ha^n	si^{n}x̣ ne′	ka^n,
“Just	fish	stewed	I have finished eating	I have been coming back	.” (masc.),	said he	and	was standing	when,

kĕ′tcûma′na	i^{n}da′h	eya^n′hi^n	ha^n,	“A^{n}xti′	nañḳĕ′di	e′ya^n	iyi^n′hi^n	ka^n
again	to seek him	reached there	and,	“Woman	that distant sitting one	there	you go	when

iyi^{n}tâ′nixyi	hi′,	ĕ′di	na′,”	kiyĕ′	ka^n,	ka′waḳe′ni	si^{n}x̣ ne′di.	Ĕ ka^n′tca
she play with you	will	she says	.” (masc.),	said to him	when	he said nothing	was standing.	And then (?)

kĕ′tcûma′na	iⁿ′dah	hu′	kaⁿ	ko′	kĭde′di.	Eyaⁿ′	kĭ′di	ha′nde	kaⁿ
again	to seek him	was coming	when	without waiting	he started home.	There	reached home	was	when

ḳụⁿ′-ḳụⁿ	ya′ndi	ya′hi	kĭ′ḳoⁿ	nedi,	ya′hiyaⁿ	hĕ′	yi′ñk	sti	kiḳoⁿ′
his grandmother	the (sub.)	bedstead	making for him	stood	bedstead	too	small	very	making for him

ṭe′-hĕd-haⁿ	ati′	hiyo′ḳi-yaⁿ	ustû′ki.	Ustû′ki	haⁿ	eḳekaⁿ′	Xyini′xkana′
that finished when	other room	the	she set it up.	She set it up	and	and then	Ancient of Otters

atoho′	kaⁿ	oⁿda′hi	adŭkse′	ṭe′-hĕdaⁿ	kaⁿ	ma′x	kaⁿ	eḳekaⁿ′	ḳụⁿḳụⁿ′yaⁿ
laid on it	when	bear skin	she spread over him	that finished	when	he was recl.	when	and then	his grandmother

ko′	pe′tuxtĕ	ye′hikaⁿ	xĕx̣	naⁿ′x	kaⁿ	aⁿxti′d	sûnâwi′	hu′x̣	nañḳĕ′di.
(sub.)	fire	close to	sitting		when	woman	dressed in silver and rattling with it		was coming in the distance.

E′ḳe	eyaⁿ′hiⁿ	haⁿ′,	“Aⁿya′di	ande′	yaⁿ	xaⁿ′,”	ĕ′	kaⁿ,	Aⁿ′ya	xo′hi
Well	reached there	and,	“Person	stays	the (that)	where?”	said she	when,	Old woman	

ya′ndi,	“Aⁿya′di	kiḳĕ′	ndo′x̣-ni	na′ñḳi	ni′,”	ĕ′	kaⁿ,	“Aⁿya′di	e′d
the (sub.),	“Person	soever	I see not	I sit	”. (fem.)	said she	when,	“Person	here

ande′	yaⁿ	ni′,”	ĕ′	kaⁿ,	“Ūx̣!	sĭⁿ′t	kû′dini	ha′,”	ĕ′	kaⁿ,	“E′yaⁿ	ni,”
stays	the	.” (fem.),	she	said	when	“Pshaw!	boy	ugly	? ”	said	when	“That	.” (fem.)

ĕ′	kaⁿ,	“O′	huwĕ′	duti′	xĕhĕ′	a′nde	oⁿdi′	tca′ḳe	ko′	dutca′ni
said she	when	“Fish	stewed	eating	sitting		was	hand	(ob.)	not washed

to′x̣	mañḳi′	ûñḳihi′	ni,”	ĕ	kaⁿ′	eyaⁿ′hiⁿ.	Ti′	sûnâhe′	uwe′	haⁿ
he is reclining		I think	.” (fem.)	said she	when	arrived there.	Just	rattling	she entered	and

“Ewaxti′	toho-tĕ′,”	kiyĕ′	kaⁿ	kina′yeni	ma′x	kaⁿ	“Atkyu′hi	toho′
“Further	lie thou” (female to male),	said to him	when	he did not move	reclining	when	“To get over him	and lie down

hi	wo′,”	yŭhi′	haⁿ	ama′	yañk	ṭo′ho.	Ama′	dĕ′x̣	ṭoho′	haⁿ	sûnâwi′
that	in thought”	she thought	and	ground	the (ob.)	she fell on.	Ground	there	she fell on	and	rattling

ṭoho′	a′nde	oⁿdi′	kĭne′	haⁿ,	“Psŭde′	ûñḳwŭ′xiḳi	nita′ni	xŭde′diḳĕ
she was falling about			she got up	and,	“This night	I am ashamed	great	that way (fem. sp.)

ni′,”	ĕ′	haⁿtca′,	“Na′wi	yaⁿdoⁿ′xtupĭ′tuni′	kiḳĕ′	ûⁿna′ñḳi	da′nde
.” (fem.),	she said,	when,	“Day	they can not see me well	though	I sit	will

ni′,”	e′	haⁿtca′,	na′wiyaⁿ	kaⁿ′	kowō′d	de	oⁿnidiⁿ	kowō′d	nañḳi′	ya
.” (fem.),	said	when	day	when	upward	she went	and so	upward	was sitting	

etu′	xa.	E′ḳe	oⁿ′ni-diⁿ′	Xyini′xkana′	diⁿ	Ina′ñḳ	wŭxi′ḳiyĕ	kaⁿ
they say	always.	Therefore		Ancient of Otters	(sub.)	Sun	made her ashamed	when

kowō′d	de	oⁿni-diⁿ	kowō′d	ande′	xya.	E′ḳe	oⁿ′ni-diⁿ′	aⁿya′
upward	had gone	as	up above	is	always.	Therefore		people

doⁿxpĭ′tuni′	a′nde	xya′.
can not see her well	[she] is [so]	always.

NOTES

Observe that the Sun in Biloxi mythology is a woman. Compare the German, *die Sonne.*

1. *anixya* (*anĭx*) usually means, “one who plays [ball] often or regularly.”

2. *ĕxtik* (*ĕxti,-kaⁿ*, “at, there”).

6. *kĕtcûmana* (*kiya*, *tc*).

8. *xkidad* (*de*).

11. *yañḳe-tu*, pl. of *yañḳe* (*e*); 13. *hinyĕ* (*e*).

13. *ku-inaxanixti* (*ku-*, *ni*, negative signs; *inaxa=inaxĕ*, 2d singular of *naxĕ; xti*, "very, at all"); *tĭx=tixyi.*

14. *ikŭneyĕ* (*kne*).

17. *ndud=nduti* (*ti*).

25. *yiñk*, pronounced here *yiñ+k;* 28. *a^{n}xtid=a^{n}xti di^{n}*(?).

28, 33, 35. *sûnâwi* (=*sûna*).

31. *si^{n}t=si^{n}ṭo;* 36. *kĭne* (*nĕ*).

36. *xŭdediḳĕ*, "that way" (female speaking): see page 93, line 196. Exact sense is not clear; *ya^{n}do^{n}xtupĭtuni*, archaic form of *ya^{n}do^{n}xpĭtuni* from *do^{n}xpĭtuni* (37).

TRANSLATION

When the Ancient of Otters was about to go to see the ball play, his grandmother objected. But he replied, "That makes no difference. I will view it from afar, and then I will return home." Off he went. On reaching the place, he was standing afar off when a woman sent some one to him, saying, "Tell that person to go home. He emits a very strong odor." Then the man went to the Ancient of Otters and delivered the message. "That woman in the distance says that you are to go home, as you emit a very strong odor." "Yes," replied the Ancient of Otters; but he still remained there. Then another person was sent to him with the same message. "Yes," replied the Ancient of Otters, "I was about to start homeward, but I am here still." Nevertheless, he did not move, so another messenger was sent to him. When he beheld him coming, he started off at once, without waiting for his arrival, as he suspected what his message would be.

On reaching home, he walked to and fro, saying nothing. Then his grandmother said, "For what reason have you come home?" And he replied, "A woman said that I smelt very strong, so I came home." His grandmother laughed at him for some time, and then said, "I said to you that it would turn out thus, but you would not heed at all, and you went anyhow." By and by, she went out to dig some medicine. Having brought the medicine home, she administered it to the Ancient of Otters and made him vomit. Then she urged him to try his luck again. "Return to the place where you were before you started home, and after remaining a while, come home. If they say anything to you, say, 'I have just come back after eating some stewed fish.' Hasten to return home." So the Ancient of Otters departed again.

When he arrived there and was standing there viewing the players, the woman said to some one, "Tell that person to come back and I will play with him." So the messenger said, "Yonder distant woman says that you are to go thither and she will play with you." To this the Ancient of Otters replied, "I have just returned after eating some stewed fish," and did not move from his position. Again she sent a messenger, who said the same words, but with like want of success; but this time the Ancient of Otters never said a word. When the third messenger was seen in the distance, the Ancient of Otters started off at once, and went home.

When he got home his grandmother made for him an ordinary sized bed and a very small one, too. She set them up in the other room of her house. She made the Ancient of Otters lie down on the larger one, and she covered him with bearskins. As he was lying there and his grandmother was sitting close to the fire the Woman was coming in the distance, her garments rattling on account of the silver that she wore. On reaching the house she asked the old woman, "Where is that person?" The old woman replied, "I have not seen any one at all." "I refer to the person who stays here," said the visitor. "Pshaw! Is it that ugly boy whom you wish to see?" said the old woman. "That is he," said the visitor. "He was sitting around here for a while after eating some stewed fish, and I think that he is now lying down with unwashed hands," said the old woman. The visitor entered the house, making her garments rattle as she moved. Addressing the Ancient of Otters, she said, "Lie farther over!" But he did not move. She thought that she would get over him and lie down on the other side, but in attempting it she fell to the ground, and her garments rattled exceedingly as she kept falling about. She rose to her feet and said, "I am much ashamed to-night. Though you shall not be able to see me well during the day, I shall be there [in the sky]." Then she went up above when day came, and they say that she is still there. They say that because of the treatment of the Sun Woman by the Ancient of Otters, i. e., his making her ashamed, she went up above, and she is still there. And because of the words of the Sun Woman she is always one whom people can never see well.

30. THE MOON

Nahi^{n}ṭĕ′	a^{n}tatka′	apu′x	ka^n	sû′pi	ha^n	wŭ′xûki	ha^n′	pŭ′s	ka^n	e′
Moon	child	felt him	when	black	and	was ashamed	and	night	when	he

kûpa′hạni	o^n′ni.	E′ḳeo^n′nidi^n′	ko′wohī′k	nañḳi′	xya,	etu′	xa.
disappeared	in the past.	Therefore	up above	he sits	always	they say	always.

E′ḳeo^n′nidi^n′	sŭpi′	na′ñḳi	xya′.	Tcĭdiḳe′-ya^{n}xa^n′	a′xĕsa′hi	ita′mĭni
Therefore	black	he sits	always.	Sometimes	money	he was dressed in

txa′xti	ha^n	pŭsi′	ka^n	kûpa′hạni	o^n′ni.	Eḳedi^n	pûsi′	dixya^n′
alone	and	night	when	he disappeared	in the past.	Therefore	night	when

uda′tĭ	na′ñḳi	xya′,	etu′	xa.
light	he sits	usually	they say	always.

NOTES

The Moon is a man in Biloxi mythology. Compare the German *der Mond*. This text is evidently a fragment, but it was all that was remembered.

1. *aⁿtatka'*, whose child this was is uncertain, and why the hand of the child made a black spot on the moon is not explained.

TRANSLATION

When a child felt the Moon person its hand made a black spot on him. This caused the Moon person to feel ashamed, and when night came he disappeared. Therefore, as they say, he always stays up above, and has a black spot. Sometimes he is dressed in money alone, and subsequently he disappears. Therefore [i. e., on account of the money] it is sometimes light at night.

31. THE GOLDFINCH AND THE REDBIRD

Ane'di	ti'	tci	ně'	kaⁿ	Ape'nyikya'-hayina'	dupa'x	kaⁿ	akuwě'
Lice	house	were lying [in]		when	Ancient of Goldfinches	opened the door	when	they came out

haⁿ	int-k	a'xi	di'	ě'ṭiḳě	ha'nde	kaⁿ	a'diyaⁿ	kĭ'di	kyaⁿ'hi	ha'nde
and	him (ob.)	they swarmed on		so	he was	when	his father	came home	scolding him	he was

di'	ě'daⁿ	haⁿ'	ane'	yaⁿ	kĭda	de'	tca'kiyě	haⁿ'	kyaⁿ'hi	ha'nde	di'
	finished	and	lice	the	picked [off]	that	cleaned him of all	and	scolding him	he was	

ě'daⁿ	haⁿ'	"Ti	ne'yaⁿ	ya'da	nạ',"	kiyě'	ha'nde	di'	ě'daⁿ	haⁿ'	de'
finished	and	"House	that distant one	beware you (pl.) go	lest,"	saying to [them]	was		finished	and	that [way]

kiḳě'	kě'tcûma'n	a'dě.	Ti	ne'yaⁿ	dupa'x	kaⁿ	kûtska'	akuwě'
though	again	they went.	House	that distant one	opened the door	when	fleas	they came out

int-k	a'xi	di'	a'dûkûtcûpaⁿ'	ti	sŭ'pi	ha'nde	kaⁿ	a'diyaⁿ	kĭdi'.
him (ob.)	they swarmed on		they were very thick on him	house	black	was	when	his father	came home.

E'daⁿ	haⁿ'	tca'kiyě	ha'nde	ṭe'-hěd-haⁿ'	kyaⁿ'hi	ha'nde	di'	hěd-haⁿ,
Finished	and	cleaned him of all	was	that finished when	scolding him	he was		finished and

"Ti'	ne'yaⁿ	ya'da	nạ',"	kiyě'	ha'nde	di'	ě'daⁿ	haⁿ'	de'	kiḳě'
"House	that distant one	beware you (pl.) go	lest,"	saying to [them]	he was		finished	and	that [way]	though

kě'tcûma'n	a'dě.	Ti'	ne'yaⁿ	dupa'x	kaⁿ	Yŭnisa'	akuwě'	a'de	kaⁿ
again	they went.	House	that distant one	he opened the door	when	Buffalo	they came out	they went	when

kĭtě' yuḳě	oⁿdi'	yi'ñk	sti-k	yuḳuwe'	du'si,	tī'tka	de'yě,	kûtske'yě
they were shooting	in the past	small	very (ob.)	they wounded him	took him	into the house	put him	shut it up

ka'de.	E'ḳe	yuḳe'	kaⁿ	axtu'	ya'ndi	kĭ'di	haⁿ'	akxi'	haⁿ	iⁿ'sti-dạha'
they went home.	So	they were	when	their father	the (sub.)	came home	and	he got angry	and	he was angry with them

haⁿ	tca'yě-dạha'	tě	haⁿ'	yix̣	saⁿhiⁿ'yaⁿ	de'	haⁿ	aⁿya'	hiⁿya'ki	haⁿ
and	to kill them	wished	and	bayou	to the other side	he went	and	person	he got with them	and

añksiyoⁿ'	na'ñḳi.	Eḳekaⁿ'	Ape'nixka'-hayina'	a'ni	yaⁿ'-k	iⁿhiⁿ'	ne'
making arrows	he sat.	And then	Ancient of Goldfinches	water	the (ob.)	reached it	stood

kaⁿ	Tcĭ'dĭkŭna'	iⁿkaⁿ'x	hux̣	ne'	kaⁿ,	"Ka'wa-k	iya'yuḳu'ni	ha
when	Tcĭdĭkŭna	to dip water	coming	stood	when,	"What (ob.)	did you roast	when

yu',"	kiye'	kaⁿ,	"To'xka	pi',"	ĕ'	kaⁿ	kĭte'	te'yě.	A'hi	yaⁿ
you were coming,"	said to him	when,	"Gray fox	liver,"	said	when	hit him	killed him.	Skin	the

kĭdu'si	haⁿ	hiⁿya'hi	haⁿ	ikaⁿ'hiⁿ	de'di.	Deyaⁿ'hiⁿ	haⁿ,	"Ḳụⁿḳụⁿ',
took from him	and	put the skin on himself	and	to dip water	went.	Reached there	and,	"O grandmother,

ṭox-pi′	a′yuḳûni′	yaⁿxaⁿ′,”	ĕ′	kaⁿ,	“E′wa-k	xĕhe′hañḳĕ′	nañḳi′	naⁿ,”
fox liver	that was roasted	where?”	said he	when,	“There	I have set it,		”

ĕ	kaⁿ′	dusi′	duti′	de	o′xpa	haⁿ,	“Aⁿya′di	mañḳi′	ko	ka′waḳoⁿ
said	when	he took it	ate it	that	swallowed	and,	“People	recl.	(sub.)	what to do

tĕ′	añksiyoⁿ′	ha′maki	wo′,”	e′	kaⁿ,	“Ñḳeha′.	De′hiⁿnaxĕ′-ḍaha′
wish	making arrows	they are	? ”	said	when,	“I do not know.	Ask them

doⁿ-tĕ′,”	kiye′	kaⁿ	de	he′yaⁿhiⁿ	haⁿ′,	“Ka′wak	iyoⁿ′	te	añksiyoⁿ′
see” (female to male),	said to him	when		reached the same place	and	“What (ob.)	you do	wish	making arrows

ya′maki	wo′,”	ĕ′	kaⁿ,	“Ka′wa	ñḳoⁿ	ta′	hi	wo′.	Siⁿṭo′	noⁿpa′
you are	? ”	said	when,	“What	we do	wish	will	?	Boy	two

ksi′xtu	wa′	kaⁿ	tca′hañḳe	te′	ñḳa′maki	na′,”	ĕ′	kaⁿ	taⁿhiⁿ′x
they are crazy	very	as	we kill [them]	wish	we are	.” (masc.)	said	when	running when

kĭde′di.	Eyaⁿ′	kĭ′di	kaⁿ′,	“Ḳuⁿḳuⁿ′,	kiya′	ñḳikaⁿhiⁿ′(x)	xku′ dande′,”
went home.	There	got home	when	“O grandmother,	again	I dip water	I will be coming back,”

ĕ′	haⁿ	de′di.	Ani′-yaⁿ	iⁿhiⁿ′	haⁿ	Tcĭ′dĭkŭna′-k	kiya′	kĭne′yĕ	haⁿ
said	and	went.	Water the	reached	and	Tcĭdĭkŭna (ob.)	again	he caused him to get up (=alive)	and

a′hi-yaⁿ	du′xpi	haⁿ	kiy,	a′kue′yĕ	haⁿ	ikaⁿ′hiⁿ	-x	ku′	kaⁿ
skin the	pulled off	and	again	put on him	and	dipped water	and	gave to him	when

kĭde′	kaⁿ	ind-hĕ	kĭde′di.	Eyaⁿ′	kĭ′di	haⁿ′	“Ñḳaxtu′-yaⁿ
went home [Goldfinch]	when	he too [Tcĭdĭkûna]	went home.	There	reached home	and	“Our father

tca′yiñḳe-ḍaha′	te	haⁿ	añksiyoⁿ′	na′ñḳi	na,”	ĕ′	haⁿ,	“Ñḳiⁿ′xtu
to kill us	wishes	and	making arrows	sits	” (masc.),	said	and	“We

hĕ′	a′ñksi	ñḳoⁿtu′	hi	na′,”	ĕ′	haⁿ	kaⁿx-ko′nicka	daⁿ′x	kiⁿ′hiⁿ
too	arrow	we make	must	” (masc.),	said	and	hornet nests	took and	brought

haⁿ	tcaktca′ḳe	haⁿ	añksiyoⁿ′	ha′	maki.	Eḳekaⁿ′	kĭtĕ′tu	kaⁿ′
and	hung them up	and	making arrows	they	were.	And then	they [the father, etc.] shot	when

iⁿxtu	hĕ′	kĭtĕ′tu hoⁿde′.	Añksi-yaⁿ′	atca′	haⁿ	kaⁿ′x-konicka′
they (boys)	too	they were shooting.	Arrow[s] the	they gave out	and	hornet nests

dŭ′kxoxo′ki	haⁿtca′	ani-ya′ñk	u′wahe′tu	kaⁿ′	aⁿ′ya	dĕ′x̣	tca
knocked to pieces	when (?)	water the (ob.)	they went into	when	people	there	all died

kaⁿ′	kiya′kuwetu′	haⁿ′	axtu′	-yaⁿ	iⁿda′he	yuḳe′	kaⁿ	Kûdĕska′
when	they came out again	and	their father	the	seeking him	they were	when	Bird

tcŭ′tkanadi	ta′niñki	a′diyaⁿ	ha′ne	haⁿ	duxtaⁿ′	a′nde	oⁿdi′.
Ancient of red ones	first	his father	found	and	pulling him	was	in the past.

Ayaⁿ′	xotka′	usiⁿ′hiⁿyĕ	haⁿ′	eyaⁿ′	kĭ′di	haⁿ′,	“Kûdoⁿ′x̣-ni,”
Tree	hollow	he stood him in	and	there	reached home	and,	“I have not seen him,”

ĕ′	kaⁿ	Tcĭnaha′yina′di	ha′ne:	“Tŭne′	na!	Tŭne′	na!”	ĕ′	kaⁿ
said	when	Ancient of Wrens	found him:	“Here he stands	!	Here he stands	! ”	said	when

Ape′nixka-ha′yina′	taⁿhiⁿ′	ma′ñḳi.	Eyaⁿ′hiⁿ	haⁿ′	duxtaⁿ′	a′ko
Ancient of Goldfinches	running	recl.	Reached there	and	pulled him	outside

de′yĕ	haⁿ	utcatĭ	haⁿ	iⁿmañḳĭ′	ha′nde	ṭe′	-hĕd-	haⁿ′
sent him	and	split him open	and	bathing in the blood	was	that	finished	when

Kûdĕska′ Atcŭ′tkana′-kaⁿ	uto	hi′	kiye′di	xye′ni	ko′haⁿni	kaⁿ
Ancient of Red birds (ob.)	lie in it	must	said to him	but	he refused	when

tca′ki-k	oⁿ	iⁿkaⁿ′hiⁿ	a′tcu de′	kaⁿ	kokta′	a′nde	oⁿ′ni	diⁿ′
hand (ob.)	with	dipped up [blood]	threw it on him	when	[Red bird] running off	was	in the past	as

40	kutcu′x̣-ni	xya′	etu′	xa.	Eḳehaⁿ′	Ape′nixka′-hayina′	ko	adi-ya′ñk
	was not red	usually	they say	usually.	And then	Ancient of Goldfinches	(sub.)	father the (ob.)

iⁿma′ñḳĭ	ha′nde	oⁿni	di′	tcti′xti	xya′,	etu′	xa.
bathing in his blood	was	in the past	because	very red	usually,	they say	usually.

NOTES

The Goldfinch, who was the elder brother, made his brother, the Red bird, disobey their father.

1. *Apenyikya-hayina*=*Apenixka-hayina* (13); *axi*, "to swarm on one," as lice, flies, fleas, or as maggots on a carcass.

3. *kĭda*=*kĭdadi* (*da*).

4. *yada nạ*, for *iyada nạ* (*de*).

9. *Yŭnisa*=*Yĭnĭsa*=*Yanasa*.

10. *yiñk*, pronounced, *yiñ*+*k*.

11. *axtu* (*adi*); *akxi* (*kxi*).

14. *iⁿkaⁿx hux̣ ne kaⁿ* (from *kaⁿhi*, *hu*, *ne*).

14. *iyayuḳuni* (*yûkûni*=Winnebago *¢okuⁿ*); *yu*, 2d sing. (?) of *u* or *hu*; *pi*, pronounced with emphasis (*pi*<).

16. *ikaⁿhiⁿ*=*iⁿkaⁿhiⁿ* (*kaⁿhi*). See 25.

19. *Dehiⁿnaxĕ-dạha*=*hayiⁿnaxĕ-dạha*, "to question them."

22–23. *taⁿhiⁿx kĭdedi*=*taⁿhiⁿ haⁿ kĭdedi*.

23. *ñḳikaⁿhiⁿ*, 1st sing. of *ikaⁿhiⁿ* (16).

25. *ikaⁿhiⁿ-x ku*=*ikaⁿhiⁿ haⁿ ku*; *ñḳaxtu-yaⁿ*, pl. of *ñḳadiyaⁿ*, 1st sing. of *adiyaⁿ*.

28. *daⁿx kiⁿhiⁿ*=*daⁿ haⁿ kiⁿ hiⁿ*.

32. *kiyakuwetu* (*kiya*, *akuwetu wahe*).

38. *uto hi* (in full, *utoho hi*).

40. *kutcux̣-ni* (*tcti*).

TRANSLATION

There was a man who had two sons, the elder of whom was the Ancient of Goldfinches and the younger the Ancient of Redbirds. The Ancient of Redbirds was inclined to be obedient to his father, but his elder brother was ever persuading him to disobey, and he generally succeeded in his attempts. One day the Ancient of Goldfinches opened the door of a house that was infested with lice, and swarms of lice came forth and settled on him. While he was in that sad plight, the father returned, and after reproving him for his disobedience, he picked all the lice from him, warning him against meddling with another house that was at a distance from their abode.

After the departure of the father, the Ancient of Goldfinches took his brother and went to the house to which he had been forbidden to go. On his arrival, he opened the door, and out came a host of fleas, swarming on him and making him very uncomfortable. There were so many fleas that they blackened the sides of the house. About this time the father arrived, and after removing the fleas, he scolded his disobedient children. “Do not go to yonder distant house,” said he, referring to a third house. Despite their past experience and the father's prohibition, off they went soon after his departure.

On opening the door of that house, many Buffalo came forth, and as they were departing the two brothers were shooting at them, succeeding in wounding a very small one that they put back inside the house and then departed homeward. While on their homeward way, their father returned and discovered where they had been. This made him very angry, and being offended with them he wished to kill them, so he went to the other side of the bayou and joined some people who were there and were making arrows.

Meanwhile the Ancient of Goldfinches went to the stream, and while he was standing there, Tcĭdĭkŭna, the son of the Bad Old Woman, approached, having come to get water. On seeing him the Ancient of Goldfinches remarked, “What did you roast before you started hither?” And on his replying, “The liver of a gray fox,” the Ancient of Goldfinches struck him and killed him. Then the victor stripped off the skin of his victim, put it on himself, and went to the bayou to dip up the water to take back to the house of the Bad Old Woman. When he arrived there, he said, “O grandmother, where is that fox liver which was roasted?” And when she replied, “I set it there,” he took it and ate it. “What do these people intend to do with the arrows that they are making?” inquired he of the old woman. “I do not know. See them and ask them,” replied she. He went thither and inquired, “What do you wish to do that you are making arrows?” “You ask what do we wish to do? As two boys have been very foolish, we are desiring to kill them,” was the answer. Then the Ancient of Goldfinches ran back to the old woman's house. On arriving there he said, “O grandmother, I will fetch water again.” Then he departed for the bayou. Arriving there, he pulled off the skin of Tcĭdĭkŭna, replaced it on the body of the latter, and restored him to life. He dipped up some water, which he gave to Tcĭdĭkŭna, and then they separated, each going to his own home.

On the arrival of the Ancient of Goldfinches at his home, he said to his brother, “Our father wishes to kill us, so he is making arrows. We too must make arrows.” Then they got some hornets' nests, brought them home, and hung them up here and there, after which they were making arrows.

The father and his allies approached and shot at the boys, who returned the fire. They shot all their arrows away, and then they knocked the hornets' nests to pieces, causing the hornets to issue forth and drive back the assailants, who fled into the water. But the hornets pursued them and stung them all to death, except the father, who had concealed himself. The hornets came to land again and were seeking the father, when the Ancient of Redbirds found him and dragged him along till he reached a hollow tree. He made him stand up within the tree, and went home, saying to his brother, "I have not seen him." But the Ancient of Wrens found him and said, "Here he stands! Here he stands!" causing the Ancient of Goldfinches to run thither. When he reached the hollow tree, he pulled his father forth, threw him down and split him open, bathing in his father's blood. He told the Ancient of Redbirds to lie in the blood, but he refused, so the Ancient of Goldfinches took up some of the blood in the palms of his hands and threw it on him as the Ancient of Redbirds was fleeing, and so the people always say that this explains why that bird is not red all over. And they say that the goldfinch is very red because the Ancient of Goldfinches was bathing for some time in his father's blood.

BILOXI PHRASES

I. Recorded in 1892

	Aⁿ′ya	siⁿ′hiⁿ′	ne	a′yĕhûⁿ′ni,	do you know the standing man?
	Man	stand	the std.	you know	

	Aⁿ′ya	xe′hĕ	na′ñḳi	a′yĕhûⁿ′ni,	do you know the sitting man?
	Man	sit	the sitting	you know	

	Aⁿ′ya	ṭox̣	mañḳi′	a′yĕhûⁿ′ni,	do you know the reclining man?
	Man	the recl. one		you know	

	Aⁿ′ya	ni′	hine′	a′yĕhûⁿ′ni,	do you know the walking man?
	Man	walk	the walking one	you know	

5	Aⁿ′ya	taⁿ′hiⁿ	yande′	a′yĕhûⁿ′ni,	do you know the running man?
	Man	run	the running ob.	you know	

	Aⁿ′ya	noⁿpa′	xa′xa	ha′maki	nḳihûⁿ′ni,	I know the two standing men.
	Man	two	std. (du.)	collective sign	I know	

	Aⁿ′ya	noⁿpa′	xĕhe′	ha′maki	nḳihûⁿ′ni,	I know the two sitting men.
	Man	two	sit	coll. sign	I know	

	Aⁿ′ya	noⁿpa′	tci	ha′maki	nḳihûⁿ′ni,	I know the two reclining men.
	Man	two	the two recl.	coll. sign	I know	

	Aⁿ′ya	noⁿpa′	ni	ha′maki	nḳihûⁿ′ni,	I know the two walking men.
	Man	two	the two walking		I know	

10	Aⁿ′ya	noⁿpa′	ni′ni	ama′ñḳi	nḳihûⁿ′ni,	I know the two walking men.
	Man	two	the two walk	the (pl. and du.)	I know	

	Aⁿ′ya	noⁿpa′	taⁿ′hiⁿ	ha′maki	nḳihûⁿ′ni,	I know the two running men.
	Man	two	run	coll. sign	I know	

	Aⁿ′ya	xa′xaxa	ha′maki	a′yĕhûⁿ′ni,	do you know [all] the standing men?
	Man	they std. (pl.)	coll. sign	you know	

	Aⁿ′ya	a′xĕhe	ha′maki	a′yĕhûⁿ′ni,	do you know [all] the sitting men?
	Man	they sit (pl.)	coll. sign	you know	

	Aⁿ′ya	tci′di	ama′ñḳi	a′yĕhûⁿ′ni,	do know you [all] the reclining men?
	Man	they (pl.) recline	the (du. and pl.)	you know	

15	Aⁿ′ya	ha′kinini′	ama′ñḳi	a′yĕhûⁿ′ni,	do you know [all] the walking men?
	Man	they (pl.) walk	the (du. and pl.)	you know	

	Aⁿ′ya	ha′taⁿhiⁿ	ama′ñḳi	a′yĕhûⁿ′ni,	do you know [all] the running men?
	Man	they (pl.) run	the (du. and pl.)	you know	

	Ti	nĕ′	ko	saⁿ′	xĕ (woman sp.),	the house is white.
	House	the std.	ob. sign	white	.	

	Ti	nĕ′	ko	saⁿ′	xyĕxo′ (man sp.),	the house is white.
	House	the std.	ob. sign	white	.	

Ti nĕ′ ko saⁿ na′, that *is* a white house (man sp.).
House the std. ob. sign white .

Ti nĕ′ ko saⁿ ni′, that *is* a white house (woman sp.).
House the std. ob. sign white .

Ti nĕ′ ko saⁿ′ naxo′, that house *has been* white [in the past, not now].
House the std. ob. sign white

Ati′ saⁿ′ nĕyaⁿ′, the house is white [if not seen by the one addressed].
House white

Ayaⁿ′ siⁿ′hiⁿ nĕ′ ko ṭe′di, the standing tree is dead.
Tree stands the std. ob. is dead

Ayaⁿ′ siⁿ′hiⁿ nĕ′ ko ṭedi′ xĕ (woman sp.), the standing tree is dead.
Tree stands the std. ob. is dead .

Ayaⁿ′ ṭoho′ ṭe′di, the fallen tree is dead.
Tree reclines is dead

Iṭoho′ ko nitani′ xĕ (woman sp.), the log is large.
Log the large .

Ti′ noⁿpa′ xa′xa ma′ñḳi ko tcti′ xĕ (woman sp.), the two standing houses are red.
House two they two stand the (du. and pl.) ob. red .

Hati′ ki′naxadi′ mañḳi′ ko saⁿ′ xĕ (woman sp.), the scattered houses are white.
Houses the scattered the (du. and pl.) ob. white .

Ayaⁿ′ noⁿpa′ a′mañḳi′ ko ṭe′di, the two standing trees are dead.
Tree two the (du. and pl.) ob. dead

Ayaⁿ′ noⁿpa′ xa′xa mañḳi′ ko ṭe′di, the two standing trees are dead.
Tree two they two stand the (du. and pl.) ob. dead

Ayaⁿ′ ki′naxadi′ mañḳi′ ko ṭe′di, the scattered trees are dead.
Tree the scattered the (du. and pl.) ob. dead

Ayaⁿ′ poska′ mañḳi′ ko ṭe′di, the (cv.) group of trees is dead.
Tree circular the (du. and pl.) ob. dead

Teyĕ′ etu′, it is said that he killed him.
He killed him they say it

To′ḥanak kɪde′di hetu′, it is said that he went home yesterday.
Yesterday he went home they say that

Tuhe′ naxe′ yihi′, he thought that he heard it thunder.
It thundered he heard he thought

Aⁿṭatka′ aⁿhiⁿ′ naxe′ yihi′, he thought that he heard a child cry.
Child cry he heard he thought

Toho′xk sŭpi′ siⁿ′hiⁿ ne′di, the black horse is standing.
Horse black stand the std. [is standing]

Toho′xk siⁿ′hiⁿ nĕ′ ko sŭpi′ xĕ, (woman sp.), the standing horse is black.
Horse stand the std. ob. black . [is]

Toho′xk	xĕ′he	nĕ′	ko	tcti′	xĕ
Horse	sit	the	ob.	red	. [is]

(woman sp.), the sitting horse is red.

Toho′xk	ṭoho′	ma′ñḳi	ko	sa^n′	xĕ
Horse	recline	the recl.	ob.	white	. [is]

(woman sp.), the reclining horse is white.

Toho′xk	ni′	hine′	ko	toxka′	xĕ
Horse	walk	the walking	ob.	gray	. [is]

(woman sp.), the walking horse is gray.

Toho′xk	ta^n′hi^n	ko	kdĕ′xi
Horse	run	ob.	spotted

, the running horse is spotted.

Toho′xk	ta^n′hi^n	ko	kdĕxi′	xĕ
Horse	run	ob.	spotted	. [is]

(woman sp.), the running horse is spotted.

Toho′xk	no^{n}pa′	xaxa′	a′mañḳi′	ko	sŭpi′	xĕ
Horse	two	they two stand	the (du. and pl.)	ob.	black	. [is]

(woman sp.), the two standing horses are black.

Toho′xk	no^{n}pa′	ta′ni	a′mañḳi′	ko	tcti′	xĕ
Horse	two	they two sit	the (du. and pl.)	ob.	red	.

(woman sp.), the two sitting horses are red.

Toho′xk	no^{n}pa′	tci′di	ama′ñḳi	ko	sa^n′
Horse	two	they recline	the (du. and pl.)	ob.	white

(add xĕ, if woman sp.), the two reclining horses are white.

Toho′xk	no^{n}pa′	ni′ni	ama′ñḳi	ko	toxka′	xĕ
Horse	two	they two walk	the (du. and pl.)	ob.	gray	.

(woman sp.), the two walking horses are gray.

Toho′xk	no^{n}pa′	ta^n′hi^n	ama′ñḳi	ko	(or,	ta^n′hi^n	ha′maki)	kdĕxi′	xĕ
Horse	two	run	the (du. and pl.)	ob.		run	the collective ob.	spotted	.

(woman sp.), the two running horses are spotted.

Toho′xk	xa′xaxa	a′mañḳi	ko	sa^n′	xĕ
Horse	they (pl.) stand	the (du. and pl.)	ob.	white	.

(woman sp.), [all] the standing horses are white.

Toho′xḳ	ta′ani	a′mañḳi′	ko	tcti′	xĕ
Horse	they (pl.) sit	the (du. and pl.)	ob.	red	.

(woman sp.), the sitting horses are [all] red.

Toho′xk	tci′di	a′mañḳi′	ko	sŭpi′	xĕ
Horse	they recline	the (du. and pl.)	ob.	black	.

(woman sp.), the reclining horses are [all] black.

Toho′xk	ha′kinini′	a′mañḳi′	ko	toxka′	xĕ
Horse	they (pl.) walk.	the (du. and pl.)	ob.	gray	.

(woman sp.), the walking horses are [all] gray.

Toho′xk	ha′ta^{n}hi^n	a′mañḳi′	ko	kdĕxi′	xĕ
Horse	they run	the (du. and pl.)	ob.	spotted	.

(woman sp.), the running horses are [all] spotted.

A^{n}sē'p si^{n}'hi^{n} ne' ko iñkta', the standing (or leaning) ax is mine.
Ax stand the std. ob. mine

A^{n}sē'p hama' ṭoho' ma'ñḳi ko kta', the ax lying on the ground is his.
Ax ground lies the recl. ob. [is] his

A^{n}sē'p su'di na'ñḳi ko ita', the ax-head is yours.
Ax head the part ob. [is] yours

A^{n}sē'p no^{n}pa' ama'ñḳi ko kta', the two standing axes are his.
Ax two the (du. and pl.) ob. [are] his

5 A^{n}sē'p no^{n}pa' hama' tci'di ama'ñḳi ko iñkta', the two axes lying on the ground are mine.
Ax two ground they recline the and (du. pl.) ? (ob.) [are] mine

A^{n}sē'p xa'xaxa ama'ñḳi ko pa'na^{n} iñkta' (±xč), the standing axes are all mine.
Ax they (pl.) stand the and (du. pl.) ob. all [are] mine

A^{n}sē'p tci'di ama'ñḳi ko pa'na^{n} iñkta', all the axes lying down are mine.
Ax they recline the (du. and pl.) ob. all [are] mine

A^{n}sē'p xa'xaxa ki'naxadi' ama'ñḳi ko pa'na^{n} iñkta', all the scattered standing axes are mine.
Ax they (pl.) stand scattered the (du. and pl.) ob. all [are] mine

A^{n}sē'p tci'di ki'naxadi' pa'na^{n} iñkta', all the scattered axes lying down are mine.
Ax they recline scattered all [are] mine

10 Spdehi' ma'ñḳi ko kta', the (reclining) knife is his.
Knife the reclining ob. his

Miḳo^{n}'ni ṭoho' kta'ni, the hoe lying down is not hers.
Hoe lies down not hers

Yaduxta^{n}' iñktitu', the wagon is ours.
Wagon ours

Do'xpě naskě' sadě', the coat (attitude not specified) is torn.
Garment long torn

Do'xpě naskě' na'ñḳi ko sadě', the coat hanging up is torn.
Garment long the hanging ob. torn

15 Waxi' ne apa'staḳ o^{n}ni', the shoe is patched.
Shoe the is patched

Waxi' ne apa'staḳo^{n}'-dixya^{n}', the shoe must be patched.
Shoe the be patched must

Do'xpě naskě' kiko'd xy^{n}', the coat must be mended.
Garment long be mended must

Do'xpě naskě' kiko' pi'hedi'di^{n}, she ought to mend the coat.
Garment long mend ought

Waxi' apa'staḳ o^{n}' pi'hedi'di^{n}, he ought to patch the shoe.
Shoe patch ought

20 Waxi' apa'staḳ o^{n}' heda^{n}', the shoe has been patched.
Shoe patched complete action (sign)

Yaduxta^{n}' kiko' heda^{n}', the wagon has been repaired.
Wagon mended complete action

Yaduxtaⁿ' kiko'di xyaⁿ', the wagon must be repaired.
Wagon be mended must

Toho'xk waxi' oⁿ' hedaⁿ', the horseshoe has been made.
Horse shoe made complete action

Toho'xk waxi' oⁿ' dixyaⁿ', the horseshoe must be made.
Horse shoe made must

Aⁿya' siⁿ'hiⁿ ne' ko tcak-siⁿ'hiⁿ-ne-haⁿ', where is the standing man?
Man stand-ing one where standing ?

Aⁿya' xe'he na'ñḳi ko tcak-na'ñḳi-haⁿ, where is the sitting man?
Man sit - ting one where sitting ?

Aⁿya' ṭox ma'ñḳi ko tcakaⁿ'-mañḳi-haⁿ', where is the reclining man?
Man reclin - ing one where reclining ?

Aⁿya' ni' hine' tcakaⁿ'-nine'-daⁿ, where is the walking man?
Man walk - ing where walking ?

Aⁿya' tcak-taⁿ'hiⁿ-ha'nde-daⁿ, *given as meaning*, where is the running man? *but it may mean*, where is the man running?
Man where run - ning ?

Ti' ko tca'kaⁿ-nedi', where is the (standing) house?
House the where the standing

Ti' noⁿpa' ko tca'k-ha'maki, where are the two (standing) houses?
House two the where the collection

Taⁿyaⁿ' xaⁿ' ko tcuwa', where is the village?
Village the where is it?

Ayaⁿ' ko tca'kaⁿ-nedi', where is the tree?
Tree the where the standing

Ha'-iṭoho' ko tca'kaⁿ-mañḳi', where is the log?
Log the where the recl.

Iñḳa'ṭiyaⁿ' iñksiyo' a'hiⁿa'tsi de'di, my husband went to sell meat.
My husband meat to sell went

Toho'xk a'hiⁿa'tsi pi'hedi'diⁿ, he ought to sell a (or, the) horse.
Horse to sell ought

Ayaⁿ' noⁿpa' ko tca'k-hamaki', where are the two trees?
Tree two the where the collection

Ha'-iṭoho' noⁿpa' ko tca'k-hamaki', where are the two logs?
Log two the where the collection

A'sidiyoⁿ' yaⁿ xaⁿ' ko tca'kaⁿ-nañḳi', where is the pine forest?
Pine forest the where the place

Yañḳeye' pihedi', he can saw.
Saw [he] can

Yañḳeye' pi'hedi'diⁿ, he ought to saw.
Saw [he] ought

Aⁿse'wi aya'yiⁿ tanini' hedaⁿ', have you finished using the ax?
Ax you use it complete action (sign of)

Aⁿse'wi yaⁿ xaⁿ' ko tca'kaⁿ-mañḳi', where is the ax [lying]?
Ax the where the recl. ob.

Spdehi' yaⁿ xaⁿ' ko tca'kaⁿ-mañḳi', where is the knife [lying]?
Knife the where the recl. ob.

Miḳoⁿ'ni yaⁿ xaⁿ' ko tca'kaⁿ-mañḳi', where is the hoe [lying]?
Hoe the where the recl. ob.

Yañke'yoⁿni' yaⁿ xaⁿ' ko tca'kaⁿ-mañḳi', where is the saw [lying]?
Saw the where the recl. ob.

Yaduxtaⁿ' ko tca'kaⁿ-nedi', where is the wagon [standing]?
Wagon the where the std. ob.

Tohoxka' yaⁿ xaⁿ' tca'kaⁿ-nedi', where is the horse [standing]?
Horse where the std. ob.

Aⁿya' tcĭna'ni yuḳe'di, how many men are there? (if alive).
Men how many they are (?)

Tohoxka' ko tcĭna'ni yuḳe'di, how many horses are there?
Horse the how many they are (?)

Ati' tcĭna'ni, how many houses are there?
House how many

Ayaⁿ' tcina'ni, how many trees?
Tree how many

Kcixka' ko tcĭna'ni yuḳe'di, how many hogs are there?
Hog the how many they are (?)

Hiⁿ'hiye'hûⁿni', I do not know you.

Kuyañḳyĕ'hûⁿni', don't you know me?

Ya'ñḳyĕhûⁿ' pi'hedi'diⁿ, he ought to know me

Tcĭna'n yuḳe' nḳyĕ'hûⁿni, I do not know how many there are.
How many they are (?) I do not know

Haⁿya' tca'naska, how large is the man?
Man how large

Taⁿyaⁿ' tca'naska, how large is the village?
Village how large

Kcixka' tca'naska, how large is the hog?
Hog how large

Taⁿ yi'ñḳiyaⁿ tca'naska' ko e'naska Ba'yūs-yaⁿ', Lecompte is as large as Bunkie (a town of Louisiana).
Village small [Lecompte] how large the so large Bunkie

Latci' ko Dji'm ku-e'naska'ni na', Charley [Prater] is not as large as Jim.
Charles the Jim not as large (masc.) [is]

Tca'naska nḳyĕ'hoⁿni ayaⁿ' yaⁿ, I do not know how large the tree is.
How large I do not know tree the

Toho'xk tcĭna'ni yuḳe' nḳyĕ'hoⁿni, I do not know how many horses there are.
Horse how many they are (?) I do not know

Ayaⁿ' tcĭna'ni nḳyĕ'hoⁿni, I do not know how many trees there are.
Tree how many I do not know

Kcixka' ne'di ko tca'naska uki'kiñge ko' skane' e'naska na', this hog is half as large as that one.
Hog the std. ob. how large half the that that large . (masc.)

Taⁿ yi'ñḳiyaⁿ ti' tcĭna'ni ko' eṭi'ḳe na' Ba'yūs-yaⁿ', there are as many houses in Lecompte as there are in Bunkie.
Lecompte house how many the (comparative sign) . Bunkie

Taⁿyaⁿ' haya' tcĭna'ni ko' Taⁿ yi'ñḳiyaⁿ haya' e' kuna'tuni', there are not as many people in Lecompte as there are in Alexandria.
Alexandria people how many the Lecompte people that there are not so many

Ti ne' kowo'hi tcehe'daⁿ, how high is this house?
House this high (?) how high

Latci' ko tcehe'daⁿ, how tall is Charley?
Charles the how tall

Yaduxtaⁿ' taⁿhiⁿ' natkohi' ndosaⁿ'hiⁿyaⁿ ti ne'yaⁿ tcehe'daⁿ, how high is the house on this side of the railroad?
Wagon running road on this side of house this how high

Yaduxtaⁿ' taⁿhiⁿ' natkohi' êwûsaⁿ'hiⁿyaⁿ' ti ne'yaⁿ tcehe'daⁿ, how high is the house on that side of the railroad?
Wagon running road on that side of house that how high

5 Hakĕ'tu i'yaⁿ, what do they call over yonder? Ans., Lamo'ri ĕ'tu, it is called "Lamourie."
How do they call it over yonder Lamourie it is called

Ti ne' ko ti dehe'daⁿ, that house is as high as this one.
House that std. ob. house this high

Ti ne' ko kowo'hi ti ne'di uki'kiñge, that house is half as high as this.
House that std. ob. high (?) house this std. half

Ti ne' ko ko'hi ti ne'di ko'hi ke'diḳi'ni, that house is not as high as this one.
House that std. ob. high house this std. high is not so (comparison made)

Taⁿ yi'ñḳiyaⁿ ĕ'xti, how far is it to Lecompte? Taⁿ yi'ñḳiyaⁿ ḳiⁿhiⁿ' yaⁿtcede' Lamo'ri tcehe'daⁿ, how far is it from Lecompte to Lamourie?
Lecompte how far? Lecompte (?unto) Lamourie how far

10 Taⁿ yi'ñḳiyaⁿ nḳu'di, I have come from Lecompte.
Lecompte I have come from (?)

Taⁿyaⁿ' nḳu'di, I have come from Alexandria.
Alexandria I have come from (?)

Ani' ko skûti', how deep is this water?
Water the how deep

Skûti' tcehe'daⁿ nḳyĕ'hoⁿni, I do not know how deep it is.
How deep how far I do not know

Skûti' yahĕdi', it is this deep.
How deep it is this

15 Skûti' nedi' ko uki'kiñge, it is half as deep.
How deep the std. ob. half

Skûti'-xtcitiḳĕ' ko ĕ'ṭiḳĕ', it is as deep as that water.
Just that deep the sign of comparison

Taⁿ yi'ñḳiyaⁿ nḳiⁿhiⁿ' nḳu'di, I came to Lecompte and have come hither from it.
Lecompte I have come hither I have come from

Tcehe'daⁿ hĕtu', how far or long did they say that it was? (addressed to a woman or women.)
How far they said

Tcehe′da^{n} hĕtu′ naxo′, how far or long did they say that it was? (said to a man or men).
How far they said

Toho′xk ita′, he has a horse.

Toho′xk yita′, have you a horse?

Toho′xk nḳita′, I have a horse.

Toho′ xk da′ni yata′, he has three horses.
Horse three

Toho′xk da′ni ayita′, have you three horses?

Toho′xk da′ni nḳita′, I have three horses.

Tcĭdi′kaka^{n}′ ka′padiha′yĕni′, why have you not paid him?
Why you have not paid him.

Ka′padeyañḳe′ni, you have not paid me.

A^{n}taska′ apadi′ñgye na′, I pay you for the baskets.
Basket I pay you

Ka′padi′tuni′ xya, they have not yet paid him.

Ṭe′di qya^{n}′, he must die. Ṭe′tu xya^{n}′, they must die.
Die They die

Ṭe′di kikna′ni, he may die. Wite′di ko ṭa dande′, he will die to-morrow.
Die may To-morrow when die will

Nḳade′di xya^{n}′, I must go. Nḳadetu′ xya^{n}, we must go.
I go We go

Wite′di ko Ta^{n} yi′ñḳiya^{n} nde′di kikna′ni, I may go to Lecompte to-morrow.
To-morrow when Lecompte I go may

Kûxwi′ ne′di, is there any coffee? Watcku′yĕ ne′di, is there any sugar?
Coffee is there? Sugar is there?

Ya′ṃaki teki′ yuḳe′di, are there mosquitoes here?
Mosquito are there

Tohoxka′ teki′ yuḳe′di, are there any horses here?
Horse here are there

Kûxwi′ ni′ḳi, there is no coffee.
Coffee [there is] none

Ya′ṃaki ni′ḳi, there are no mosquitoes.
Mosquito [there is] none

Ta^{n} yi′ñḳiya^{n} tca′kana^{n} e′ya^{n} kayu′di, when did you come from Cheneyville (or Lecompte)?
Village small (Cheneyville or Lecompte) when hither (?) you came from

Iñkte′ dande′, I will kick thee [you]. *Better* iñkta′ dande
I kick you (s.) will

Pa′na^{n} iñkte′-ha dande′, I will kick you all.
All I kick you (pl.) will

Nyi′ku dande′, I will give it to thee [you].
I give it to thee will

Nyiku′-ha dande′, I will give it you [all].

Ṭehi^{n}ya′ dande′, I will kill thee [you].
I kill thee will

Ṭe'hiⁿye'-ḍaha' dande', I will kill you (pl.).

Tohoxka'	iñkikta'	dande', I will hit your horse.
Horse	I hit for you	will

I'ñkĭdu'si	dande', I will shake hands with thee [you].
I hold your	will

Tca'k	i'ñkĭdu'si	te	ni'ḳi, I do not wish to shake hands with thee [you].
Hand	I hold your	wish	none

M+!	do'xpě	kûděni', Why! what an ugly garment! (female speaking, used in praise of fine clothing).
Oh! (fem.)	garment	ugly

M+! ka'pi xyě', Oh! how pretty (female speaking, means, *how ugly!*)

Akŭtxyi'	idu'si	ko'	ayind-	hě'	akŭtxyi'	huyaⁿ'xkiya', when you get this letter, send me one.
Letter	you receive it	when	you	too	letter	send it to me

Ayi'hiⁿ	yañka',	nde	oⁿ'kně, when you came, I had gone [already].
You came (reached)	when	I go[ne] (I had gone)	had

E'yaⁿ	nkihiⁿ'	yañka',	de oⁿ'kně, when I reached there, he had already gone.
There	I reached (arrived)	when	he go[ne] had

E'yaⁿ	nkihiⁿ'	yañka',	ṭe oⁿ'	mañḳi', when I reached there, he lay dead [already].
There	I reached (arrived)	when	dead in the past (*or* made)	he lay

Iⁿhiⁿ'	yañka',	nkoⁿ	he'daⁿ	ně, when he reached there, I had already made or done it.
He reached there	when	I made it	finished	past sign

Iⁿhiⁿ'	yañka',	ayoⁿ'	he'daⁿ	ně, when he reached there, you had already made or done it.
He reached there	when	you made it	finished	past sign

Ayi'hiⁿ	yañka'	nde' kně, I went when (=after) you arrived.
You arrived (reached there)	when	I went

Ayihĭ'nt	nde' kně, I went at the moment that you arrived.
Just as you arrived	I went

Iⁿhĭ'nt	nde' kně, I went at the moment that he arrived.
Just as he arrived	I went

Nkiⁿhĭ'nt	de' kně, he went at the moment that I arrived.
Just as I arrived	he went

Wahu' xohi'	idě'	ḳaⁿ	nde'ni, I did not go because it hailed.
Hail	fell	because	I did not go

Tohoxka'	to'ḥana'	i'dusi', did you get the horse yesterday?
Horse	yesterday	did you get it?

Kûxwi'	oⁿ, she makes coffee.
Coffee	she makes

Max i^{n}′ti-ya^{n}′ paspa′ho^{n} hande, she is frying hen eggs.
Hen egg [she] fries still

Wite′di ko nki^{n}xtu dande′ Ba′yūs-ya^{n}′, we shall get to Bunkie to-morrow.
To-morrow when we reach there shall Bunkie (ob.)

To′hạna′ḳa^{n} a^{n}′ya hauti′ ndo^{n}′hi, I saw a sick man yesterday.
Yesterday man he sick I saw [him]

To′hạna′ḳa^{n} a^{n}′ya tcko′ki ndo^{n}′hi, I saw a lame man yesterday.
Yesterday man he lame I saw [him] [ndo^{n}′ho^{n}, emphasizes it as a *past* act]

Si^{n}ṭo′ kado^{n}ni′ ido^{n}′hi, did you see the blind boy?
Boy he sees not did you see [him]?

Sañḳi′ ka′naxĕni′ ndo^{n}′ni, I did not see the deaf girl.
Girl hears not I did not see [her]

No′wûdĕ a^{n}′xti kade′ni ndo^{n}′xtu, we saw a dumb woman to-day.
To-day woman spoke not we saw [her]

A^{n}ya′ si^{n}′hi^{n} ne′ya^{n} nḳyĕho^{n}′ni, I know that standing man.
Man stands that std. one I know [him]

A^{n}ya′ xĕ′he na′ñḳiya^{n} nḳyĕho^{n}′ni, I know that sitting man.
Man sits that st. one I know [him]

A^{n}ya′ ṭox ma′ñḳiya^{n} nḳyĕho^{n}′ni, I know that reclining man.
Man reclines that recl. one I know [him]

A^{n}ya′ ni′ni ne′ya^{n} nḳyĕho^{n}′ni, I know that walking man.
Man walks that walking one I know [him]

A^{n}ya′ ta^{n}′hi^{n} ande′ya^{n} nḳyĕho^{n}′ni, I know that running man.
Man runs that running one I know [him]

A^{n}ya′ si^{n}′hi^{n} ne′denĕ nḳyĕho^{n}′ni, I know this standing man.
Man stands this std. one I know [him]

A^{n}ya′ xĕ′he na′ñḳid¢ĕ nḳyĕho^{n}′ni, I know this sitting man.
Man sits this st. one I know [him]

A^{n}ya′ ṭox ma′ñdĕ nḳyĕho^{n}′ni, I know this reclining man.
Man reclines this recl. one I know [him]

A^{n}ya′ ni′ni ne′dĕ nḳyĕho^{n}′ni, I know this walking man.
Man walks this walking one I know [him]

A^{n}ya′ ta^{n}′hi^{n} a^{n}de′dĕ nḳyĕho^{n}′ni, I know this running man.
Man runs this running one I know [him]

Aduhi′ ndosa^{n}′hi^{n} tohoxka′ si^{n}′hi^{n} ne′di ndo^{n}hi′, I see the horse standing on this side of the fence.
Fence on this side of it horse stands the std. one [stand-ing] I see

Yaduxta^{n}′ ta^{n}hi^{n}′ nŭtkohi′ ndosa^{n}′hi^{n} a^{n}yadi′ si^{n}′hi^{n} nĕ ndo^{n}hi′, I see the man standing on this side of the railroad.
Wagon runs road on this side of man stands the std. I see

Kûdûpi′ ndosa^{n}′hi^{n} si^{n}ṭo′ ni nĕ′ ndo^{n}hi′, I see the boy walking on this side of the ditch.
Ditch on this side of it boy walks the walking one I see

Aya^n′	dŭkxapka′ aya′i^{n}de′	ndosa^n′hi^n	ti	ne′	nḳu′di,
Wood	[Bridge]	on this side of it	house	the	I came from

I came from the house on this side of the bridge.

Kûdûpi′	sa^{n}hi^n′ya^n	kŭdĕska′	o′di,
Ditch	on the other side of	bird	shoot it!

shoot at the bird on the other side of the ditch!

Yaduxta^n′	ta^{n}hi^n′	nŭtkohi′	ndosa^n′hi^{n}ya^n	a^{n}ya′	si^n′hi^n	ne′	kiyohi′,
Wagon	runs [railroad]	road	on this side of	man	stands	the	call to him!

call to the man on this side of the railroad!

Aduhi′	sa^{n}hi^n′ya^n	si^{n}ṭo′	yao^n′ni	nĕ	i′naxĕ,
Fence	on the other side of	boy	sings	the (std.)	do you hear?

do you hear the boy who [stands and] sings on the other side of the fence?

A^{n}ya′	no^{n}pa′	ama′ñḳidĕ	ka′do^{n}xtuni′,
Man	two	these (std., st., recl., etc.)	they do not see

these two (std., st., recl., walking or running) men are blind.

Si^{n}ṭo′	no^{n}pa′	yuḳĕ′	ka′naxtuni′,
Boy	two	they are there	they do not hear

those two boys are deaf.

A^{n}xti′	yukĕ′dĕ	apstû′ki	yi^{n}spĭ′xtitu,
Woman	these animate objects	sew	they do it very well

these women [all] sew very well.

Sañki′	yuḳe′	akŭtxyi′	uka′de	yi^{n}spĭ′xtitu,
Girl	they are there	letter, book	read	they do it very well

those girls can [all] read well.

Ta^{n}hi^n′	de′	xa (woman sp.),
Run	go	can

he can run away [if he desires].

Ta^{n}hi^n′	xa (woman sp.),
Run	can

he can run [but he will not run now].

Akŭtxyi′ nḳo^n′ xana′ (man sp.), I can write [if I wish].

Akŭtxyi′	nḳo^n′	xa (woman sp.),
Letter	I make	can

I can write [if I wish].

Akŭtxyi′	nḳuka′de	xana′ (man sp.),
Letter (book)	I read	can

I can read [if I wish].

Ŭñkta^{n}hi^n′	xana′ (man sp.),
I run	can

I can run [if I wish].

Ŭñkta^{n}hi^n′	xa (woman sp.),
I run	can

I can run [if I wish].

Tcụ′ñḳi	ma′ñḳi	a′-duse,
Dog	the recl.	bites habitually

that (recl.) dog bites [habitually].

Tcụ′ñḳi	ma′ñkdĕ	ka′duseni′,
Dog	this recl.	does not bite habitually

this (recl.) dog will not bite.

Aduhi′	ndosa^n′hi^n	waka′	nĕ	a′pxuye′di,
Fence	on this side of	cow	the	gores habitually

this cow on this side of the fence pokes (is used to goring).

Aduhi′	e′usa^{n}hi^n′	waka′	ne′ya^n	ka′pxuye′ni,
Fence	on that side of	cow	that std.	does not gore habitually

that cow (std.) on the other side of the fence does not gore [habitually].

E'yaⁿ nde' xana' (man sp.), I can go thither [if I wish].
Thither I go can

Kana'xtetuni' xa (woman sp.), they never did kick.
They kicked not never

Kana'xtetuni' xana' (man sp.), they never did kick.
They kicked not never

Ka'wakĕhi' yatcĕ, what is its name?
What name

5 Ka'wakĕ'hi yatci' kiḳa', I wonder what his name is.
What name I wonder

Ka'wakĕ'hi yatci', what is his name?
What name

Haⁿyadi' kawa'kĕhi yatci', what is the man's name?
Man what his name

Ka'wak ĕ'ṭiḳĕ, what is that?
What that is

Ka'wak de'ṭiḳĕ, what is this?
What this is

10 Tohō'xk noⁿpa' ama'ñḳi a'naxtetu' xa (woman sp.), those two horses kick [habitually].
Horse two the (pl.) they kick habitually can

Tohō'xk noⁿpa' ama'ñdĕ ka'naxtetuni', these two horses do not kick [habitually].
Horse two these two they do not kick habitually

Tohō'xk nixūxw' naskĕ' ama'ñdĕ a'dustu' xa (woman sp.), these mules [all] do kick [habitually].
Horse ear long these two they kick habitually can

Tohō'xk nixūxw' naskĕ' ama'ñḳi ka'dustuni', those mules [all] do not kick.
Horse ear long those or the (pl.) they do not kick habitually

Ka'wakĕhi' yatc oⁿ'ni, what does he call it?
What he names he makes it

15 Ka'wakĕhi' i'yatc ayoⁿ'ni, what do you call it?
What you name it you make it

Ĕṭañḳe'hi ya'tc nḳoⁿ'ni, I did call it in that manner.
In that manner I said it name I made it

Ka'wakehi' ya'tc nḳoⁿ'ni, I call[ed] it nothing.
What name I did not make it

Tēk aⁿyaxti', are you a "Tek" woman? Are you a female autochthon?
Here are you a woman

Tē'k aⁿ'yaxtitu', are you (pl.) "Tek" women? (women that are autochthons).
Are you women?

20 Tē'k nḳaⁿxti', I am a "Tek" woman.
I am a woman

Tanĕ'ks aⁿxti', she is a Biloxi woman.
Biloxi woman

Tanĕ'ks aⁿyaxti', are you a Biloxi woman?
Biloxi are you a woman?

Tanĕ′ks aⁿ′yaxtitu′, are you (pl.) Biloxi women?
Biloxi are you women?

Tanĕ′ks nḳaⁿxti′, I am a Biloxi woman.
Biloxi I am a woman

Tanĕ′ks saⁿ′ya siⁿṭo′, he is a Biloxi boy.
Biloxi (young?) boy

Tanĕ′ks saⁿ′ya isiⁿ′ṭo, are you a Biloxi boy?
Biloxi (young?) are you a boy?

5 Tanĕ′ks saⁿ′ya ûñksiⁿ′ṭo, I am a Biloxi boy.
Biloxi (young?) I am a boy

Psde′hi ma′ñkd¢ĕ iñkta′, this (recl.) knife is mine.
Knife this recl. ob. [is] mine

Psde′hi ma′ñḳiyaⁿ iñkta′ni, that (recl.) knife is not mine.
Knife that recl. ob. [is] not mine

Psde′hi noⁿpa′ ma′ñḳd¢ĕ indi′ta, these two (recl.) knives are his.
Knife two this recl. ob. [are] his

Psde′hi noⁿpa′ ma′ñḳiyaⁿ i′ndikta′ni, those two (recl.) knives are not his.
Knife two that recl. ob. [are] not his

10 Tanĕ′ks haⁿyadi′ ade′ nḳa′de te′, I wish to speak the Biloxi language.
Biloxi people speak I speak wish

Tanĕ′ks haⁿyadi′ ade′ yade′di, do you speak the Biloxi language?
Biloxi people speak do you speak?

Tanĕ′ks haⁿyadi′ ade′ nḳade′ni, I do not speak the Biloxi language.
Biloxi people speak I do not speak

Tanĕ′ks saⁿ′ya sañḳi′, she is a Biloxi girl.
Biloxi (young?) girl

Tanĕ′ks saⁿ′ya isa′ñḳi, are you a Biloxi girl?
Biloxi (young?) are you a girl?

15 Tanĕ′ks saⁿ′ya ûñksa′ñḳi, I am a Biloxi girl.
Biloxi (young?) I am a girl

Tanĕ′ks haⁿyadi′ ade′ yoⁿ hiya′ñḳuka′de ḳaⁿ′, psde′hi ma′ñḳd¢ĕ
Biloxi people speak in you talk to me if knife this recl. ob.
panaⁿ′ ayindi′ta dande′, all these knives shall be yours if you
all [be] yours shall
will talk to me in Biloxi.

Psde′hi ma′ñḳiyaⁿ panaⁿ′ iñkta′, all those (recl.) knives are mine.
Knife that recl. ob. all [are] mine

Aⁿse′wi ma′ñḳd¢ĕ nyi′ku dande′, I will give you this (recl.) ax.
Ax this recl. ob. I give to you will

Aⁿse′pi ne′ yaxku′, give me that (std.) ax!
Ax that std. ob. give to me!

20 Aⁿse′pi ma′ñḳiyaⁿ yaxku′, give me that ax (lying down)!
Ax that recl. ob. give to me!

Siⁿṭo′ sañḳi′ ha ha′nûⁿ, is that a boy or a girl?
Boy girl or is that?

Toho′xk waka′ ha ha′nûⁿ, is that a horse or a cow?
Horse cow or is that?

Tanĕ′ks haⁿya′di Ma′mo haⁿya′di ha ha′nûⁿ, is he a Biloxi man or an
Biloxi man Alibamu man or is he?
Alibamu man?

Toho′xk no^{n}pa′ da′ni ha ndo^{n}′ḍaha′, I saw two or three horses.
Horse two three or I saw them (an. objects)

A^{n}ya′di no^{n}pa′ da′ni ha ndo^{n}′ḍaha′, I saw two or three men.
Man two three or I saw them (an. objects)

A^{n}se′wi no^{n}pa′ ma′ñḳd¢e i′yiku′di, he gave you these two axes.
Ax two this recl. ob. he gave to you

A^{n}se′wi no^{n}pa′ ma′ñḳiya^{n} nyiku′di, I gave you those two (recl.) axes.
Ax two that recl. ob. I gave to you

5 Û′ñḳatcûtcû^{n}′ i^{n}spe′wa ne′di, my right eye pains.
My eye right it pains

Û′ñḳatcûtcû^{n}′ k(a)skani′wa [*or* ḳa′skani′wa] pahi′, my left eye is sore.
My eye left is sore

Û′ñḳatcûtcû^{n}′ ĕna^{n}pa′ pahi′, both my eyes are sore.
My eye both (are sore)

Û^{n}′nixu′xwi i^{n}spe′wa ne′di, my right ear pains.
My ear right it pains

I′nixu′xwi kskani′wa [*or* ḳa′skani′wa] ne′di, does your left ear pain?
Your ear left it pains

10 Nḳadiya^{n}′ e′ ande′, my father is still living: I have a father.
My father he moves

Nḳadiya^{n}′ e′ mañḳi′, my father is reclining (e mañḳi never used of
My father he reclines
females), I have a father.

Ayo^{n}′ni e′ ande′, you have a mother.
Your mother she moves

Ayo^{n}′ni e′ nañḳi′, your mother sits or is sitting (e nañki never used
Your mother she sits
of males): you have a mother.

Ta^{n}skaya^{n}′ e′ nañḳi′, her younger sister sits or is sitting: she has a
she sits
younger sister.

15 So^{n}tka′ka e′ mañḳi′, his younger brother reclines or is reclining:
His younger brother he reclines
he has a younger brother.

I′niya^{n} e′ mañḳi′, his elder brother reclines or is reclining: he has
His elder brother he reclines
an elder brother.

Ino^{n}′ni e′ nañḳi′, her elder sister sits or is sitting: she has an elder
Her elder sister she sits
sister.

Ta′ndo aka′ e′ mañḳi′, she has a younger brother.
Her brother younger he reclines

Ta′ndo noxti′ e′ mañḳi′, she has an elder brother.
Her brother elder he reclines

20 Tcụ′ñḳi iñkta′, my dog.
Dog my

Tcụ′ñḳi iñkta′k a′nde, "my dog moves": I have a dog.
Dog my moves

Tcụ'ñḳi iñkta'k nañḳi', my dog sits: I have a dog.
Dog my sits

Tcụ'ñḳi ita'k a'nde, thy dog moves: you have a dog.
Dog thy moves

Tcụ'ñḳi ita'k nañḳi', thy dog sits: you have a dog.
Dog my sits

Tcụ'ñḳi iñkta'k yụḳe'di, I have dogs ("my dogs move").
Dog my they move (or there are)

Añksapi' iñkta'k ne'di, my gun stands: I have a gun.
Gun my stands *or* the std.

Akue' iñkta'k na'ñḳi, my hat sits (is hung up): I have a hat [hanging up].
Hat my sits, or the st.

Akue' na'ñḳidĕ iñkta', this hat hanging up is mine, this is my hat.
Hat this st. ob. mine

Akue' na'ñḳiya^n kta', that hat hanging up is his, that is his hat.
Hat that st. ob. his

Toho'xk ama'ñḳi i'ñkta-dạha', those are my horses.
Horse the (du. and pl.) they are mine

Toho'xk ama'ñḳi i'ta-dạha', those are your horses.
Horse the (du. and pl.) they are your

Waka' ne ka'ta, whose cow is this (or, that)?
Cow this whose?

Waka' ne iñkta', this is my cow.
Cow this my

Toho'xk ne ka'ta, whose horse is this (or, that)?
Horse this whose?

Toho'xk ne kta', this is his horse.
Horse this his

Tcụ'ñḳi ne ka'ta, whose is this (or, that) dog?
Dog this whose?

Tcụ'ñḳi ne Tca'lĕ-ta', this is Charlie's dog.
Dog this Charles-his

Tcụ'ñḳi ne Djĭm-ta', this is Jim's dog.
Dog this Jim his

A^{n}se'pi ne ka'ta, whose ax is this?
Ax this whose?

A^{n}se'pi ne iñkta', this ax is mine, this is my ax.
Ax this mine

Psde'hi ne ka'ta, whose knife is this?
Knife this whose?

Psde'hi ne iñkta', this is my knife.
Knife this mine

Akue' na'ñḳi ka'ta, whose hat is this (hanging up)?
Hat the hanging ob. whose?

Akue' na'ñḳi kta', this is his hat (hanging up).
Hat the hanging ob. his

Tohoxka' tcĭ'diḳi a'nde ita', which is your horse?
Horse which moves your

Tohoxka′ tcĭ′diḳi a′nde ko′ a′yindi′ta, which is your horse?
Horse which moves the it is your

Tohoxka′ iñkta′ yaⁿ′xkĭsĭnĕ′, he stole my horse.
Horse my he stole it from me

Siⁿṭo′ toho′xk kta′ kĭsĭnĕ′, he stole Bankston Johnson's ("Boy's") horse.
Boy horse his he stole it from him

Toho′xk ayita′ i′kĭsĭnĕ, did he steal your horse?
Horse your did he steal it from you?

5 Toho′xk i′ñkĭtĭtu′ yaⁿ′ xkĭsĭnĕ′tu-dạha′, they stole our horses.
Horse our they stole them from us

Toho′xk ayi′ta-da′oⁿ i′kĭsĭnĕtu′, they stole your horses.
Horse your pl. ob. they stole them from you

Toho′xk ta-da′oⁿ, his horses (living things).
Horse his pl. ob.

Toho′xk i′ta-da′oⁿ, thy horses.
Horse thy pl. ob.

Toho′xk i′ñkta-da′oⁿ, my horses. [One can not say "their horses," "your horses" or "our horses" with -daoⁿ ending.]
Horse my pl. ob.

10 Siⁿṭo′ ta-da′oⁿ, his boys.
Boy his pl. ob.

Siⁿṭo′ i′ta-da′oⁿ, thy [your] boys.
Boy thy pl. ob.

Siⁿṭo′ i′ñkta-da′oⁿ, my boys. [One can not say, "their boys," "your (pl.) boys," or "our boys" in Biloxi with -daoⁿ ending.]
Boy my pl. ob.

Tcụ′ñḳi ṭeyaⁿ′xkiyĕ, he killed my dog.
Dog he killed my

Tcụ′ñḳ iñkta′ ṭe′yĕ, he killed my dog.
Dog my he killed it

15 Tcụ′ñḳ iñkta′ ṭe′xkitu′, my dog has been killed [by some unknown person].
Dog my they have killed it.

Tcụ′ñḳi ita′ ṭe′yĕ, he killed your dog.
Dog thy he killed it

Tcụñḳi ṭehi′kiyĕ, he killed your dog.
Dog he killed it for you

Djĭm tcụ′ñḳi kta ṭe′yĕ, he killed Jim's dog.
Jim dog his he killed it

Aⁿsepi kŭ′pani′yĕ, he lost his ax.
Ax he lost it

20 Psde′hi ita′ kŭ′pani′hayĕ, did you lose your knife?
Knife your did you lose it?

Iñksi′ ndûksa′di, I cut my foot with a knife.
My foot I cut it with a knife

Iñksi′ ndûktca′di, I cut my foot with an ax.
My foot I cut it with an ax

Ayi′si i′dûksa′di, did you cut your foot with a knife?
Your foot did you cut it with a knife?

Ayi′si i′dûktca′di, did you cut your foot with an ax?
Your foot did you cut it with an ax?

I′si dûksa′di, he cut his foot with a knife.
His foot he cut it with a knife

I′si dûktca′di, he cut his foot with an ax.
His foot he cut it with an ax

Nḳa′duti te′ ho^n, I am hungry.
I eat wish present sign

Nḳa′duti tĕ′xti o^n′, I was hungry.
I eat wish very past sign

Nḳa′duti te′ xa, I am still hungry.
I eat wish still

Nḳa′duti ta′ dande′, I shall be hungry.
I eat wish shall

Ndo′di u′xwi, my throat is dry: I am thirsty.
My throat dry

Ndo′di uxw o^n′, I was thirsty.
My throat dry past sign

Ndo′di u′xwi dande′, I shall be thirsty.
My throat dry shall

Ndoxtu′ uxwi′, we are thirsty.
Our throats dry

Ndoxtu′ uxw o^n′, we were thirsty.
Our throats dry past sign

Ndoxtu′ uxwi′ dande′, we shall be thirsty.
Our throats dry shall

Ido′di uxwi′, thou art thirsty.
Thy throat dry

Idoxtu′ uxwi′, ye are thirsty. (Other tenses can be formed by analogy.)
Your throats dry

Do′di uxwi′, he is thirsty. (Past, Do′di uxwo^n′; future, do′di uxwi′ dande′.)
His throat dry

Doxtu′ uxwi′, they are thirsty.
Their throats dry

Ptçaskû^{n}ni′ ndu′ti na′ñḳi, I am (sitting) eating bread.
Bread I eat the st.

Ptçaskû^{n}ni′ i′duti na′ñḳi, you are (sitting) eating bread.
Bread you eat the st.

Ptçaskû^{n}ni′ du′ti na′ñḳi, he is (sitting) eating bread.
Bread he eats the st.

Ptçaskû^{n}ni′ du′ti ha′maki, they are (sitting) eating bread.
Bread they [sit] eating

Ptçaskû^{n}ni′ i′duti aya′maki, ye are (sitting) eating bread.
Bread you (pl.) [sit] eating

Ptçaskû^{n}ni′ ndu′ti nḳa′maki, we are (sitting) eating bread.
Bread we [sit] eating

Iñksiyo′ ndu′ti nañḳ nḳo^{n}′, I was eating meat, very long ago (years ago).
Meat I eat sitting I did it (past)

Ta^{n}si′ tohaxka′ du′ti nĕ′, the horse is (standing) eating grass.
Grass horse eats the std.

Ta^{n}si′ wa′k du′ti nĕ′, the cow is (standing) eating grass.
Grass cow eats the std.

5 Ayē′k ma′xi ya′ñḳi du′ti nĕ′, the hen is (standing) eating corn.
Corn chicken female eats the std.

Nḳiñkxihi′ ne′di, I am laughing (as I stand).
I laugh the std.

Nḳiñkxihi′ na′ñḳi, I am laughing (as I sit).
I laugh the st.

Nḳiñkxihi′ o^{n}′, I was laughing.
I laugh past sign

Si^{n}ṭo′ tŭdĕ′ dande′, the boy will be tall.
Boy tall will

10 Aya^{n}′ naskĕ′xti, the tree is tall.
Tree very tall

Tohoxka′ tŭdĕ′, the horse is high.
Horse high

Ti′ kohi′, the house is high.
House high

A^{n}xu′di kohi′, the rock is high.
Rock high

Ti′ nitani′, or, Ti′ nita^{n}′xti, the house is large.
House large House very large

15 Ti′ yiñḳi′ sti, the house is very small.
House small very

Akue′ kĭ′nita^{n}′xti, the hat is too large for him.
Hat very large for him

Akue′ i′kĭnita^{n}′xti, the hat is too large for thee [you].
Hat very large for you

Akue′ ya′nkĭnita^{n}′xti, the hat is too large for me.
Hat very large for me

Akue′ kĭyiñḳĕ′xti, the hat is too small for him.
Hat very small for him

20 Akue′ i′kĭyiñḳĕ′xti, the hat is too small for thee [you].
Hat very small for thee

Akue′ ya′ñkĭyiñḳĕ′xti, the hat is too small for me.
Hat very small for me

Do′xpĕ naskĕ′ kĭnita^{n}′xti, the coat is too large for him.
Coat too large for him

Xo′hi, it rains [now].

To′ḥanak xo′hi, it rained yesterday.
Yesterday it rained

25 Wite′di ko xo′hi dande′, it will rain to-morrow.
To-morrow when it rain will

Psidĕ′ xo′hi ko′ nde′ni dande′, if it rain to-night, I shall not go.
To-night it rain if I not go shall

Wahu′, it snows [now].

To′hạnak wahu′, it snowed yesterday.
Yesterday it snowed

Wite′di ko′ wahu′ dande′, it will snow to-morrow.
To-morrow when it snow will

Psidĕ′ wahu′ ko, nde′ni dande′, if it snow to-night, I shall not go.
To-night it snow if I not go shall

Wahu′xohi′ i′dĕ nĕ′, it is hailing [now].
Hail falls the std.

To′hạnak wahu′ xohi′ i′dĕ, it hailed yesterday.
Yesterday hail fell

Wite′di ko′ wahu′ xohi′ i′da dande′, it will hail to-morrow.
To-morrow when hail it fall will

Wite′di ko′ wahu′ xohi′ idĕ′ ko nde′ni, dande′, if it hail to-mor-
To-morrow when hail it fall if I not go shall
row, I shall not go.

Wite′di ko′ sni′hixti ko′, nde′ni dande′, if it be cold to-morrow,
To-morrow when very cold if I not go shall
I shall not go.

Wite′di ko′ mihiⁿ′ ko nda′ dande′, I shall go to-morrow if it be
To-morrow when it be warm if I go shall
warm.

Wite′di ko′ mihiⁿ′ dande′, it will be warm to-morrow.
To-morrow when it be warm will

Teĕ′ a′nde, he is here. Teĕ′ aya′nde, you (s.) are here. Teĕ′ nḳa′nde,
Here he moves Here you move Here I move
I am here.

Teĕ′ yuḳĕ′di, they are here. Teĕ′ iyuḳĕ′di, ye are here. Teĕ′
Here they move Here ye move Here
nyuḳĕ′di, we are here.
we move

Teĕ′ a′nde haⁿ′tca, he was here [but I do not know where he is now].
Here he moved but

To′hạnak teĕ′ yuḳĕ′di, they were here yesterday.
Yesterday here they moved

Wite′di ko teĕ′ iⁿxtu′ dande′, they will come (be) here to-morrow.
To-morrow when here they arrive will

E′wa a′nde, he is there. E′wa aya′nde, you (s.) were there. E′wa
There he moves There you move There
nḳa′nde, I was there.
I move

E′wa yuḳĕ′di, they were there. E′wa iyuḳĕ′di, you (pl.) were there.
There they moved There ye moved

E′wa nyuḳĕ′di, we were there.
There we moved

E′wa ka′nde haⁿtca′ hanaⁿ, he was there [but has gone elsewhere].
There he moved but sign of uncertainty (?)

E′wa yuḳĕ′di haⁿtca′ hanaⁿ, they were there [but have gone else-
There they moved but sign of uncertainty (?)
where].

Ewande' pa' nitani' xyĕ (masc.), his head is large.
That one head large .

Ewande' pa' yiñḳi' xyĕ (masc.), her head is small.
That one head small .

Ûñḳapa' nĕdi' xĕ (fem.), my head aches.
My head aches .

Ayipa' ko' nedi', does your head ache?
Your head the aches

E'we yuḳe' pa nitata'ni xyĕxo' (masc.), their heads are large.
They head each is large indeed.

A'yipatu' nitata'ni xyĕ (masc.), your heads are large.
Your heads each is large .

Ayipatu' miska' xyĕ, or, Ayipatu' yiñḳi' xyĕ (masc.), your heads are small.
Your heads small . Your heads small .

Ûñḳa'patu' nitata'ni xyĕ (masc.), our heads are large.
Our heads each is large .

Anahiⁿ' sŭpi' xyĕ (masc.), his hair is black.
His hair black .

Anahiⁿ' asaⁿ' xyĕ (masc.), her hair is white.
Her hair white .

A'yinahiⁿ' saⁿ'sasaⁿsaⁿ', your hair is gray.
Your hair gray (iron gray?)

Ûñḳa'nahiⁿ tcti' xyĕ (masc.), my hair is red.
My hair red .

Anaxtu' naskĕ', their hair is long.
Their hair long

A'yinaxtu' ṭuṭu'xka (±na'), your (pl.) hair is short.
Your (pl.) hair short .

Ûñḳa'naxtu' ṭuṭu'xka (±na'), our hair is short.
Our hair short .

Hiptcûⁿ' ha-idi' (±na'), your nose is bleeding.
Your nose bleeds .

Ti saⁿ' noⁿpa' ama'ñki ko ka'wa tŭpe'ta ti', whose are those two white houses?
House white two the (du. and pl.) ob. whose house

Toho'xk kdĕckŭdĕdĕta' da'ni yuḳe' yaⁿ xaⁿ', where are those three striped horses?
Horse striped three they move where are [they]?

Yañḳa'wati' kiḳe' nḳata'mĭni, I am sick, yet I work.
I am sick yet I work

Yaⁿxkte'di kiḳe' ayiⁿ't kûnyikte'ni dande', you hit me, yet I will not hit you.
I am hit yet you [in turn] I not hit you will

Aye'wi ko u'dunahi', he faces the door.
Door the he faces

Aye'wi ko ayu'dunahi, did you face the door?
Door the did you face?

Aye'wi ko nḳu'dunahi, I face[d] the door.
Door the I face(d) it

Nyu'dunahi', I face[d] you.

Ki'tcue'hiⁿya dande', I will lend it to you. (<ki'tcueyĕ')
I lend it to you will

Ki′tcuehi′yañḳa′	da′nde,	will you lend it to me?
You lend it to me	will?	

Kûki′tcue′hi^{n}yĕni′	dande′,	I will not lend it to you.
I not lend it to you	will	

Nyi′no^{n}pa′	nda′	dande′,	I will go with you.
I with you	I go	will	

Nyi′no^{n}pa′	nde′ni	dande′,	I will not go with you.
I with you	I not go	will	

Ya′ñkino^n′pa	kûde′ni	dande′,	he will not go with me.
He with me	he not go	will	

Iya′daḥa′	da′	dande′,	he will go with them.
He with them	he go	will	

Ya′ñkiya′daḥa′	da	dande,	he will go with us.
He with us	he go	will	

Nde′	hi^{n}do^n′hi	xyo′,	wite′di	ko,	I will go to see you to-morrow.
I go	I see you	will (contingency)	to-morrow	when	

Wite′di	ewa′	ko	ya^n′ hu′-kañḳo′,	come day after to-morrow!
To-morrow	beyond	when	come	

Wite′di	ewa′	ko	ya^{n}da^n-hu′,	come to see me day after to-morrow!
To-morrow	beyond	when	come to [see] me	

Yahĕdĕ′	da′wo	hu′-kañḳo′,	come hither now!
Here	in this direction	come	

Da′wo	hu′di,	he is coming hither.
In this direction	he is coming	

Ka′wak	hû^n′yĕ	xo′,	what is she saying?
What		(?)	

Toho′xka	aye′ki	du′ti	nĕ′,	the horse stands (is) eating the corn [given him].
Horse	corn	eats	the std.	

Toho′xka	aye′ki	du′ti,	the horse eats or ate the corn [given him].
Horse	corn	eats	

Toho′xka	aye′ki	du′ti	ha′nde,	the horse is still eating the corn [attitude not specified].
Horse	corn	eats	still	

Toho′xka	aye′ki	du′ti	na′,	the horse eats the corn [not given to him], accidentally, or of his own accord.
Horse	corn	eats		

Nḳo^{n}ni′, I make it by command.

Nḳo^n′ni na′, I make it [of my own accord].

Ndedi′, I go [by command]. Nde′di na′, I go [of my own accord].

Nde′di xyĕ′, I went [against the will of another].

E′ya^n nda′ dande′ xyĕ (or, xyĕxo′), I will go thither at any rate [whether he wishes it or not].

E′ya^n	nde′di	ha′nû^n,	perhaps (or, I think that) I am going thither.
Thither	I go	perhaps	

E′ya^n	nde′di	kikna′ni,	perhaps (or, I think that) I could go thither [if I started].
Thither	I go	perhaps	

Ka′wak	û^n′	nedi′,	what is he or she doing?
What	do	the std.	

Ayă'ki tcĭ'dĭḳĕ', what kin are you two?
You are kin what?

Kihă'ki tcĭ'diḳĕ yuḳĕ'di, what kin are they two?
what? they move

Ayaⁿ' adĕ' ma'ñḳi, the wood lies (or, is) burning.
Wood burns the recl.

Ayaⁿ' adĕ', does the wood burn (fem.)?

5 Ayaⁿ' adĕ' wò, does the wood burn (masc.)?
Wood burns ?

Ayaⁿ' kadĕ'ni xa ma'ñḳi, is not the wood yet burning?
Wood burns not yet the recl.

Kadĕni-xti', it does not burn at all.
Burns not very

Tcĭdiḳĕ' kadĕni', why does it not burn?
Why burns not

Ĕṭuḳĕ' kŭdotci', because it is wet.
Because wet

10 Ĕṭŭxkiḳĕ' adĕ', nevertheless (or, notwithstanding) it burns.
Nevertheless burns

Nĕ pi'hiñḳĕ ha'nûⁿ, perhaps (or, I think that) I am making it correctly.
That I make it well perhaps

Nĕ' pi'hiñḳĕ kikna'ni, perhaps (or, I think that) I could make it correctly [if I tried].
That I make it well perhaps

Siⁿṭo' iñksiyo' du'ti ha'nde, the boy continues eating the meat.
Boy meat eats still

Siⁿṭo' iñksiyo' du'ti na'ñḳi, the boy sits (is) eating the meat.
Boy meat eats the st.

II. Recorded in 1893

15 Yapstû'ki yiⁿspĕ', you know how to sew.
You sew you know how

Yapstû'ki yiⁿspĭ'xti, you [know how to] sew very well.
You sew you know very well

Ñḳa'pstûki ñḳiⁿspĕ', I know how to sew.

Uduxpe' yusạtxa', his (or her) clothing is dusty.
dust all over

Ûñḳûdûxpĕ' yusạtxa', my clothing is dusty.
My clothing dust all over

20 Aye'wi yi'ñḳi uwĕ dĕ'di, he went in [at] a window, to go in at a window.

Aye'wi uwĕ' dĕ'di, to enter by a door, to go in at a door.

Tcĭdĭḳĕ' hu'wĕ, how did you [sic] go in?

Yihi' a'kĭtitu'yĕ', shut your mouth, bring your lips together!

Ihi' a'kĭtituya', tell him to shut his mouth.

25 Tcĭdĭḳĕ yihi' ka'kĭtĭtu'hayeni', why don't you shut your mouth?

Nḳoⁿ ñḳa'nde, I am making (doing) it now (still).

Ayē′k ita′ waxka′, your corn is soft.
Corn thy soft

Ayē′k ñḳita′ waxka′, my corn is soft.
Corn my soft

Ayē′k ñḳita′ kûwa′xkani′, my corn is not soft.
Corn my is not soft

Tŭwi′ ita′ u′yě, your pail or bucket leaks.

Tŭwi′ ñḳita′ u′yě, my pail or bucket leaks. [These two sentences have also a vulgar meaning.]

Doxpě′ itka′ xahe′yě, to put a bottle, etc., inside a coat.

Doxpě′ itka′ xoⁿhe′di, to put a knife, etc., inside a coat.

Ti′ yaskiya′, under the house.

Ayahi′ kuya′, under the bed.

Yaxoⁿ′ kuya′, under the chair.

Akŭtxyi′ itka′yaⁿ, under or within yonder book.

Aduhi′ kuya′, under the fence.

Hama′ itkayaⁿ′, under or in the ground.

Itka′p kuya′, under the board.

Tcu̧′ñḳi iñkta′ ṭe′xkiyě, he killed my dog.
Dog my he killed it for me

Tcu̧′ñḳi iñkta′ ṭe′hiya′xkiyě, you killed my dog.
Dog my you killed it for me

Tcu̧′ñḳi iñkta′ ṭexkiyětu′, they killed my dog. (Dog my they-killed-for-me).

Tcu̧′ñḳi iñkta′ ṭe′hiya′xkiyětu′, you (pl.) killed my dog.

Tcu̧′ñḳi ta′ ṭe′kiyě, he killed his (another's) dog.

Tcu̧′ñḳi ta′ ṭe′kihayě′, you killed his dog.

Tcu̧′ñḳi ta′ ṭe′haxkiyě, I killed his dog.

Tcu̧′ñḳi ta′ ṭe′kiyětu, they killed his dog.

Tcu̧′ñḳi ita′ ṭehi′kiyě, he killed your dog. (Dog thy he-killed-for-thee).

Tcu̧′ñḳi ita′ ṭehi′ñkiyě, I killed your dog.

Tcu̧′ñḳi ita′ ṭehi′kiyětu′, they killed your dog.

Tcu̧′ñḳi ita′ ṭehi′ñkiyětu′, we killed your dog.

Asoⁿ′waⁿ kde′yě-k ta′ho, he threw it into the briers.

Asoⁿ′waⁿ kde′hiñḳě-k ta′ho, I threw it into the briers.

Û′ñkûkiha′ikĭ tcĭ′dĭkě, what kin are we [to each other, or to one another]?

I′kiha′ikĭ tcĭ′dĭḳě, what kin are you [to each other, or to one another]?

Iñkyaⁿ′hĭ-ḍaha′ dande′, I will scold you (pl.).

Ani′ ḳnedĭ′, in the water (=ani itkayaⁿ).

Ti′ ḳnedi′, in the house (=ti itkayaⁿ).

Taⁿyaⁿ′ ḳnedi′, in the town (=taⁿyaⁿ itkayaⁿ).

Aya^n′ ḳnedi′, in the tree (=aya^n itkaya^n).
Pe′ti ḳnedi′, in the fire (=peti itkaya^n).
A^n′xu ḳnedi′, in the rock (=a^{n}xu itkaya^n).
Hama′ ani′-txa, the earth is full of water.
Aya^n′ ani′-txa, the wood is full of water.
Pe′titi′ yusi d¢e′towe, the fireplace is full of ashes.
Pe′titi′ yusa-txa′, the fireplace is full of ashes.
Kûxwi′ d¢e′towe, it is full of coffee.
Pa^{n}hi^n′ so^n′pxi d¢e′towe, the bag or sack is full of flour.
Pa^{n}hi^n′ so^n′pxi txa′, the bag or sack is full of flour.
A^{n}ya′ kyahe′ya^n, the same man (kiya′ he′ya^n?).
Tohoxka′ kyahe′ya^n, the same horse.
Ati′ kyahe′ya^n, the same house.
Aya^n′ kyahe′ya^n, the same tree.
Iñkowa′ kipŭde′hiñḳĕ, I joined them myself.
Ayi^{n}su′ kû′gûksuyĕ′di, you gnashed your teeth.
Ñḳi^{n}su′ kûgûksûñḳĕ′di, I gnashed my teeth.
I^{n}su′ kû′gûksĕ′di, he gnashed his teeth.
Iñkte′-k ida′ dande′, I will hit you and make you go.
Ayindi′ yaxkte′-k nde′, you hit me and made me go.
Axkte′ ha^n matŭ′ñkde, I hit him and got away from him.
Yakte′ ha^n mata′-ide, you hit him and got away from him.
Kte′ ha^n mata′de, he hit him and got away from him.
Kte′tu ha^n′ mata′-ade, they hit him and got away from him.
Yakte′tu ha^n′ ma′tạ-iya′de, you (pl.) hit him and got away from him.
Axkte′tu ha^n′ ma′tañḳa′de, we hit him and got away from him.
I^{n}x kde′, to loose him and let him go.
Iyi^n′x kde′di, you loosed him and let him go.
Ñḳi^n′x kde′di, I loosed him and let him go.
I^{n}xtu kde′, they loosed him and let him go.
I′ñki ha^n mata′-de, to loose him and get away from him.
Ima′ñgiya^n pŭ′de, your dress is open.
I′doxpe naskĕ′ pŭ′de, your shirt, etc., is open.
Tcadi′, it is [nearly] used up.
Tca′ ṭĭḳo′he, it is all or entirely expended.
Tca′yañḳitu′, they have exterminated us.
Tca′yidi na′nteḳĕ, they have nearly killed you all.
Tca′yañḳĕ na′nteḳĕ, they have nearly exterminated us.

Eyaⁿ ñḳihiⁿ' na'nteḳĕ, I nearly got there.

Tca'yetu na'nteḳĕ, they have killed nearly all of them.

Tca'hañḳe-dạha' na'nteḳĕ, I killed nearly all of them.

Tca'hayĕ-dạha' na'nteḳĕ, you killed nearly all of them.

5 Tca'yĕ-dạha' na'nteḳĕ, he killed nearly all of them.

Tca'hañḳĕtu'-dạha' na'nteḳĕ, we killed nearly all of them.

Tca'hayĕtu'-dạha' na'nteḳĕ, you (pl.) killed nearly all of them.

Tca'kikitu'-dạha' na'nteḳĕ, they killed nearly all on each side [as the Kilkenny cats of notoriety].

Tca'yañki'kitu na'nteḳĕ, we came near killing one another, or each other.

10 Tca'hiki'tu na'nteḳĕ, you (pl.) came near killing each other, or one another.

Akŭtxyi' oⁿ a'tca, his or her pencil is all gone (expended).

Akŭtxyi' oⁿ iya'tca, your pencil is all gone (worn away).

Akŭtxyi' oⁿ ñḳa'tca, my pencil is all gone.

Toho'xk ataⁿ'tu, they sit on horses.

15 Snickite' iya'mihoⁿ', you have fever and ague.

Snickite' ñḳa'mihoⁿ, I have fever and ague.

Ĭsi' na'ti su', his feet are [entirely] bare.

Ayisi' na'ti su', thy feet are [entirely] bare.

Iñksi' na'ti su', my feet are [entirely] bare.

20 Isitu' na'ti su', their feet are [entirely] bare.

Ite' na'nteḳĕ, you came near dying.

Ita'hi yaⁿ'xa, you are almost dead.

Pxu'ḳiⁿxki' na'nteḳĕ, I came near sticking myself with it.

Pxu'ixkĕ na'nteḳĕ, he came near sticking himself.

25 Pxu'yixkĕ na'nteḳĕ, you came near sticking yourself.

Pxu'ixkĕtu' na'nteḳĕ, they came near sticking themselves.

A'pan a'xkĭdū'sni, I could not (or, did not) take it all for (or, from) him.

A'pan a'xkĭdū'stuni', we did (or, could) not take it all from (or, for) him.

Pa'naⁿ ndaⁿ'ni, I did (or, could) not take it all.

30 Pana'hiñḳe nde'ni, I did not carry it all.

Pana'hayĕ kide'ni, you did not carry it all.

Pana'hayĕ ku'yude'ni, you did not carry it all.

Panaⁿ' kûtca'yĕtuni', they did not kill them all.

Panaⁿ' kûtca'hañḳeni', I did not kill them all.

35 Kûxwi' iya'maⁿ, you have no coffee.

Kûxwi' ya'ñḳiya'maⁿ, I have no coffee.

Kûxwi′ ya′ma^{n}tu, they have no coffee.
Kûxwi′ ya′ñḳiya′ma^{n}tu, we have no coffee.
Nĕpi′yĕ pastûki′, to sew it correctly.
Nĕpi′hayĕ ipa′stûki, did you (or, can you) sew it correctly?
5 Nĕpi′hañḳĕ ûñkpa′stûki, I [can] sew it correctly.
Nĕpi′yĕ pastûktu′, they sew correctly.
I^{n}′tuhe′di ka^{n}tca′, wait till he is ready! (said when one is angry).
Ñḳi^{n}′tuhe′di ka^{n}tca′, I will get ready after a while (said when angry).
Ayi^{n}′tuhe′da^{n} da′nde, are you getting ready?
10 I^{n}′tuhe′da^{n} dande′, he will get ready after a while.
Ñḳi^{n}′tuhe′da^{n} dande′, I will get ready after a while.
I^{n}′tuhe′detu dande′, they will get ready after a while.
Hao^{n}′o^{n}′ kạnĕ′, she cooked it (the hominy).
Hao^{n}tu′ kạnĕ′, they cooked (the hominy).
15 Haya′o^{n}tu′ kạnĕ′, did you (pl.) cook (the hominy)?
Pŭsi′ ha^{n} ktu′ tutcû^{n}′ o′ti, the cat's eyes shine when it is dark.
Ptçaskû^{n} ohi′xti, he wants bread badly, but in vain.
Uduxpĕ′ ayohi′xti, you want clothing badly, but in vain.
Tohoxka′ ñḳohi′xti, I want a horse badly, but in vain.
20 Axisa′x ñḳohi′xti, I want money badly, but in vain.
Yaxo^{n}′ okạya′, underneath the chair.
Adito^{n}′ okạya′, under the table.
Ayahi′ okạya′ under the bed.
Ka′wa′ kikĭ′ i′kihi^{n} yi^{n}′pi, what is that which you brought and laid down?
25 Ka′wa yakĭ′x kĭ′di, what is that which you brought home [on your back]?
Ka′wa ki′x kĭ′di, what is that which he brought home [on his back]?
Idu′wĕ ya′nda na′, beware lest you always untie it!
Ido^{n}′hi ya′nda na′, beware lest you always look at it!
I′duti na′, beware lest you eat it!
30 I′duti ya′nda na′, do not be eating all the time!
I′duwa na′, do not untie it!
I′do^{n}hi na′, do not look at it!
Ĕ′ṭiḳia na′, do not say it!
Ĕ′ṭiḳiyo^{n}′ na′, do not do it!
35 A′yi^{n} na′, do not drink it!
I′ta^{n}hi^{n} na′, do not run!
Ya′dĕ na′, do not talk!

Yaⁿ′hiⁿ na′, do not cry (warning)!

Ḳaⁿhaⁿni′, do not cry (no warning).

Ki′pŭkta na′ñḳi, he is sitting by him or her.

Iki′pŭkta na′ñḳi, you are sitting by him or her.

5 Ñḳi′pŭkta na′ñḳi, I am sitting by him or her.

Yañḳi′pŭkta ina′ñḳi, you are sitting by me.

Nyiki′pŭkta na′ñḳi, I am sitting by you.

Daⁿ′ haⁿ ṭe′ye daⁿ haⁿ′ ue′di, he killed it, took it, and stewed it.

Ṭe′yĕ haⁿ ue′di, he killed and stewed it.

10 Kûdûpi′ ñḳutoho′ nu+, help! I have fallen into a ditch!

Ñḳauti′xti nu+, help! I am very ill!

Na′ti ṭiḳo′he iku′di, you have made a present for nothing.

Na′ti ṭiḳo′he nyiku′di, I have made you a present for nothing (or, in vain).

E′yaⁿ ñḳihiⁿ′ na′ñḳi naha′ nde′di, I reached there, sat a while, and went on.

15 E′yaⁿ ayihiⁿ′ na′ñḳi naha′ ide′di, you reached there, sat a while, and went on.

E′yaⁿ iⁿhiⁿ′ na′ñḳi naha′ de′di, he reached there, sat a while, and went on.

U′a hi′ axkiye′di, I told her to stew it (<ue′di).

Ṭe′yĕ hi′ axkiye′di, I told him to kill it.

Oⁿ hi′ axkiye′di, I told him to make it.

20 Ĕ′ṭiḳoⁿ hi′ ñḳihi′, I think that he ought to do it.

Ĕ′tŭxḳayoⁿ′ni hi′ ñḳihi′, I think that you ought not to do it.

U′a hi′ ñḳihi′, I think that she ought to stew it.

Yu′a hi′ ñḳihi′, I think that you ought to stew it.

Akŭdixyi′ oⁿ hi′ ñḳihi′, I think that he ought to write a letter.

25 Ayaⁿ′ tcu′di hi′ ñḳihi′, I think that he ought to put wood on the fire.

Ayaⁿ′ i′tcudi hi′ ñḳihi′, I think that you ought to put wood on the fire.

Ti′ yuwa hi′ ñḳihi′, I think that you ought to go into the house.

I′da hi′ ñḳihi′, I think that you ought to go.

Naxĕ′ na′ñḳi hi′ ñḳihi′, I think that he ought to be listening.

30 Du′wa hi′ ñḳihi′, I think that he ought to untie it (duwe).

I′duwa hi′ ñḳihi′, I think that you ought to untie it.

Da′uxi hi′ ñḳihi′, I think that he ought to bite it off.

Dau′xitu hi′ ñḳihi′, I think that they ought to bite it off.

Ĕ′ṭiḳe′ḳoⁿ ñḳo′yihi, I want him to make it.

35 Ĕ′ṭiḳe′ḳoⁿ hayo′yihi, did you want him to make it?

Ĕ'ţiḳe'ḳoⁿ o'yihi, he wanted him to make it.

Duwĕ' ñḳo'yihi, I wanted him to untie it.

I'duwĕ ñḳo'yihi, I wanted you to untie it.

Nduwĕ' o'yihi, he wanted me to untie it.

5 Nduwĕ' hayo'yihi, did you want me to untie it?

Duwĕ' hayo'yihi, do you want him to untie it?

Ya'niksiyoⁿ' iⁿ'ni ñḳo'yihi, I wish that he would smoke.

Ĕ'ṭiḳoⁿ' na'ûñḳihi', I wish that he would do it [but he will not].

Dau'xitu hi' na'ûñḳihi', I wish that they would bite it off.

10 Da'uxituni' na'ûñḳihi', I wish that they would not bite it off (or, that they had not bitten it off).

Da'uxini' na'ûñḳihi', I wish that he had not bitten it off.

Du'tini' na'ûñḳihi', I wish that he had not eaten it.

Da'deni' na'ûñḳihi', I wish that he had not chewed it.

Kiⁿ'ni na'ûñḳihi', I wish that he had not drunk it.

15 Ĕ'ṭaxḳoⁿ'ni na'ûñḳihi', I wish that he had not made it.

Ĕṭiḳoⁿ' na'ûñḳihi', I wish that he had not made it.

Ĕ'ṭiḳiyoⁿ' na'ûñḳihi', I wish that you had made it.

Ĕ'ṭiḳiyoⁿ'ni na'ûñḳihi', I wish that you had not made it.

A'kidadini' na'ûñḳihi', I wish that he had not counted.

20 De'ni na'ûñḳihi', I wish that he had not gone.

Ya'niksiyoⁿ' kiⁿ'ni na'ûñḳihi', I wish that he had not smoked.

Ya'niksiyoⁿ' iⁿ'ni na'ûñḳihi', I wish that he had smoked.

Ĕ'ṭiḳe'ḳoⁿ hi' a'xkiye'di, I told him to make it.

I'siⁿhiⁿ hi' nye'di, I told you to stand up.

25 Ñḳu'a hi' iyŭhi', did you think that I ought to stew it?

Ndu'x̣-ni hi' yŭhi', he thought that I ought not to eat it.

Ĕ'tax ñḳoⁿ'ni hi' yŭhi', he thought that I ought not to do it.

Ayaⁿ' utcu' na'ñḳi hi' ñḳihi', I thought that he was putting wood on the fire.

Yau hi' ne'di i'ñḳihi, I thought that you were stewing [it].

30 A'u hi ne'di ñḳihi', I thought that she was stewing [it].

Ñḳa'u hi ne'di i'yŭhi, did you think that I was stewing [it]?

Ti' ñḳuwĕ' iyŭ'hi, did you think that I entered the house?

Ti' ñḳu'wa hi' iyŭ'hi, did you think that I ought to go into the house?

Ida' dande' ñḳihi', I thought that you were going.

35 Nda hi' iyŭ'hi, did you think that I ought to go?

Nda' dande' iyŭ'hi, did you think that I was going?

Naxĕ' na'ñḳi ñḳihi', I thought that he was listening.

Kûna′xĕni na′ñḳi ñḳihi′, I thought that he was not listening.
Kûna′xĕni ñḳihi′, I thought that he did not hear it.
Duwĕ′ ñḳihi′, I thought that he might have untied it.
I′duwĕ ñḳihi′, I thought that you untied it.
5 Du′wa hi′ a′xkiye′di, I told him to untie it.
Ndu′wa hi′ yŭhi′, he thought that I ought to untie it.
Nduwĕ′ yŭhi′, he thought that I untied it.
Ndu′wa hi′ iyŭ′hi, did you think that I ought to untie it?
Nduwĕ′ iyŭ′hi, did you think that I untied it? (also, assertion).
10 I′duwa hi′ iyŭ′hi, you thought that you ought to untie it.
Du′wa hi′ iyŭ′hi, you thought that he ought to untie it.
Duwĕ′ iyŭ′hi, you thought that he untied it.
Ya′niksiyo^{n}′ i^{n}′ni ñḳo′yihi, I wish that he would smoke.
Ĕ′ṭañḳo^{n}′ ne de′-heda^{n}, I finished making that (or, ṭeheda^{n}).
15 Ḳĕ′ṭiḳĕ nedi′ heda^{n}, I finished making something like that.
Aduti′ nĕ′ o^{n} de′ hĕd-ha^{n}′, when he had finished eating.
Yao^{n}′ nĕ′ o^{n} de′ hĕd-ha^{n}′, when he had finished singing.
Ani′ i^{n}ni′ ne′ o^{n} de′ hĕd-ha^{n}′, when he had finished drinking water.
Ya^{n} nĕ′ o^{n} de′ hĕd-ha^{n}′, when he had finished sleeping.
20 Ñḳa′duti ne′ o^{n} de′ hĕd-ha^{n}′, when I had finished eating.
Aya′duti ne′ o^{n} de′ hĕd-ha^{n}′, when you had finished eating.
Ñḳa′duti heda^{n}ni′, I have not finished eating.
Aya′duti heda^{n}ni′, you have not finished eating.
Kiya′ a dande′, he will say that again.
25 Kiya′ nya′ dande′, I will say it to you again.
Hĕ′ṭiḳe nya′ dande′, I will say that same thing to you again.
Kiya′ nye′di, I say it to you again.
I′nakotko′ti ide′ni hi′ ñḳihi′, I think that you ought not to sneak off.
I′de o^{n}′ ḳane′ i^{n}′hi^{n}, he came after you had gone.
30 De o^{n}′ḳane′ ñḳihi^{n}′, I came after he had gone.
Ñḳi^{n}hi^{n}′ nde o^{n}′ka, I had come and gone.
Ayihi^{n}′ i′de o^{n}′ka, you had come and gone.
I^{n}hi^{n}′ de o^{n}′ka, he had come and gone.
Ki′ye o^{n}′ ḳane ayihi^{n}′, he had told it before you came.
35 Utoho′ na^{n}′ni xo′, he might fall in again.
Utoho′ naxo′, he did fall in (act seen).
Utoho′ ḳanĕ′, he fell in (act unseen, trace or sign of act seen).

Aya′tamĭni pa′ aya′kĭta′ dande′, you will attend to (be behind) work only.
Ñḳa′tamĭni′ pa ñḳa′kĭta′ dande′, I will attend to work alone.
Xkĭde′ pi′hena′ni, I should have gone home, but I did not.
Yakĭde′ pi′hena′ni, you should have gone home, but you did not.
5 Ka′de pi′hena′ni, they should have gone home, but they did not.
I′kade pi′hena′ni, you (pl.) should have gone home, but you did not.
Xka′de pi′hena′ni, we should have gone home, but we did not.
Ñḳoⁿ′ pi′hena′ni, I should have made it, but I did not.
Ndu′x̣-ni pi′hena′ni, I should not have eaten it, but I did.
10 Kdu′x̣-ni pi′hena′ni, he should not have eaten it, but he did.
Kiⁿ′ni pi′hena′ni, he should not have drunk it, but he did.
Ñḳiⁿ′ni pi′hena′ni, I should not have drunk it, but I did.
Siⁿṭo′ tcụ′ñḳi tcaha′xkiya′ dande′, I will kill "Boy's" dog for him.
Siⁿṭo′ tcụ′ñḳi ta′yaⁿ tca′hañḳa′ dande′, I will kill "Boy's" dog (Siⁿṭo, "Boy," was a name for Bankston Johnson).
15 Iya′kûdûksa′yañḳa na′, beware lest you peep at me!
Ka′kûdûksa′hinyĕni′, I did not peep at you.
Tcĭ′dĭḳĕ iyaⁿ′hiⁿ hi′ ina′ñḳi wo′, why do you sit there crying?
Tcĭ′dĭḳĕ ayiñkxi′hi˚ hi′ ina′ñḳi wo′, why do you sit there laughing?
Tcĭ′dĭḳĕ aya′oⁿ hi′ ina′ñḳi wo′, why do you sit there singing?
20 Tcụñk iñkta′ ñḳa′ḳuwĕ nde′di, I took my dog thither.
Ĕ′tu na′ñḳdĕ, is this sitting one the one?
Ĕ′tu ma′ñḳdĕ, is this reclining one the one?
Ĕ′tu ne′dĕ, is this standing one the one?
E na′ñḳi, that (sitting one) is the one.
25 E ma′ñḳi, that (reclining one) is the one.
E ne′yaⁿ, that (standing one) is the one.
Pe′ti-kaⁿ, into the fire.
Ani′-kaⁿ, into the water.
Hama′-kaⁿ, into the ground.
30 Hama′ kûdo′tci-kaⁿ, into the mud.
Pe′ti-kaⁿ a′kana′ñḳiyĕ, to take it out of the fire.
Pe′ti-kaⁿ utoho′ a′kanañḳiyĕ, to take out of the fire what fell into it.
Waka′ â′di, the cow gored (or "hooked") him.
Waka′ yiâ′di, did the cow gore you?
35 Waka′ yañḳâ′di, the cow gored me.
Waka′ i′yiâ na′, beware lest the cow gore you!

Tcĭ′dĭkĕ "Kō′k ayudi′" hetcoⁿ′tu, why do they call the magnolia by that name? [Ans.: Because its leaves "rattle" when blown by the wind.]

Tcụñk′ a′kûtĭtaⁿ′ni, he set the dog on him [rather, akûdûtaⁿni].

Tcụ′ñk aya′kûtĭtaⁿ′ni, did you set the dog on him?

Tcụ′ñk ñḳa′kûtĭtaⁿ′ni, I set the dog on him.

Tohoxka′ du′si de′di, to catch a horse.

Tohoxka′ duxtaⁿ′ de′di, to lead a horse along.

Tcụñḳi′ du′si de′di, to catch a dog, to take a dog along (?)

Añksa′pi du′si de′di, to take a gun along.

Aⁿya′ du′si, to arrest a person.

Iⁿ′pûdạhi′ de′di, to go with him to protect him.

Ñḳiⁿ′pûdạhi nde′di, I go (or went) with him to protect him.

Nyiⁿ′pûdạhi nde′di, I went with you to protect you.

Yañkiⁿ′pûdạhi ide′di, you went with me to protect me.

Ewŭdĕ′ aⁿse′pi nĕ du′si haḳu′, go over there, take that ax, and bring it back!

Aⁿse′pi du′si haḳu′, to bring an ax here (or back).

Aⁿse′wi iⁿ′da de′di, he went to hunt for the ax.

Aⁿse′pi du′si ahiⁿ′, he brought the ax here.

Aⁿse′pi i′dusi yo oⁿ′ni, are you bringing the ax?

Aⁿse′pi i′dusi aya′ḳu oⁿ′ni, were you coming home with the ax [some time ago]?

Aⁿse′pi ndu′si ñḳa′ḳu oⁿ′ni, I was coming back with the ax [some time ago].

Aⁿse′pi du′si kah oⁿ′ni, they are coming with the ax.

De′ haⁿ haḳu′, he went and brought it, him, her (preceded by name of object).

I′de haⁿ′ yaḳu′, you went and brought it, etc.

Nde′ haⁿ ñḳaḳu′, I went and brought it.

De′ haⁿ kĭki′x̣-dạha′, he went and brought it for them.

De′ haⁿ aḳu′-dạha′, he went and brought them

A′de haⁿ kix̣tu′-dạha′, they went to bring them.

Aya′de haⁿ i′kix̣tu′-dạha′, you (pl.) went to bring them.

Ñḳa′de haⁿ ñḳa′kix̣tu′-dạha′, we went to bring them.

De′ haⁿ kĭhaḳu′, go to get it for him.

I′de haⁿ yaḳiḳu′, did you go to get it for him?

Nde′ haⁿ axḳiḳu′ I went to get it for him.

Tohoxka′ iⁿ′da de′di, he went for a horse.

Tohoxka′ i^{n}′da-ḍaha′ de′di, he went for horses.

Ñḳita ñḳinda′ hi xkĭ′di, I have brought mine back.

Ta-ha^{n}′ i^{n}da′ hi de′di, he went to see his own. [-ha^{n}=-ka^{n}, obj. sign.]

Yita-ha^{n}′ ayi^{n}′da hi ide′di, did you go to seek your own?

5 Ñḳita-ha^{n}′ ñḳi^{n}′da nde′di, I went to seek my own.

Tatu-ha^{n}′ i^{n}da′h a′de, they went to seek their own.

Yi′tatu-ha^{n}′ ayi^{n}′dah aya′de, you (pl.) went to seek your own.

Ñḳi′tatu-ha^{n}′ ñḳi^{n}′dah ñḳa′de, we went to seek our own.

Ta′-ḍaha-ha^{n}′ i^{n}′dah-ḍaha′ de′di, he went to seek them, his own [horses, etc.].

10 Yita′-ḍaha-ha^{n}′ ayi^{n}da′-ḍaha′ ide′di, did you go to seek them, your own?

Ñḳita′-ḍaha-ha^{n}′ ñḳi^{n}da′-ḍaha′ nde′di, I went to seek them, my own.

A^{n}tatka′ ñḳita′ aḳuwĕ′ ya^{n}′xkĭki^{n}′hi^{n}, they took my child there (not quite here, but nearly here).

Ide′ ha^{n} e′heda^{n} ayi′hi^{n}, you started and went that far [on the way].

De′ ha^{n} e′heda^{n} i^{n}′hi^{n}, he started and went that far [on the way].

15 Nde′ ha^{n} e′heda^{n} ñḳi^{n}′hi^{n}, I started and went that far [on the way].

E′heda^{n} i^{n}′hi^{n} kiya′ ḳu′, he went that far and was coming back again.

E′heda^{n} ayi′hi^{n} kiya′ yaḳu′, you went that far and were coming back again.

E′heda^{n} ñḳi′hi^{n} kiya′ xḳu, I went that far and was coming back again.

E′heda^{n} i^{n}xtu′ kiya′ ḳa′hi, they went that far and were coming back again.

20 E′heda^{n} ayi^{n}xtu′ kiya′ yaḳa′hi, you (pl.) went that far and were coming back again.

E′heda^{n} ñḳi^{n}xtu′ kiya′ xḳa′hi, we went that far and were coming back again.

A′de ha^{n} e′ ha^{n} i^{n}xtu′, they started and went that far (?).

De o^{n}′ de ha^{n}′ eya^{n}′hi^{n}, he continued going till he reached there (said when one did not stop on the way).

I′de o^{n}′ de ha^{n}′ eya^{n}′ ayi′hi^{n}, you continued going till you reached there.

25 Nde o^{n}′ de ha^{n}′ eya^{n}′ ñḳi^{n}′hi^{n}, I continued going till I reached there.

A′de o^{n}′ de ha^{n}′ e′ya^{n} i^{n}′xtu, they continued going till they reached there.

Aya′de o^{n}′ de ha^{n}′ e′ya^{n} ayi^{n}′xtu, you (pl.) continued going, etc.

Nḳa′de o^{n}′ de ha^{n}′ e′ya^{n} ñḳi^{n}′xtu, we continued going till we got there.

Hu′ o^{n} de′ ha^{n} i^{n}hi^{n}′, *contracted to* hu′ o^{n} de′hi^{n}hi^{n}′, he continued coming a long distance till he reached here.

Ayu′ o^n de′h-ayi^n′hi^n, you continued coming, etc.

Nḳu′ o^n de′h ñḳi^n′hi^n, I continued coming, etc.

A′hu o^n de′h-ĕdi′hi^n, they continued coming, etc.

Aya′hu o^n de′h-ĕd ayi′hi^n, you (pl.) continued coming, etc.

Nḳa′hu o^n de′hĕd ñḳi^n′hi^n, we continued coming, etc.

Hu′ ha^n i^{n}hi^n′, *contracted to* hu′ hi^{n}hi^n′, he continued coming [a short distance] till he reached here.

Kō′x xĕhe′ da o^n′ni, he is sliding [a chair, on which he sits] along.

Kŭtŭta′yĕ ko′wade′yĕ, he stood it on end and moved it farther.

Ḳu′hik si^n′hi^{n}x̣ ne ka^n′ ma′nte de′yĕ, it was standing high when he moved it away.

Ḳu′hik na^n′x ka^n ma′nte de′yĕ, it was sitting high (as a hat on a table) when he moved it away.

Ḳu′hik ma^n′x ka^n ma′nte de′yĕ, it was lying or reclining high when he moved it off.

Aṭo′ miska′ dûkse′ ko′wa tcu, to move small potatoes farther [on the floor]. Dûkse′ ko′wa tcu′ might be said of flour, grain, bullets, etc.

Aṭo′ miska′ kûda′ ma′nt kû de′yĕ, he picked up the small potatoes and moved them away (or, aside).

Kōk xĕhe′tuni′, they did not sit farther off.

Ta′nĕks a^{n}ya′ ade′ tcûma′naxti ñḳyeho^n′ te′, I wish to know the Biloxi talk of the very ancient time.

Yû′ñḳi ksa′wiyĕ, he or she raised a daughter.

Yi′ñḳi ksawi′hayĕ, you raised a son.

Yi′ñḳi ksa′wûñḳĕ, I raised a son.

Aduti′ usta^n′hi^{n}iñkiya′ dande′, I will make the food reach (be enough for) you [too].

Ûñktca′k atuti′, my hand is (was) burnt.

Sni wa′ ka^n ûñktca′ḳe nĕ′xti, my hands hurt much because it is so cold.

Tca′ktu nĕ′xti, their hands hurt considerably.

Ûñktca′ḳe de′xtĕ, my hand is numb ("asleep").

Ĭsi′ sĭ′di dŭho^{n}ni′, to have the hand, foot, etc., asleep or numb.

Ñḳa′kitŭpe′ wa′ ñḳa′nde, I am carrying something on the shoulder all the time.

Ñḳa′duti wa′ ñḳa′nde, I am ever eating.

Kxya^n′hi wa′ a′nde, he is ever scolding.

Ata′mĭni wa′ kandeni′, he is not always working.

Aya′tamĭni wa′ kaya′ndeni′, you are not always working.

Ñḳa′tamĭni wa′ ñḳa′ndeni′, I am not always working.

Ti ta′wiyaⁿ nda′ dande′, I am going on top of the house.

Kụ′hadi nda′ dande′, I am going up stairs (lit., up above).

Itcĭ′dĭḳĕ ni′ḳi, you are of little or no account.

Tcĭ′dĭḳĕ nĭ′ktu, they are of little or no account.

5 Du′si′ apŭnŭ ha′nde, he hugged it, him, or her.

Idu′si aya′pŭnŭ aya′nde, did you hug him or her?

Ndu′si ñḳa′pŭnŭ ñḳa′nde, I hugged him or her.

Isi′ pa i′kĭduspĕ, only your feet went under the water.

Ûñksi′ pa yaⁿ′xkĭduspĕ′, only my feet went under the water.

10 Kudu′napini′, or kudu′namni′, he did not bother him.

Ku′yudu′napini′, or, ku′yudu′namni′, did you not bother him?

Ndu′napini′, or ndu′namni′, I did not bother him.

I′nduna′mni dande′, I will not bother you.

Yandu′namni′ dande′, he will not bother me.

15 Ayindi′ ayoⁿ′ na′ni xyo′, you must have done it.

Iⁿxtu′ oⁿ′tu na′ni xyo′, they must have done it.

Ayiⁿxtu′ ayoⁿ′tu na′ni xyo′, you (pl.) must have done it.

Ṭe′yĕ xyĕ na′, let us kill her.

Ṭeyĕni′ xyĕ na′, let us not kill her.

20 Kû′tĭki xyĕ na′, let us tell it.

Kûtĭkini′ xyĕ na′, let us not tell it.

Aku′ xyĕ na′, let us feed him.

A′kĭtŭpe′ xyĕ na′, let us carry (them?) on our shoulders.

Ata′mĭni xyĕ na′, let us work.

25 Ñḳiⁿ′txa ñḳa′kĭtŭpe′ ñḳade′di, I went carrying it on my shoulder, with no companion (or assistance).

Ayiⁿ′txa aya′kĭtŭpe′ aya′dedi, you alone went carrying it on your shoulder.

Iⁿ′txa a′kĭtŭpe′ ade′di, he alone went carrying it on his shoulder.

E′yaⁿ ñḳa′de xyĕ, let us go thither.

Ti′-k ha′psûktu′, they surrounded the house.

30 Ti′-k ñḳa′psûktu′, we surrounded the house.

I′nyide′yiñḳe, I got away from you.

Yande′yiñḳe, he got away from me.

Nyaḳuwa′ dande′, I will take you along.

Axi′hinya′ dande′, I will shut you up, diet you, and give you medicine [in order to give you magic power].

35 Kĭdu′si xyĕ na′, let us wrestle.

Ṭu′he ha′nde na′, it is thundering indeed.

X̣o′hi dande′ yeḳe′ na, it must be going to rain.

Wahu′ dande′ yeḳe′ na, it must be going to snow.

Wahu′ xoxo′hi dande′ yeḳe′ na, it must be going to hail.

Xuxwĕxti′ dande′ yeḳe′ na, it must be going to blow very hard.

Nauⁿ′ kûpĭ′nixti′ dande′ yeḳe′ na, there must be going to be bad weather.

Taⁿyaⁿ′ kĭda′ dande′, yeḳe′ na, he must be about to return to town.

E′yaⁿ nda′ dande′ yeḳe′na, I must be going thither [because I have been ordered to go].

Nda′ dande′ oⁿyaⁿ′, I was going some time ago (I was about to go then).

Nda′ dande′ haⁿ′tca nde′ni ñḳa′nde, I was going but I have not yet gone (said if I have work to do there).

Sa′hiye ya′nde haⁿ ide′ pihe′na, you ought to stay here a while before you go.

Nde oⁿ′ pihe′ ĕṭiḳe′ ñḳa′nde e′de nda′ dande′, I should have gone long ago, but now I am going.

Ñḳoⁿ′ oⁿ′ pihe′ ĕṭiḳe′ ñḳa′nde e′de ñḳoⁿ′ dande′, I should have made it long ago, though I did not, but now I am going to make it.

Ñḳa′duti oⁿ′ pihe′ ĕṭiḳe′ ñḳa′nde e′de ñḳa′duti′ dande′, I should have eaten it long ago, though I did not, but now I am going to eat it.

Ñḳiⁿspĕ′ oⁿ′ pihe′ ĕṭiḳe′ ñḳa′nde e′de ñḳiⁿspa′ dande′, I should have learned how to do it long ago, but now I am going to learn.

Ñḳoⁿ′tu oⁿ′ pihe′ ĕṭiḳe′ nyuḳe′ e′de ñḳoⁿ′tu dande′, we should have made it long ago, but now we are going to make it.

A′da da′nde oⁿ′yaⁿ, they were going long ago [but they did not].

A′de oⁿ′ pihe′, they should have gone long ago.

Iⁿspĕ′ oⁿ′ pihe′, he should have learned it long ago.

Yahe′de nda′ dande′, I will go now (said if in the house).

Nde′ pihe′, I ought to go.

E′de nde′di, I am going now (am just starting).

E′de nda′ oⁿ′ni, I am just going (said if on the way).

Ñḳiⁿtcpĕ′ nyuḳe′ naha′ ñḳa′de, we were laughing at it a while and then we went on.

Ûñktaⁿ′ ñḳama′ñḳi naha′ ñḳa′de, we all were sitting a while and then we went on.

Ûñkxaxa′ ñḳama′ñḳi naha′ ñḳa′de, we were all sitting [standing?] a while and then we went on.

Itaⁿ′ yama′ñḳi nah aya′de, you all were sitting a while and then you went on.

Ixaxa′ yama′ñḳi nah aya′de, you all were standing a while and then you went on.

Yahe′daḳiye, you ought to make it a little better.

Yahe′ e′daḳiye′ naxki′ya, he ought to have made it better [but he did not].

Yahe′da kitki′ naxki′ya, he ought to have made it better than that.

Nĕpi′ye dusi′ yande′ naxki′ya, he ought to have handled it carefully [but he did not].

5 Ti′ itka′, inside the house (generic).

Ti′ itka′dĕ, inside the house that is here (inside this house).

Ti′ itka′yaⁿ, inside the house (there, yonder; inside that house).

Ĕ′ṭiḳe na′ñḳi da′nde, let it stay that way, it makes no difference.

Ĕ′ṭiḳĕ hi′nañḳi da′nde, you will stay that way, it makes no difference (?).

10 Ĕ′ṭiḳe naⁿ′xkiḳe, let me stay that way, it makes no difference.

Ĕ′ṭiḳe kwi′iyŭ′hani, you do not think of such things.

Ĕ′ṭiḳe oⁿ ḳiŭ′hani, I do not think of such things.

Ĕ′ṭiḳe kwia′xtuni, they do not think of such things.

Ĕ′ṭiḳe kwi′iyŭ′xtuni, you (pl.) do not think of such things.

15 Ĕ′ṭiḳe oⁿ ḳiŭ′xtuni, we do not think of such things.

Ĕ′ṭiḳe na′ni wo′, it could not be so, or, that way.

Ndoⁿ′hoⁿ na′ni, I might see it.

I′doⁿhoⁿ na′ni, you might see it.

Doⁿ′hoⁿ na′ni, he might see it (doⁿhi).

20 A′tci-k de′, he sent him for it.

A′tctu-k de′, they sent him for it.

A′tcĭ-k kĭde′, he sent him back, or home, for it.

A′tctu-k kĭde′, they sent him back, or home, for it.

A′tcĭ-k ḳu′, he has sent him back after it and he [the one sent] is coming [back].

25 A′tcĭ-k kĭdi′, he has sent him back, or home, after it and he [the one sent] has come.

A′tcĭ-k hu′, he (A) has sent him (B) after it, and he (B) is coming.

A′tcĭ-k iⁿhiⁿ′, he (A) has sent him (B) after it, and he (B) has come.

Û̃ñḳa′wahe haⁿ′ ka′kuwĕtuni′ dande′, we will go into the water and will not come out.

Iwa′he haⁿ′ kiya′kuwĕtuni′ dande′, if you go into the water, you will not come out again.

30 Ayo′hi ye′hiyaⁿ a′hiⁿ, he brought it here, close to the lake.

Ayo′hi ye′hiyaⁿ a′dĕdi, he carried it there, close to the lake.

Ayo′hi ye′hiyaⁿ a′da oⁿ′ni, they are going thither, close to the lake.

Ayo′hi ye′hiyaⁿ a′kĭde′di, he (A) is taking him (B) to his (A's) home close to the lake.

Ayo′hi ye′hiya^n ñḳa′xkĭda o^n′ni (if on the way), I am taking him to my home close to the lake.

Ayo′hi ye′hiya^n ñḳaxkĭda′ dande′, I will take him to my home close to, etc.

Ayo′hi ye′hiya^n ñḳa′xkĭde o^n′ni, I did take him to my home close to, etc.

Ha′-u o^n′ni, he is [now] bringing it hither, or, he was bringing it hither.

5 Haya′u o^n′ni, were you bringing it hither?

Ñḳa′u o^n′ni, I was bringing it hither.

Ha′ahu o^n′ni, they were bringing it hither.

Haya′ahu o^n′ni, were you (pl.) bringing it hither?

Ñḳa′ahu o^n′ni, we were bringing it hither.

10 A′ḳu o^n′ni, he is (or, was) bringing it back.

A′ḳaha o^n′ni, they are (or, were) bringing it back.

Aya′ḳaha o^n′ni, ye are or were bringing it back.

Ñḳa′ḳaha o^n′ni, we are or were bringing it back.

Aḳiho^n′, he has brought it back.

15 Aya′ḳiho^n, have you brought it back?

Ñḳa′kiho^n, I have brought it back.

Aḳixtu′, they have brought it back.

Aya′ḳixtu, have you (pl.) brought it back?

Ñḳa′ḳixtu, we have brought it back.

20 Ti na′ta, middle of a house.

Tca′ke na′ta, middle of a hand.

Akŭtxyi′ na′ta, middle of a book.

Ûñḳapa′ anedi′ dĕ′x̣towĕ, my head is full of lice.

Ûñktca′ke ñḳo^n′ ani′ tcetce′hiñḳe, I make water drip from my hand.

25 Itca′ke ayo^n′ ani′ tcetce′hihayĕ, did you make water drip from your hand?

E′uka′de hi′de yuḳe′, they just went falling about.

Eu′-k toho′ ha′nde, he just went falling about.

E′ukidĕ′ itoho′ aya′nde, did you just go falling about?

E′wakandĕ′ ûñktoho′ ñḳa′nde, I just went falling about.

30 Tcĭna′ ayo′yihi ko da^n′, take as many as you please (said by male or female).

Tcĭna′ ñḳo′yihi ko nda^n′ dande′, I will take as many as I please.

Tcĭna′ o′yihi ko da^n′ dande′, he will take as many as he wants.

Û^{n}na′tcpitcpi′ nde′ ñḳa′nde, I am going along with my feet slipping often (as on Louisiana mud).

Aṭo' i^n'paxa o^n'ni, he set out the potatoes.
Aṭo' i^n'paxa o^n he'da^n, he finished setting out the potatoes.
Aṭo' i^n'pax ayo^n' he'da^n, did you finish setting out the potatoes?
Aṭo' i^n'paxa ñḳo^n' he'da^n, I finished setting out the potatoes.
5 Nyukpĕ' ksâ, my leg is broken.
Nyukpĕ' pûski', my leg was cut off.
Nya'ndi hâ'yĕ, my heart is broken.
Ya^n'xtu hâ'yĕ, their hearts are broken.
Ya'ndi kahâ'yĕha'ñḳĕni' dande', I will not break her heart.
10 Ûñkpâ'n ndo^n'x-ka^n, let me see and smell it.
Ka'ye de'di, he has gone to give it away.
I'kay ide'di, did you go to give it away?
Xka'yi nde'di, I went to give it away.
Ka'ye a'de, they have gone to give it away.
15 Ka'ye aya'de, did you (pl.) go to give it away?
Ka'ye ñḳa'de, we went to give it away.
Ka'ye ḳu', he is returning after giving it away.
Ka'ye hi^n', he has come to give it away.
I'kaye ayi^n'hi^n, have you come to give it away?
20 Xka'ye ñḳi^{n}hi^n', I have come to give it away.
Hĕ'ṭiḳo^n ha'nde, he is just doing so.
Na'ti ĕ'ṭiḳayo^n' ya'nde, you are doing so for nothing (or, in vain).
Na'ti ĕ'ṭañḳo^n ñḳa'nde, I am doing so in vain.
Na'ti hĕ'ṭiḳo^n yuḳĕ'di, they are doing just so in vain.
25 Na'ti hĕ'ṭiḳayo^n' ya'yuḳĕ'di, you (pl.) are doing just so in vain.
Na'ti hĕ'ṭañḳo^n' nyuḳĕ'di, we are doing just so in vain.
Na'ti he'ṭinyo^n' ñḳa'nde, I am doing just so to you in vain.
Na'ti he'ṭinyo^n' nyuḳĕ'di, we are doing just so to you in vain.
A'ḳuwĕx kĭde', he takes him home with him [without leading him, as person or dog].
30 Aya'ḳuwĕx yakĭde', do or did you take him home with you?
Ñḳa'ḳuwĕx xkĭde', I took him home with me.
A'ḳuwĕx ka'de, they took him home with them.
Aya'ḳuwĕx kaya'de, did you take him home with you (pl.)?
Ñḳa'uwĕx xka'de, we took him home with us.
35 Nya'ḳuwĕx xka'de, we took you home with us.
Yañḳa'ḳuwĕx ada' dande', they will take me home with them.
Iñko'wa, he depends on him (or her) to protect him.
Ayinko'wa, do you depend on him to protect you?

Ñḳiñko′wa, I depend on him to protect me.

Nyiñko′wa, I depend on you to protect me.

Ya′ñḳiñko′wa, he depends on me to protect him.

Kûkụ′hiyĕni′, he is unable to raise it.

5 Kûkụ′waha′yĕni′, you are unable to raise (lift) it.

Kûkụ′waha′ñḳĕni′, I am unable to raise it.

Kâ′wa nda′ dande′, I am going a little farther.

Ka′wak e′ nañḳĕ′di, what is he saying? (said if the one referred to sits at a distance).

Ka′wak e′ nañḳi′, what is he saying? (said if the one referred to sits here).

10 Naⁿ′tcka ndu′ti tĕ, I wish to eat a little.

Naⁿ′tcka ne′hi ndu′ti tĕ, I wish to eat a little more.

Tanĕ′ks aⁿya′ ade′ naⁿ′tcka ne′hi ñḳa′de te′, I wish to talk a little more of the Biloxi language.

Ki′ya de′ yandi′, ki′ya de′ haⁿ, *or* ki′ya de′ ḳaⁿ, when he went again.

Dusi′x ḳu′di, he was bringing her back.

15 I′dusix aya′ḳu, were you bringing her (or him) back?

Ndu′six xku′di, I was bringing her (or him) back.

Du′six ḳa′hi, they were bringing her (or him) back.

I′dusix iḳa′hi, were you (pl.) bringing her (or him) back?

Ndusi′x xka′hi, we were bringing her (or him) back.

20 Ndusi′x xku′di diⁿ′ a′niye′hi xkĭ′di, when I was bringing her back, I came again to the edge of the water.

I′dusix aya′ḳu diⁿ′ a′niye′hi yakĭ′di, when you were bringing her back, you came again to the edge of the water.

Ya′tcyañḳoⁿ′tu ñḳanda′ dande′ (male speaking), they call me so, and I shall be so; used after name of animal.

Ya′tcyañḳoⁿ′tu ñḳa′nda hi ni′ (female speaking), ditto.

Yatc oⁿ′tu a′nda dande′ (male speaking), they call him so, and he will be so.

25 Yatc oⁿ′tu a′nda hi ni′ (female speaking), ditto.

Tohoxka′ yatc oⁿ′tu kiḳa′ hi ni′ (female speaking), [?]

Aⁿya′ yatc oⁿ′tu kiḳa′ hi ni′ (female speaking), [?]

Aⁿya′ e′ ya′tciyoⁿ′tu ya′yuḳa′ hi ni′ (female speaking), they call you people, and you shall be so.

Aⁿxti′ ya′tc-yañḳoⁿ′tu nyuḳa′ hi ni′ (female speaking), they call us women, and we shall be so.

30 Te′hiyañḳa ni′ (female speaking), you must not kill me.

Te′hiya ni′ (female speaking), you must not kill him.

Te′hiyañḳa na′, you must not (*sic*) kill me (male speaking). (?)

Te′hiya′ dande′, he will kill you.

Te′yañḳe tĕ, he wishes to kill me.

E′hiya′ñḳe tĕ′ you wish to kill me (ṭe).

5 Kụ′hiya′ñḳe tĕ′, he wishes to raise me (kụhi).

Kụ′hihiya′ñḳe tĕ′, you wish to raise me.

E′yaⁿ de′yañḳe tĕ′, he wishes to send me thither.

E′yaⁿ de′hiya′ñḳe tĕ′, you wish to send me thither (assertion or query).

He′daⁿxkiyedi′, she (or he) said the same thing to him (or her).

10 He′ṭiḳeya′kiye′di, did you say the same thing to him (or her)?

Hĕ′ṭiḳe axkiye′di, I said the same thing to him (or her).

Peti′ he′ yaⁿ ko′ ka′wa kaha′ ĕ′ṭiḳe he′tu, what do they mean when they say "fire"?

Ka′wak ikaha′ ĕ′ṭiḳaye′di, what do you mean when you say that?

Ka′wak ñḳe′ yandi ĕ′ṭañḳe′di, when I say something, I say *that*. (?)

15 Ka′wak xka′ha, what I meant. *The whole:* "What did I mean when I said that?" [So given in MS. notebook.]

Fire ñḳe′ yaⁿ ko′ pe′ti xka′ha, when I say "fire" I mean *peti*.

Ayi′nt-k iñkaha′ ñḳe′ xyaⁿ, I meant you when I said it.

Iñkaha′-dạha′, I mean you (pl.).

Ya′ñḳakaha′-dạha′, he means us.

20 Iya′ñḳakaha′-dạha′ wo, do you mean us?

Ya′ñḳakaha′tu-dạha′, they mean us.

Ĕ′xtixtī′-k nde′di wo′ ñḳihi′, I think that I went very far.

Ĕ′xtixtī′-k nde′di hi′ ñḳihi′, ditto.

E′ma-k xĕ nañḳi′, he ịs sitting right there.

25 E′ma hu′ a′kanaki′, he came out in sight right there.

E′ma yahu′ aya′kanaki, did you come in sight right there? (or an assertion).

E′ma ñḳu′ ñḳaka′naki, I came out in sight right there.

E′ma a′hi a′kuwĕtu′, they came out in sight right there.

E′ma aya′hi aya′kuwĕtu′, you (pl.) came out in sight right there (or a query).

30 E′ma ñḳa′hi ñḳa′kuwĕtu′, we came out in sight right there.

Aⁿya′ tohi′ te′yĕ yaⁿ′ ndoⁿhi′, I saw the one who killed the negro.

Aⁿya′ tohi′ te′yĕ a′nde hi′ ndoⁿhi′, I saw him as he was killing the negro.

Aⁿya′ du′si yaⁿ ndoⁿhi′, I saw the one who arrested the man.

Aⁿya′ aduti′ na′ñḳi yaⁿ′ ndoⁿhi′, I saw the man who was [sitting] eating.

Aⁿya′yaoⁿ′yaⁿ ndoⁿhi′, I saw the man that sang.

E′yaⁿ da′ hi′usaⁿ, he *will not go* thither (strong assertion).

E′yaⁿ i′da hi′usaⁿ, you *will not go* thither (strong form of denial).

E′yaⁿ nda′ hi′usaⁿ, I *will not go* thither.

5 E′yaⁿ nde′ te′ ni′ki, I do not wish to go thither.

Ñḳoⁿ′hi′usaⁿ, I *will not* make or do it.

Yaoⁿ′hi′usaⁿ, he *will not* sing (positive refusal).

Ñḳoⁿ′tu hi′usaⁿ, we *will not* make or do it.

Iⁿ′hiⁿṭotaⁿ′ ktĭo′x̣ mañḳi′, he (A) is so brave over it as he (B) is lying down.

10 Ayiⁿ′hiⁿṭotaⁿ′ kĭto′x̣ mañḳi′, you are so brave over it as (because) he is lying down.

Ñḳiⁿ′hiⁿṭotaⁿ′kĭto′x̣ mañḳi′, I am so brave on account of him as he is lying down.

Kiⁿdo′kiⁿha′ñḳeni′, I am not proud (<iⁿdokiⁿyĕ).

Iⁿdo′kiⁿi′ñkiyĕ, I am proud of you.

E′ḳeyañḳoⁿ′, do so to me!

15 E′ḳeyañḳoⁿ′ ûñkto′x̣ mañk-ta′, do so to me that I may lie so (or, I will lie so)!

Ma′nt-kaⁿ nda′ dande′, I will go elsewhere.

Na′ti si′ ha′nde, she is yellow all over (might be said of a woman in a yellow dress).

Ama′ na′ti ptçato′ txa, there is only cotton all over the field.

I′ñksu wa′di, he wants fresh meat exceedingly (or, greatly).

20 Ayi′ñksu wa′di, have you a strong desire for fresh meat?

Ñḳi′ñksu wa′di, I have a strong desire for fresh meat.

Utoho′yĕ, he followed his trail.

Utoho′hinyĕ, I followed your trail.

Utoho′hinya′ dande′, I will follow your trail.

25 Utoho′hinyĕ-ḍaha′, I follow your (pl.) trail.

Ĕ′ṭiḳe ha′nde, he stayed here so.

Ĕ′ṭiḳe ha′nda hi′ kiye′di, he told him that he was to stay here so.

Ĕṭiḳe′ handa′, stay here so (said to one).

Ĕṭiḳe′ yuḳa′, stay here so (said to many).

30 Ñḳiⁿtciya′ ṭiḳo′hixti ñḳa′nde, I am a very old man.

Anisti-k′ ĕ′di ñḳihi′, I think that he says just so.

Eḳe′ ñḳihi′, I think so (*sic*).

Eḳe′ niki′, I reckon so (*sic*).

Eḳe′ yihi′ niki′, he thinks or believes so, I reckon (*sic*).

Eḳe'we yihi' niki', do you believe it? (*sic*).

Eḳe'we ñḳihi', I believe it (*sic*).

Eḳe' yihi', he believes it.

Eḳe' yŭxtu', they believe it.

5 Eḳe' we yŭxtu', ye believe it.

Eḳe'we ñḳi'ŭxtu, we believe it.

I^{n} oxpa', he drank it all up.

Du'ti oxpa', he ate it all up.

Ñḳi^{n}' iñkiyo'xpa, I drank it all for (or, from) you.

10 Ndu'ti iñkiyo'xpa, I ate it all for (or, from) you.

Andĕ' xya xti xyo', he shall live always, provided———

Ñḳande' xya xti xyo', I shall live always, provided [I do not tell, etc.].

A'kika'hi^{n} ma'ñktu, they were telling news to one another.

Kapûsi'ni ṭe' o^{n} max ka^{n}' pûsi', after he had been lying dead for some time, night came on.
Not night dead was lying when night.

15 Kûsi'hi^{n} wa'ya^{n}, towards evening.

Pûsi' wa'ya^{n}, towards night.

I'ya^{n}xkya'tuxa^{n} na', beware lest you search in my house for my possession.

Iya'diya^{n} ĕ'ṭi na' (male speaking), this is your father.

Iya'diya^{n} ĕ'ṭi ni' (female sp.), this is your father.

20 Tcụ'ñḳ ita' ĕ'ṭi na' (male sp.), this is *your* dog.

Tcụ'ñḳi-ya^{n} ĕ'ṭi na' (male sp.), this is *the* dog.

Ipa'stûki' ya'nde, were you sewing on it?

Ûñkpa'stûki ñḳa'nde, I was sewing on it.

Aya^{n}' toho' tcûpa^{n}' nañḳi' na^{n}xkiya', I am not a rotten log! (from a myth).

25 Ñḳyĕtcûm-na' nañḳi' na^{n}xkiya', I was not an [habitual] liar!

Ñḳa'snĕ-na' nañḳi' na^{n}xkiya', I was not a thief!

Te'hañḳe na' nañḳi' na^{n}xkiya', I was not the one who killed him!

Ñḳe' nañḳi' na^{n}xkiya', I was not saying it!

Ñḳe'ni na'ñḳi, I have not said it [while sitting].

30 Ñḳe'ni xa' (*or*, ñḳe'ni xa na'ñḳi), I have not yet said it.

Iye'tcûm-na' ina'ñḳi na^{n}xkiya', you were not the one who lied so.

Ûñkyē'tc-pa-ni', I am not a liar (I am not one who does nothing but lie).

A'snĕ pa a'nde, he does nothing but steal, gets his living by stealing.

Ñḳa'snĕ pa ñḳa'nde-ni', I do not get my living by stealing.

Strong improbability is expressed by xtihi^n . . . na^{n}ni, as:

I′ndixtihi^n ĕ′ṭiḳon^n na^n′ni, he could not do that! How would it be possible for him to do that? (Ç, axta^n ega^n gaxe tada^n?)

Ayi′ndixtihi^n′ ĕ′ṭiḳiyo^n′ na^n′ni, you could not possibly do that! How would it be possible for you to do that?

Ñḳi′ndixtihi^n′ ĕ′ṭañḳo^n na^n′ni, I could not possibly do that! How could it be possible for me to do that?

Yañḳa′dŭkta na^n′ni, it might mash me.

5 Ñḳiyŭ′ñḳiya^n xki′tci, I am unwilling to give up my daughter.

Ki′tci ku′kitcu′we te ni′ki, to be unwilling to lend it; also, 3d singular.

Ki′tci ku′ te ni′ki, he is unwilling to give it away.

Xki′tci xku′ hi ni′ki, I can not spare it.

Iki′tcini iku′ pihĕ′di, can not you spare it?

10 Iki′tci iku′ hi ni′ki, you can not spare it.

Ki′tci ku′ hi ni′ki, he can not spare it.

Ki′tc-tu kutu′ hi ni′ki, they can not spare it.

Toho′xk ñḳita′ xki′tci, I am unwilling to give up my horse.

Ya′ñkûduta^n′tu ka^n xkĭde′di, they started me homeward.

15 Ya′ñkûduta^n′tu ka^n xka′de, they started us homeward.

Ikûdu′ta^n′tu ya′kĭde′di, they started you homeward.

I′kûduta^n′tu ika′de, they started you (pl.) homeward.

Idu′ti hi ya′ (female speaking), you are not [the one who is] going to eat it.

Ayo^n′hi ya′ (male or female speaking), you are not [the one who is] going to make it.

20 I′da hi′ ya, you are not going.

O^n hi ko ñḳindi na (male sp.), I am the one who is going to make it.

De′ hi ko′ ñḳi′ndi na′, I am the one who is to go.

I^n′did o^n hi′ na^{n}xkiya′, he is not the one to make it anyhow or at all.

Idu′ti hi′ na^{n}xkiya′, you are not going to eat it at all or anyhow.

25 I^n′did o^n′ hi ya′, he is not going to make it.

I^n′xtu o^n′tu hi ya′, they are not going to make it.

I^n′xtu o^n′tu hi′ na^{n}xkiya′, they are not going to make it at all or anyhow.

A′ni tâwĕ′di, he made a popping or slapping sound in water.

A′ni tâwĕyĕ′di, did you make a popping sound in water?

30 A′ni tâ′wûñḳĕ, I made a popping sound in water.

Tohu′di wiho′hañḳĕ, I get the milk from the rattan vine.

Tohu′di wiho′hañḳo^n′, I did get the milk from the rattan vine.

Tohu′di wiho′hayĕ, did you get the milk from the rattan vine?

Iⁿxyoⁿ′xti nda′ dande′, I will go very quickly.

Iⁿxyoⁿ′xti ku-ta′, be coming back very quickly!

Iⁿxyoⁿ′xti yaⁿxku′, give it to me very quickly!

Ktu′ da′nde, that is a cat (in reply to a question).

5 Tcụ′ñḳi da′nde, that is a dog (in a reply).

Aⁿyaṭo′ a′nda da′nda xaⁿ, he will be a man [some of these days].

Aⁿyaṭo′ ñḳa′nda da′nda xaⁿ, I shall be a man [some of these days].

Aⁿyaṭo′ ñḳa′nda xaⁿ, I am a man.

Aⁿyaṭo′ a′nda xaⁿ, he is a man.

10 Ĕ′ṭiḳe′ oⁿ kuyŭ′x̣-ni, he does not think that it is so.

Ĕṭiḳe′ oⁿ kayŭ′x̣-ni, do you not think that it is so?

Ĕṭiḳe′ oⁿ ñḳyŭ′x̣-ni, I do not think that it is so.

Ĕṭiḳe′ oⁿ kuyŭ′x̣tuni, they do not think that it is so.

Nyi′ku hi ni′ (female speaking), I must give it to you.

15 Nyi′ku hi na′ (male sp.), I must give it to you.

Nyi′ku dande′, I will give it to you.

Da′ hi na′ (male sp.), he must go.

Ida′ hi na′ (male sp.), you must go.

Nda′ hi na′ (male sp.), I must go: said if I do not wish to go, but being urged so long that I am led to say it.

20 Nitĭki′ de′di, he went to him quietly, stealthily, unawares, etc.

Nitĭki′ ide′di, did you go to him stealthily, etc.?

Nitĭ′k nde′di, I went to him stealthily, etc.

Nitĭ′k ñḳa′de, we went to him stealthily, etc.

Idĕ′ tĕ′-xti ko dĕd-ki′, well, you go [as long as you are so persistent]!

25 Eḳĕ′ xyi diⁿ′ ida′ hi ko, well, why don't you go [said after you have been speaking so long about going]?

Eḳe′ xyi diⁿ′ ya′xaha′ hi ko, well, why don't you sit down [you have been talking about it so long without doing it]?

Eḳe′ xyi diⁿ′ i′xaha′ hi ko, ditto.

Eḳe′ xyi diⁿ′ i′siⁿhiⁿ′ hi ko, well, why don't you stand up [as you have been talking so long about doing it]?

Eḳe′ xyi diⁿ ini′ hi ko, well, why don't you walk [as you have been talking so long about doing it]?

30 Eḳe′ xyi diⁿ′ ikĭda′ hi ko, well, why don't you start home [as you have been talking so long about starting]?

Eḳe′ xyi diⁿ′ ĕ′ṭiḳayoⁿ′ hi ko, well, why don't you do so [as you have been talking so long about it]?

Eḳe′ xyi diⁿ′ ioⁿ′ hi ko, well, why don't you make it [as you have been talking so long about it]?

Ayiⁿ'xtu i'kada' hi ko, you go home yourselves [instead of telling us to go]!

Ayindi' kĭda' hi ko, you go home yourself [instead of telling me to go]!

Ayindi' iḳu' hi ko, you be coming back yourself [instead of telling him]!

Ayiⁿ'xtu i'ḳahi' hi ko, you be coming back yourselves [instead of telling them]!

5 Ayiⁿ'xtu i'kiⁿhiⁿ' hi ko, you be coming home yourselves!

Ayiⁿ'xtu i'kiⁿxtu' hi ko, you bring it home yourselves!

Ayiⁿ'xtu i'kutu' hi ko, you give it yourselves!

Ayiⁿ'xtu yada' hi ko, you go yourselves!

Ayindi' ida' hi ko, you go yourself!

10 Ayindi' ini' hi ko, you walk yourself! or, why don't you walk?

Ayiⁿ'xtu i'nitu' hi ko, you walk yourselves! or, why don't you all walk?

Ita'aⁿtu' hi ko, why don't you all sit down?

Yakĭde' tĕ'xti ko kĭdĕ'd-ki, well, you go home [as you have been so anxious]!

Isiⁿhiⁿ' tĕ'xti ko, siⁿ't-ki, well, you stand [as you are so persistent]!

15 Ini' tĕ'xti ko, nī't-ki, well, you walk [as you are so persistent]!

Ayoⁿ' tĕ'xti ko, oⁿ't-ki, well, you make it [as you are so persistent]!

Yaki' tĕ'xti ko, kī't-ki, well, you carry it on your back [as you are so persistent]!

Yatoho' tĕ'xti ko, tohō't-ki, well, you lie down [as you are so persistent]!

Itaⁿhiⁿ' tĕ'xti ko, taⁿhiⁿ't-ki, well, you run [as you are so persistent]!

20 Aya'de tĕ'xti ko yada' hi ko, you (pl.) have been so anxious to go, now go!

Ika'de tĕ'xti ko, i'kada' hi ko, you (pl.) have been so anxious to go home, now go home!

Xaxa'tu tĕ'xti ko, i'xaxatu' hi ko, you (pl.) have been so anxious to stand, now stand!

Ĕ'ṭiḳayoⁿ'tu tĕ'xti ko, ĕ'ṭiḳayoⁿ'tu hi ko, you (pl.) have been so anxious to do so, now do so!

Aye'ṭiḳe naⁿ'x kaⁿtca', you were doing so and they saw you as you sat (said in telling what has been reported).

25 Ata'mĭni ne' haⁿ'tca ha'nûⁿ, he must be working (assigned as the probable cause of his delay in returning).

Ha'uti haⁿtca' yeḳe' na, he must be sick (assigned as the probable cause of his delay in coming).

Ha′uti haⁿtca′ ha′nûⁿ, I wonder if he is sick [that he does not come sooner]!

Ka′waxĕ yañḳiⁿ′tcpĕ, he says something and laughs about me.

Kawa′x iñḳĕ′ ñḳiⁿ′tcpĕ, I say something and laugh at him.

Ka′waxkiyĕ′ ayiⁿ′tcpĕ (perhaps intended for ka′wak iyĕ ayiⁿ′tcpĕ), you said something and laughed at him.

5 Ka′waxkiyĕ′ yañḳiⁿ′tcpĕ, [you] said something and laughed at me.

Nḳaka′naki ñḳande′ xadi′ iñḳe′ nixki′ ñḳaka′naki ñḳa′nde haⁿtca′ dande′, because I have been getting out, I am going to stay out (i. e., it will not hurt me to do so).

Nde′ haⁿtca′ dande′, I was going over to A and then to B, but I have not yet started.

Akŭtxyi′ ñḳoⁿ′ haⁿtca′ dande′, I was going to write a letter before doing something else (understood), but so far I have done neither.

Nḳi′yaoⁿ haⁿtca′ dande′, I was going to sing before [doing something else] but so far I have done neither.

10 Ya′oⁿ-a′nde-haⁿ′tca-ta′, you keep on singing [as you are so fond of it]!

Ata′mĭni-a′nde-haⁿ′tca-ta′, you keep on working [as you are so fond of it]!

De′-ha′nde-haⁿ′tca-ta′, well, go there and stay there [said when you have been talking so long about going that I am tired of hearing it]!

Da′-oⁿ-haⁿ′tca-ta′, well, keep on going!

Towe′di yate′ yuḳa′ xo, in that case, Frenchmen will be all about.

15 Towe′di yate′ yuḳe′ na (male sp.), Frenchmen are all about.

Aⁿya′ tohi′ yate′ yuke′ na, negroes are all about.

Yate′ nyuḳe′ na, we are everywhere.

Ku′ti ma′ñkde yate′ a′nde na′, God is everywhere.

Yate′-k ande′ni, he is nowhere.

20 Yate′-k yuḳe′ni, they are nowhere.

Kode′ haⁿ du′xtu, they got together and ate.

Yako′de haⁿ idu′xtu, you (pl.) got together and ate

Nḳako′de haⁿ ndu′xtu, we got together and ate.

Ĭ′ta ni′ iki′yŭhi′, he wants you to die.

25 Û′ñkta ni′ yaxkiyŭ′xtu, they want me to die.

Ta ni′ kiyŭ′xtu, they wish him to die.

Tca ni′ kiyŭ′xtu, they wish them to die.

Itca ni′ ikiyŭ′xtu, they wish you (pl.) to die.

Ûñktca ni′ ya′xkiyŭ′xtu, they wish us to die.

30 Da ni′ kiyŭ′xtu, they wished him to go [but he did not].

A′da ni′ kiyŭ′xtu, they wished them to go.

Da ni′ kiyŭ′hi, he wished him to go.

De′ na′ûñḳihi′, I wish that he could go [but he can not].

De′ nâ′wiyaḳi′hi, do you wish that he could go?

5 De′ nâ′wiḳihi′, he (A) wishes that he (B) could go.

De′ nâ′wiḳixtu′, they wish that he could go.

De′ nâ′wiyaḳixtu′, do you (pl.) wish that he could go?

De′ na′ûñḳixtu′, we wish that he could go.

Ṭe′ya hi′ kiyŭ′hi, he (A) thought that he (B) ought to kill it, or him (C).

10 Ya′o^{n} ni′ kiyŭ′hi, he wanted him to sing [but he did not sing].

Da hi′ kiyŭ′xtu, they thought that he ought to go.

Neheya^{n}′xkĭ′di na^{n}′we de′di, though almost sure not to reach there, he goes (makes the trial in spite of almost certain failure).

E′ya^{n} xkĭ′di na′ụñḳwe û^{n}ni′x̣ ne′di, I am going (walking) though I have but a slight chance of reaching there again.

E′ya^{n} yakĭ′di na′wiyĕ ini′x̣ ine′di, you are going (walking) though you have but the barest chance of reaching there again.

15 Tanĕ′ks ade′ ñḳi^{n}′spĕ ṭe′wiñḳĕ ñḳa′nde, I am trying to learn how to speak the Biloxi language well.

Tanĕ′ks′ ade′ ñḳi^{n}′spĕ na′ụñḳwe′ ñḳa′nde, I am trying to speak the Biloxi language well, though I can hardly hope to succeed.

Ti′ o^{n} ṭĕwe′ ha′nde, he is trying to make a house.

Ti′ iyo^{n}′ ṭe′wĕye ya′nde, are you trying to make a house?

Ti′ ñḳo^{n}′ ṭe′wiñḳĕ ñḳa′nde, I am trying to make a house.

20 Ti′ o^{n} ṭewĕ′ yuḳĕ′di, they are trying to make a house.

Ṭeyĕ′ wiyŭ′hi, he thought that he had killed it or him (B), but he had not.

Dedi′ wiyŭ′hi, he thought that he (B) had gone, but he had not.

O^{n}ni′ wiyŭ′hi, he thought that he (B) had made it, but he had not.

Dedi′ ûñḳihi′, I thought that he had gone, but he had not.

25 Dedi′ iyŭhi′, you thought that he had gone, but he had not.

Ndedi′ ya^{n}xki′hi, he thought that I had gone, but I had not.

Ndedi′ ya^{n}xkihi′, did you think that I had gone?

De o^{n}′ axki′hi ñḳa′nde ko, I thought all along that he had gone, but he had not.

I′de o^{n} iñḳi′hi ñḳa′nde ko, I was thinking all along that you had gone, but you have not.

30 I^{n}′xka^{n} na′, let it (the standing ob:) alone!

I^{n}′xkanda′, let him (who is going about, ande) alone!

I^{n}′xk nañḳi′, let him (the sitting one) alone!

Iⁿ'xk mañḳi', let him (the reclining one) alone!
Iⁿ'xk amaki', let them (the standing ones) alone!
Iⁿ'xk taⁿ' hamaki', let them (the sitting ones) alone!
Iⁿ'xk tci' hamaki', let them (the reclining ones) alone!
5 Yañḳiⁿ'x ñḳanda', let me be (if I am moving, ñḳande).
Yañḳiⁿ'x ûⁿ' nañḳi', let me (if sitting) alone!
Yañḳiⁿ'x ûⁿ' mañḳi', let me (if reclining) alone!
Yañḳiⁿ'x ñḳamaki', let us (if standing) alone!
Yañḳiⁿ'x taⁿ' ñḳamaki', let us (if sitting) alone!
10 Yañḳiⁿ'x tci' hamaki', let us (if reclining) alone!
Ĭta pa'wehi yoⁿ'ni, he conjured a deer to another person.
Yĭñĭsa' pa'wehi yoⁿ'ni, he conjured a buffalo to another person
Ako'hi kûne'ni, he did or does not stand in the yard.
Ako'hi ûⁿne'ni, I did not stand in the yard.
15 Ako'hi ine' na (male sp.), beware lest you stand in the yard!
Ka'wa ksixtu' xexo', they are very foolish or crazy (male sp.).
Ade' ixyoⁿ'ni xyĕ, he talks very rapidly.
Aya'de a'yixyoⁿ'ni xyĕ, you talk very rapidly.
Nḳa'de ñḳixyoⁿ'ni xyĕ, I talk very rapidly.
20 Ade' i'xyoⁿtu' xyĕ, they talk very rapidly.
Ni' ixyoⁿ'ni xyĕ, he walks very rapidly.
Ata'mĭni ixyoⁿ'ni xyĕ, he works very rapidly.
Ksĕ'ya na', do not break it!
Ayindi'ta na', it is yours.
25 Nḳindi'ñkta na', it is mine.
Indi'ta na', it is his or hers.
Iⁿ'xtuta'tu na', it is theirs.
Ayiⁿ'xtu i'tatu na', it is yours (pl.).
Nḳiⁿ'xtu ñḳi'tatu na', it is ours.
30 Ndao'ḳ ñḳu' dande', I will be coming this way, in this direction.
Nḳi'ndi-xya' nda' dande', I am going alone.
Nḳintxa' nda' dande', ditto.
Ṭehaye akaⁿ, tcidiḳe hiyoⁿnik iḳa, suppose that you kill him (A), I wonder what he (B) would do to you?
Wite'di ko xohi' a'kaⁿ, tcĭ'diḳĕ ñḳande' kiḳa', suppose it should rain to-morrow, I wonder what I would do!
35 Ĕṭiḳe'tu a'kaⁿ, tcĭ'diḳĕ yuḳe'di kiḳa', suppose they (A) should do so, I wonder what they (B) would do!
Ĕṭiḳe' a'nt kiḳe', let him stay just so, it makes no difference.

Ĕṭiḳe′ aya′nt kiḳe′, you stay just so, it makes no difference.

Ĕṭiḳe′ yuḳe′ kiḳe′, let them stay just so, it makes no difference.

I^{n}tûtco^{n}′ nĕ o^{n}′ni di′, he made it (standing ob.?) resemble eyes.

I^{n}-daha′-tĕ, let them alone!

5 I^{n}-daha′ ha^{n} ḳu-te′, let them alone and be coming back! (Contracts to: I^{n}′-daha′-x′ ḳu-tĕ′.)

Wak ṭeye′ xa, he has killed cattle (beeves).

Wak ṭeye′ akĭta′, he follows killing cattle [as an occupation].

De′ kû′kiyo′ha^{n}ni, she did not wish [for] him to go.

De′ kuya′kiyo′ha^{n}ni, you did not wish [for] him to go.

10 De′ xkiyo′ha^{n}ni, I did not wish [for] him to go.

De′ kûkiyo′ha^{n}tuni′, they did not wish [for] him to go.

Ide′ ko′ha^{n}ni, she did not wish [for] you to go.

Nde′ ko′ha^{n}ni (contracts to kox̣-ni ?), she did not wish [for] me to go.

Nde′ ya^{n}′xkiyo′ha^{n}ni, she did not wish [for] me to go.

15 Ide′ i′ñkiyo′ha^{n}ni, I do not wish [for] you to go.

Xkida′d û^{n}ne′di xye′ni ĕṭiḳe′x̣ û^{n}ne′, I was about to start home, but I am still standing here.

Nda′d û^{n}ne′di xye′ni, I was about to go, but ———.

Xḳu′ te û^{n}ne′di xye′ni ĕṭiḳe′ û^{n}ne′ ha^{n} xḳu′di, I was getting ready to be coming back, but ———.

De′ tĕ ne′di xye′ni kûde′ni ha′nde, he was about to go, but he has not yet gone.

20 Ko xkĭde′di, I start off home without waiting to be driven off, insulted, etc. (Said when aware of the danger, etc.)

Ko ya′kĭde′di, you started off home before he got after you, or before he got ready to accompany you.

Ko ḳu′di, he became tired of waiting there, so he started home or back hither.

Ko yaku′di, you became tired of waiting (or, apprehended insult, etc.), and so started back hither.

Ko xḳu′di, I became tired of waiting (or, thought I might be insulted, attacked, etc.), and so started back hither.

25 Ndŭkŭtcĕ′ ha^{n} ko xḳu′di, I got dull and so I started back hither without waiting any longer for [a person or act].

Adŭktce′hiyetu′, you (pl.) make too much noise.

Adŭktce′yĕtu, they make so much noise.

Adŭktce′hañḳĕ′tuni′, we do not make too much noise.

Ka′dŭktce′yeni′, he did not make too much noise.

Kûdutaⁿ′-k de′di, he hied or set the dog on him (B), and then he (B) went.

I′kûdutaⁿ′-k de′di, you set the dog on him, and then he went.

Û′ñkûdutaⁿ′-k de′di, I set the dog on him, and then he went.

Tca′kaⁿ ne′ ḳuoⁿ′ni ko, where he stood before he started back hither.

5 Tca′k ûⁿne′ xḳu′ni ko, where I stood before I started back hither.

Tca′k a′xaxa mañḳ-oⁿ′ni ko kiya′ he′yaⁿ a′de, they went again to the place where they had been standing [previously].

Tca′k a′xaxa ha′maki ka′hu-oⁿ′ni ko kiya′ he′yaⁿ kiya′ ka′de, they go back to the same place where they were standing before they came hither.

Yata′naxti xḳu′di, I went thither and hurried back (I was coming back hither in great haste).

Yatan′axti ya′ḳu, were you coming back hither in great haste?

10 Doⁿx-pĭ′-ni (doⁿhi, pi, ni), he did or does not see it well.

Ka′wa-kaⁿ doⁿxpĭ′ni, he does not see anything well.

I′doⁿxpĭ′ni, you do not see well.

Ka′wa-kaⁿ ndoⁿxpĭ′ni, I do not see anything well.

Ka′wa-kaⁿ doⁿxpĭ′tuni′, they do not see anything well.

15 Yaⁿdoⁿxpĭtu′ni, they do not *look at* me well (*sic*).

Yaⁿdoⁿ′xtupĭ′tuni′, archaic for yaⁿdoⁿxpĭtu′ni.

Tcĭdiḳe′ yaⁿxaⁿ′ ñḳiyaoⁿ′ni, sometimes I sing.

Tcĭdiḳe′ yaⁿxaⁿ′ ñḳata′mĭni, sometimes I work.

Tcidiḳe′ yaⁿxaⁿ′ kata′mĭni, sometimes he does not work.

20 Kata′mĭni hande′ xa, he never works.

Nḳa′nahiⁿ′-yaⁿ yañḳa′dûkûtcûpaⁿ′, my hair is matted.

Ama′kûdo′tci a′dûkûtcûpaⁿ′, mud fell on him and stuck to him.

Waxi′-kaⁿ ato′hi a′taⁿtaⁿ′ye de′ a′dûkûtcûpaⁿ′, he put beads very thickly on moccasins, thus covering them.

Waxi′-kaⁿ ato′hi a′taⁿtaⁿ′hañḳĕ de′ ñḳadû′kûtcûpaⁿ′, I put beads very thickly on moccasins, thus covering them.

25 Ani′-yaⁿ o′ dĕ′x̣-towĕ na′ñḳi, the water is (lit., sits) full of fish.

Ti′-yaⁿ aⁿya′ dĕ′x̣-towĕ nĕ′, the house is (lit., stands) full of people.

Nihoⁿ′ ani′ dĕ′x̣-towĕ nĕ′, the cup is (lit., stands) full of water.

Nihoⁿ′-kaⁿ ani′ to′wĕyĕ, he filled the cup with water.

Nihoⁿ′-kaⁿ ani′ to′wayĕ, did you fill the cup with water?

30 Nihoⁿ′-kaⁿ ani′ to′wañḳĕ, I filled the cup with water.

Nihoⁿ′-kaⁿ ndu′si haⁿ ntcude′ tca′hañḳĕ, I took the cup, poured out [the water, thus] emptying it.

Toxpĭ′ a′sûne′yĕ yaⁿxaⁿ′, where is that fried fox liver?

Toxpi′ a′uwe′ ya^{n}xa^n′, where is that stewed fox liver?

Toxpi′ axi′hiyĕ ya^{n}xa^n′, where is that boiled fox liver?

Toxpi′ a′yukûni′ ya^{n}xa^n′, where is that roasted fox liver?

Añksi′-ya^n atca′, his arrows gave out.

Añksi′-ya^n i′yatca′, have your arrows given out? Did your arrows give out?

Añksi′-ya^n ya′ñḳatca′ my arrows gave (or, have given) out.

Axĕsa′x ya′ñḳatca′ na′nteḳe, my money has nearly given out.

Ûñkta^{n}hi^n′ ya′ñḳatca′xti ñḳi^n′hi^n, I ran till I nearly gave out (*sic*).

Ni′xta tca′ na′nteḳe, his breath has nearly gone.

Û^{n}ni′xta ya′ñḳatca na′nteḳe, my breath has nearly gone.

Tŭ ma′ñḳi, here it lies.

Tŭ ne′ na, here it stands.

Tŭ na′ñḳi, here it sits.

Tŭ a′xaxa, here they stand.

Te′ĕ ta^n′ hama′ñki, here are they sitting.

BILOXI-ENGLISH DICTIONARY

NOTE.—The Biloxi-English section is arranged under stems, or under the simplest element in the material at our disposal that can be distinguished. In the English-Biloxi part reference is made not to the equivalent of the English word, but to the stem or stems in the Biloxi-English section under which the equivalent may be found. The order preserved is the usual English alphabetical order, except that c (=English sh), j (the sonant of English sh), tc (English ch or tch), and dj (the sonant of the preceding) are placed after s, all being connected with the sibilant group, and x and x̣ after k, to which they are related. Nasalized vowels are placed after the simple vocalic forms, but sounds distinguished by diacritical marks are not classed by themselves. This would have been done in an absolutely scientific arrangement, but it is believed that convenience of reference is of more importance. In carding verbs Dorsey places the form for the third person singular first, since it is identical with the infinitive, and after it the forms for the second and first persons successively, and sometimes the plural forms in the same order without giving separate translations for any but the first.

The letters Bj. in parentheses after a word or expression mean that Betsey Joe, Dorsey's best informant and a woman 74 years old at the time of his visit, is authority for it; (M.) refers to Maria, Betsey Joe's daughter, and (Bk.) to Bankston (or, as the writer was given it, Banks) Johnson, Maria's husband, whose father was a Biloxi but his mother an Alibamu. The few examples that come through Doctor Gatschet—most of his material having been superseded by that of Dorsey—are indicated by a following (G.). Of the other abbreviations, cv. signifies curvilinear, st. sitting, std. standing, sp. speaking; see also the Introduction.

a-, a prefix denoting habitual action; as, *duse′*, to bite, as a dog does; *a′duse*, to be in the habit of biting. *pxuye′di*, to gore, etc.; *a′pxuye′di*, to be in the habit of goring (see *pxu*). *pstû′ki* (?), to sew; *a′pstû′ki*, to be accustomed to sewing. *naxtĕ′*, to kick; *a′naxtĕ*, to be in the habit of kicking.

a-, on.—*xĕhe*, to sit; *a′xĕhe*, to sit on it. *siⁿhiⁿ*, to stand; *a′siⁿhiⁿ*, to stand on it. *ada′goⁿni*, to glue on, as arrow-feathers. *a′taⁿhiⁿ* (from *taⁿ*), to run on it. *aṭoho′* (from *ṭoho*), to recline on.

a+! a+!, caw of the crow (**14**: 27[1]).

ade′, adĕ′, to blaze or burn, a blaze (see *peti*, *uxtĕ′*, *wûdĕ*).—*ayaⁿ′ adĕ′ wo* (m. sp.), or *ayaⁿ′ adĕ′* (w. sp.), does the wood burn? *ayaⁿ′ adĕ′ ma′ñḳi*, the wood lies (i. e., is) burning. *aⁿhaⁿ′*, *adĕ′*, yes, it burns. *ĕtûxkiḳĕ′ adĕ′*, it burns nevertheless (*or* at any rate). *kŭdoxtci′kikĕ′ adĕ′*, though it is wet it burns. *ayaⁿ′ uxwi′ adĕ′ pixti′*, dry wood burns very well.—*adạsaⁿ′yĕ*, heating it (**28**: 208). *ûñktca′k atuti′*, my hand is (was) burnt (p. **149**: 20). *da′xŭni′yĕtu*, they burnt her (**26**: 71, 81). *adeyĕ′*, to make a fire blaze, to kindle a fire (*ade′hayĕ*, *ade′hûñḳĕ′*, *ade′hayĕtu′*, *ade′hûñḳĕtu′*).—*kade′yĕni′*, not to make it blaze. *kade′hûñḳĕni′*, I did not make it blaze (pl., *kade′yĕtuni′*, *kade′hayĕtuni′*, *kade′hûñḳĕtuni′*). *kade′hayĕni′ dande′*, you will not make it blaze.—*kadĕ′ni*, or *kadĕni′*, not to burn or blaze. *ayaⁿ′ kadĕ′ni ma′ñḳi*, the wood does not burn as it lies; the wood is not burning. *ayaⁿ′yaⁿ kadĕ′ni xa ma′ñḳi?* is not the wood yet burning? *kadĕni′ xa*, it burns no longer. *ka′dĕnixti′*, it does not burn at all. *tcĭdiḳĕ′ ka′dĕni′*, why does it not burn?—*adatctka′*, to be scorched or burnt (*ayi′datctka*, *ya′ñḳadatctka*). *Tcĕ′tkana′ asoⁿti′ wa′nihiya′ hiⁿ adatctka′*, *Ina′ ĕ′ṭuḳoⁿ′ni*, the Rabbit's hair between the shoulders was scorched by the sun (**3**: 23).—

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[1] In this Dictionary the figures in heavy-faced type refer to the number of the myth, or, when preceded by "p.," to the page containing the phrase cited; the following number in each case is that of the line of the myth or the line of the page containing the phrase referred to.

ada′tctkayĕ′, to scorch any object (*ada′tctkahayĕ′*, *ada′tctkahûñḳĕ′*).—*ataxni′*, *aṭaxni′*, *atagni*, to be burnt (*ayi′taxni*, *ya′ñḳataxni*).—*a′taxnixti′*, to be burnt severely (*ayi′taxnixti*, *ya′ñḳata′xnixti′*) (**3**: 25). *nyi′ñḳado′di de′ a′taxnixti′*, now is my grandchild burnt severely (**3**: 26).—*kiha′taxni*, to be burnt for another, as his house, etc. (*i′kiha′taxni′*, *ya^{n}′xkiha′taxni′*; *kiha′taxnitu′*, *i′kiha′taxnitu′*, *ya^{n}′xkiha′taxnitu′*). *ayi′ti i′kihataxni′*, your house was burnt. *nktitu′ ya^{n}′xkiha′taxnitu′*, our houses were burnt! *nkti′ya^{n} nḳo^{n}′ni pixti′ xye′ni ya^{n}′xkiha′taxni′*, I made a very good house for myself, but it was burnt (**5**: 6). *ati′ kiha′taxni′*, his house was burnt. (*Also* **20**: 47; **28**: 82, 83, 167.)

adi, father (see *atcki*).—*adiya^{n}′*, a father, his or her father (*aya′diya^{n}*, *nḳa′diya^{n}*). *axtu*, their father (**31**: 11, 32). *ñḳaxtu′*, our father (**31**: 26). *nḳa′diya^{n} e ande′*, or *nḳa′diya^{n} e mañḳi′*, I have a father. *aya′diya^{n} e ande′*, or *aya′diya^{n} e mañḳi′*, you have a father. *a′diya^{n} e ande′* or *a′diya^{n} e mañḳi′*, he or she has a father. (*Also* **26**: 65; **31**: 2, 6, 32, 33.)—*ta′ta*, masculine vocative for father and father's real or potential elder brother.—*aduwo′*, his "elder father," his or her father's elder brother (real or potential) (*yaduwo′*, *nḳaduwo′*).

adi, to climb, climbing.—*ñḳa′di*, I climb (**28**: 97, 105, 113, 117, 119, 130).—*adi′x̣*, climbing (**28**: 119, 130). *adi′*, he climbed, climbing (**26**: 42; **28**: 46). *adĭ′x*, he climbed (**17**: 4).

âdi, to gore or hook (of a cow).—*waka′ â′di*, the cow gored or hooked him; *waka′ yiâ′di*, the cow gored or hooked you; *waka′ yañḳâ′di*, the cow gored me (p. **146**: 33–36). *waka′ iyiâ′ na*, beware lest the cow gore you (p. **146**: 36).

a′duwa′xka, to swallow.—*a′duwa′xka*, she swallows it whole (**28**: 158). *ñḳa′duwa′xka*, let me swallow them whole (**28**: 157).

a′d¢ihi.—*a′d¢ixsta^{n}ha^{n}′* (=*a′d¢ihi*+*sta^{n} ha^{n}*), the style of wearing the hair formerly the rule among the Biloxi girls and women. *a′d¢ixtciṭu′* (=*a′d¢ihi* +*tci?*+*tu*), the style of wearing the hair formerly common among the Biloxi men and boys.

ahi′, ahe′, ahĕ′, he (**20**: 26), skin, nails (of hands and toes), horn, hoofs, scales of fish, bark of trees (cf. *hi^{n}*).—*isi′ ahi′*, the toe nails. *tcak ahi′*, the finger nails. *si a′hiya^{n}*, hoofs. *o ahi′*, fish scales. *aya^{n}′ ahi′*, bark of trees. *a^{n}ta aho^{n}ni*, crook-necked squash ("pumpkin with rind bent" ?). (*Also* **26**: 28, 56, 84, 85, 86; **27**: 4, 9, 13, 16, 27; **31**: 16, 25).

ahi′, empty (**28**: 147, 149, 150).—*ahiyĕ′*, to empty, "to cause to be empty." *pahi^{n}′ ahiyĕ′*, he empties a sack. *pahi^{n}′ a′hihayĕ*, you empty a sack. *pahi^{n}′ a′hihŭñḳĕ′*, I empty a sack.

ahi^{n}′yehi′, a yard (measure).—*ahi^{n}′yehi′ so^{n}sa′*, one yard. *ahi^{n}′yehi′ no^{n}pa′*, two yards. *doxpĕ hi^{n}yehi*, a yard of cloth.

aho′, ahu′, haho′ (**21**: 40), a bone (**28**: 78).—*pa aho′ kipŭde′*, a suture, sutures, "head bone joints." *aho′ ḳạhudi′*, a bone necklace. *ptcû^{n} ahudi′ tpa^{n}′hi^{n}*, "the soft bone of the nose", the septum of the nose. *sponi′ ahudi′*, the ankle bones.

aho′ye, a debt.—*aho′ye kdĕ′xyi tca′yĕ*, he "marks out" or cancels a debt (*aho′ye kdĕ′xyi tca′hayĕ*, *aho′ye kdĕ′xyi tca′hûñḳĕ*).—*aho′yeyĕ*, to ask him for what he owes, to dun a debtor (*aho′yehayĕ′*, *aho′yehûñḳĕ′*). *aho′yehi^{n}yĕ′*, I owe you. *aho′yehiyĕ′*, he owes you. *aho′yeyañḳĕ′*, he owes me.—*i′kiyaho′ye*, to owe a debt to another (*ya′kiyaho′ye*, *a′xkiyaho′ye*). *i′kiyaho′ye a′nde*, he still owes him. *ya′kiyaho′ye aya′nde*, you still owe him. *a′xkiyaho′ye nḳa′nde*, I still owe him. *iñki′yaho′ye nḳa′nde*, I still owe you. *yañki′yaho′ye aya′nde*, you still owe me.

a′ka, a′kaya^{n}, the youngest one (**28**:71).—*tando′ a′kaya^{n}*, her youngest brother.

aka^{n}, suppose (**28**: 237).

aka^{n}tci′, to lick (*aya′ka^{n}tci′*, *nḳa′ka^{n}tci′*: *a′ka^{n}tctu′*, *aya′ka^{n}tctu′*, *nḳa′ka^{n}tctu′*).—*a′ka^{n}tcki′ḳĕ*, to lick off. *ayu′ya^{n} nḳa′ka^{n}tcki′ḳĕ nḳa′nde xa na′*, I am used to licking the dew off of vegetation (**1**: 7). (*Also* **6**: 17, **28**: 42.)

akĕ′, to use a knife (i. e., to cut with it) (*a′yakĕ*, *nḳakĕ′*).

a′kida.—*a′kidadi′*, to count (*aya′kidadi′*, *nḳa′kidadi*; pl. *a′kidatu′*, *aya′kidatu′*, *nḳa′kidatu′*). *a′kidadinĭ′ na′ŭñḳihi′*, I wish that he had not counted (p. **144**: 19).

akida, across (cf. *kĭtĭsta′*).—*ayaⁿ′ akĕda′mañḳoⁿ′*, or *ayaⁿ′ akĕḍa′mañḳoⁿ′ni*, to make a cross stick (for suspending kettle) (*ayaⁿ′ akĕḍa′mañk ayoⁿ′ni, ayaⁿ′ akĕda′mañk nḳoⁿ′ni*). *ayaⁿ′ akĕda′mañḳoⁿ′ soⁿ′hoⁿni′ atca′ḳe*, he makes a cross stick on which to hang a kettle.) (*ayaⁿ′ akĕda′mañḳoⁿ′ soⁿ′hoⁿni′ yatca′ḳe, ayaⁿ′ akĕda′mañḳoⁿ′ soⁿ′hoⁿni′ ñḳatcaḳe′tu*). *ayaⁿ akĭda′mañḳi iⁿ′pi*, he put the stick across. *ayaⁿ akĭda′mañḳi ayiⁿ′pi*, you put the stick across. *ayaⁿ akĭda′mañḳi nḳiⁿ′pi*, I put the stick across.—*a′kĭduxtĕ′*, to cross, as a stream (*ya′kĭduxtĕ′, nḳa′kĭduxtĕ′*). *ayixyaⁿ′ a′kĭduxtĕ′*, to cross a bayou; he has crossed the bayou. *ayixyaⁿ′ a′kta nde′ nḳa′kĭdụxtĕ′*, I went straight across the bayou. *aⁿ′xu a′kĭduxtĕ′*, (lying) across a stone.

akidi′, akĭdi (14: 27), insects.—*pt¢ato akidi′*, "the cotton insect": a caterpillar. *aki′di xapka′* (=*xyapka*), "flat bug": a bedbug. *akidi′ si′psiwe′di*, so called from the noise it makes when caught: "Sp! sp!"—the "Bessie-bug" of Louisiana, a small black bug which is found in decayed logs.—*akidi′ taⁿ′iⁿhiⁿ′ toⁿxka′*, "broken backed insect": the buffalo-bug or doodle-bug, a small whitish insect about 2 inches long, with "nippers" (antennæ?). It lives in sandy soil, and when one stoops over its hole and thrusts down a straw, the insect is said to grasp the straw, by which it is drawn to the surface. Found from Washington, D. C., to Louisiana.

akĭ′duwaxi′, to go to one side, aside (*aya′kĭduwa′xi, nḳa′kĭduwa′xi*).—*akĭ′duwaxi′ kĭda′ oⁿni′*, he went to one side as he was returning thither (**3**: 21).

akĭnĭ, a goose.—*a′kĭkŭnĕ′ topa′ iñktạ′*, I have four geese (**5**: 7). *akĭ′nĭ xohi′*, the "ancient *akĭnĭ*," generic—a goose. *akĭ′nĭ xo′x saⁿ′*, the white goose (Bj., M.). Probably the snow-goose, white brent-goose, Texas goose (*Chen hyperboreus*). *akĭ′nĭ xo′x toxka′*, the gray or common wild goose (Bj., M.). The Canada goose, or *Bernicla canadensis*. Bk. gave this as *a′kĭkŭne′ ḳotka′*.

akĭta′, to attend to it (**9**: 15; **12**: 3).—*akitạtu′*, they follow it (**12**: 6). *aya′tamĭni pa aya′kĭta′ dande′*, you will attend to work only (p. **146**: 1). *ñḳa′tamĭni′ pa ñḳa′kĭta′ dande′*, I will attend to work alone (p. **146**: 2).—*a′kĭdĭsi′*, to help him (man's word) (*aya′kĭdĭsi′, nḳa′kĭdĭsi′*).—*akĭ′tsi*, to help him (woman's word), *akĭtsi′*, used in 1: 1 (*aya′kĭtsi′, nḳa′kĭtsi′; akĭtstu′, aya′kĭtstu′, nḳa′kĭtstu′*). *nyakĭ′tsi*, I help you. *ya′ñḳakĭtsi′*, you (thou) helped me. Men can say to women, *yañḳa′kitsidạha′*, help us; but they can not use any other part of this verb. *akĭ′tsidạha′*, he helped them. *aya′kĭtsi′dạha′*, you helped them. *nḳa′kĭtsi′dạha′*, I helped them. *ewande′ ya′ñḳakĭtsi′dạha′*, he helped us. *ayindi′ ya′ñḳakĭtsi′dạha′*, you (sing.) helped us. *ayiⁿxtu′ ya′ñḳakĭtstu′dạha′*, you (pl.) helped us.—*akĭtsta′*, help him! (said by a man to a man). The only other parts of this verb in use are: *yañḳa′kĭtsta′*, help (thou) me! (said by a man to a man). *yañḳa′kĭtsta′dạha′*, help (thou) us! (said by men to a man).

akĭtitu′, to shut.—*yihi′ a′kĭtitu′yĕ′*, shut your mouth! bring your lips together! (p. **138**: 23). *ihia′kĭtitu′yĕ′*, tell him to shut his mouth (p. **138**: 24). *tcĭdĭḳĕ yihi′ ka′kĭtĭtu′hayeni′*, why don't you shut your mouth? (p. **138**: 25).

akiya′, last; the last one, next (**9**: 12, 13) (cf. *kiya*).—*akiya′ nda′ dande′*, I will go last. *akyĕxti′yaⁿ*, (the very) last.

aḳodi′, a gourd (cup).

akste.—*aksteḳe′*, to be stingy (*aya′ksteḳe, ñḳa′ksteḳe′; akste′ḳetu′, aya′ksteḳetu′, nḳa′ksteḳetu′*). *aⁿyaṭo′ yande′ akste′ḳe na′*, that man is stingy (m. sp.).—*kaksteni′*, not to be stingy, to be generous (*kaya′ksteni′, nḳa′ksteni′; kakstetuni′, kayå′kstetuni′, nka′kstetuni′*). With the masculine oral periods: *nḳakste′ni na′*, I am not stingy. *nḳakste′tuni na′*, we are not stingy. *hiⁿyi′ñḳakste′ ni′ḳi ni′*, I am not (stingy?): said by a female (Bj., M.) (can this be equivalent to *nḳa′ksteni′?*).—*kakste′nixti′*, to be very generous (*kaya′kstenixti′, nḳa′-*

kstenixti′; ḳakste′nixti′tu, kaya′kstenixti′tu, nḳa′kstenixti′tu).

aksûpi.—*aksûpta*, look sharp! (**27**: 14).

aku, ako, out, outside, in the yard (**19**: 13; **20**: 18; **31**: 35).—*a′ko sa^n′hi^{n}ya^n*, outside the yard. *ako′hĭ*, yard (**28**: 63, 84). *a′kohiya^n′*, in the yard. *a′kohiya^n nḳande′*, I am (still) in the yard. *akua′ya^n*, out of doors, in the open air. *akua′ya^n ṭoho′*, to lie down in the open air. *akuwĕ′*, outside (**18**: 12; **19**: 20; **20**: 14; **31**: 1, 5, 9). *akuwe′yĕ*, he turned them out (**19**: 21). *a′kuwe′tu*, they come out (**12**: 6; **21**: 5; **27**: 6, 10, 14). *akuwe′di*, he came out (**21**: 6). *kiya′kuwetu′*, they came out again (**31**: 32). *kakuwĕtuni′ dande′*, we will not come out of the water (**18**: 16; p. **152**: 28). *kiya′kuwĕtuni′ dande′*, if you go into the water you will not come out again (p. **152**: 29).—*ako′hiye*, (he) cleaned away the hair (**28**: 208, 209) [?]

akûdi′, to look down on (see *kûdani*).—*akûdi′*, she peeped down into it (**28**: 127). *akûdi′tu*, they peeped down into (**28**: 131). *ani akûdi′ i^{n}xkido^n′hi, do^{n}hi*, "water looks down on and sees himselt," an image or reflection in water.

akue′, a hat.—*akue′ tcaḳedi′*, to hang up a hat on a nail or post. *akue′ duxpi′ xĕhe′ ka^n*, pull off (your) hat (and) hang it up (w. sp.). *akue′ niḳi′*, he has no hat (see *psde*). *akue′ ta′pka*, "a flat hat": a cap. *akue′ na′ñḳid¢ĕ iñkta′*, hat this st. (or, hanging up) ob. my, or, this is my hat. *akue′ na′ñḳiya^n kta′*, hat that st. (or, hanging up) ob. his, i. e., that is his hat. *akue′ iñkta′k na′ñḳi*, hat my sits (hangs up), I have a hat. *akue′ na′ñḳi ka′ta*, whose hat (hanging up) is that? *akue′ kĭ′nita^n′xti*, the hat is too large for him (*akue′ ikĭnita^n′xti, akue′ ya′ñkĭnita^n′xti*). *akue′ kĭyiñḳi′xti*, the hat is too small for him (*akue′ i′kĭyiñḳi′xti, akue′ ya′ñkĭyiñḳi′xti*). *akue′ ta′pka*, "flat hat," a cap.—*akue′*, to put on a hat (*ya′kue′, nḳa′kue′*). *akue′ kua′*, put on your hat (m. or w. sp.). *a′ku o^n′ni*, he put on his hat. *a′kue′yĕ*, put on him (**31**: 25).

a′ḳuwe, along (**10**: 13, 30; **17**: 2; **18**: 14, 19; **28**: 27, 180, 237; p. **154**: 29, 33).—*aḳuwĕ′x*, they took him home with them (**20**: 7). *aḳuwĭ′x*, they took him along (**28**: 136). *ñḳa′ḳuwe*, I thither (p. **146**: 20).

akŭxpĕ′, six (cf. *ohi*).—*dea′kŭxpĕ′*, six times.

axĕ′, his or her shoulder (*ayaxĕ′, nḳa′xĕ; axĕtu′, a′yaxĕtu′, nḳa′xĕtu′*) (**8**: 10; **21**: 33).—*axe′ya*, wings (*kŭdĕsk axe*). *axe′yahi^n′* or *axĕ′hi^n′*, wing feathers. *axă′yă* or *axahă′yă* (G.), a feather headdress.

axi′, they swarmed on (**31**: 2, 6).

axihi′, boiling (**28**: 202).—*axi′hiye, axihi′ye*, he or she made it boil (**28**: 194, 232, 235). *toxpi′ axi′hiyĕ ya^{n}xa^n′*, where is that boiled fox liver? (p. **167**: 1).

axisa′hi (Bj., M.), **axĕsahi′** (Bk.), **axĕsa′hi** (**30**: 3), money.—*axisa′x akŭtxyi′*, paper money, bank notes. *axisa′x sa^n′* or *axsisahi′ sa^n*, "white money," silver. *axisa′x sidi′*, "yellow money," gold. *axisa′x tcti*, "red money," copper (=*hamasạ tcti*, "metal red").

axka′, persimmon (**23**: 1, 3; *also* Gatschet's notes).

axoki′, axō′k, axo′g, axokya^n′ (1: 9), canes, the plant *Arundinaria macrosperma* of the southern United States, forming canebrakes (see *kĭduni*).—*axō′k dutca′ti*, split cane. *axō′k dutca′ti natco^n′ nḳo^n nḳo^n nda′sk nḳo^n*, I make baskets and mats out of split cane (Bj., M.). *axo′gduni′* or *axo′gkĭduni′*, young canes. *axo′g duni′ da de′di O^n′ṭi ya′ndi*, the Bear went to gather young canes (**2**: 16). *axo′g kĭduni′ tcĭ′na yi′ñḳi da′*, he gathered a very few young canes (**2**: 17, 18). *axo′g o^{n}ya^n′*, a place where the canes (*Arundinaria macrosperma*) grow. *axo′g misk o^{n}ya^n′*, a place where switches (of the *Arundinaria macrosperma*) grow (*axoki*+*miska*+?).

amihi^n′.—*tca′kamihi^n′*, the index or fore finger.

a′nahi^n (*anahe′*), the hair of the human head; his or her hair (*a′yinahi^n′, ûñḳa′nahi^n*; cf. *hi^n*).—*anaxtu′*, their hair. *ayinaxtu′*, your hair. *uñḳa′naxtu′*, our hair. *anahi^n asa^n′xyĕ* (m. sp.), his or her hair is white. *ayinahi^n′ sa^n′sasa^{n}sa^n′*, your hair is gray (iron gray). *ŭñḳa′nahi^n′ sa^n′sasa^{n}sa^n′*, my hair is gray. *anahiⁿ′ tcĭtcŭtka′*, his hair stands on end, bristles up. *anahiⁿ′ dûktcudu′*, to take the scalp of a foe. *ayaⁿ′ naⁿhi′*, tree moss, "tree hair."—*naxko′*, the hair on the sides of the human head. (*Also* **11:** 2; **20:** 14, 15, 26, 34; **26:** 37, 75.)

anaki′, fruit, berries.—*maxoⁿ′tkxo′hi a′naki*, "ancient palmetto fruit:" a cocoanut; cocoanuts. *taⁿs psond anaki′*, berries of the nightshade. *a′nak si′di*, "yellow fruit," oranges. *a′nak si′di soⁿsa′*, an orange. *ana′xkuḳayi′*, the small cocklebur. *ana′xkuḳa xohi′*, "the ancient cocklebur," the large cocklebur.

anaⁿ′, winter (**12:** 5).—*anaⁿḳaⁿ′ yihi′*, to be waiting for winter to come (*anaⁿḳaⁿ′ ayihi′, anaⁿḳaⁿ′ nḳihi′*).

ane′ (**31:** 3), **anedi′** (**31:** 1, 3), a louse, lice (**31:** 3).

ani′, ni (**26:** 14), water.—*ani′ ko skûti′*, how deep is the water? *ani′ ksuhedi*, to blow or spurt water from the mouth. *ani′ ksuhĕ′yĕ*, probably a synonym. *ani′ tata′xĕdi′*, the gentle patter of rain (see *waxĕ*). *ani′ hini′*, to drink water. *a′ni ani′pahiⁿ′*, a water barrel. *ani′ kaⁿhi′*, to dip a vessel into water. *ani′ xwi′tka*, the water is muddy (Bk.). *ani′ ḳnedi′*, in the water. *ani′ i′kiⁿ ṭe′*, do you want water? *ani′ akûdi′ iⁿ′xkidoⁿhi′*, "water looks-down-on sees-himself," an image or reflection in the water. *ani′ kuwĕ*, to "go into the water," i. e., to sink. *ani′ nḳuwĕ′*, I sank in the water. *a′ni kyă′hoⁿ*, a well (**1:** 8). *ani′ kyă oⁿni′*, "water made by digging," a well. *ani′ kyă oⁿnĭ′ḳ nḳa′ḳĕtu′*, let us dig a well (**1:** 4). *ani′ kyă oⁿ′ni kĕdi′ xyo* (the Rabbit told him that) he must dig the well (alone) (**1:** 6). *ani′ nĕpi′hi*, or *ani′ nŭpi′hi*, "water which has a good odor," eau de cologne. *ani′ nitaⁿyaⁿ′*, "large water," the ocean. *ani′ pupu′xi*, foam. *ani′ xoxoni′*, a wave, waves (see *xoxo*, to swing). *ani′ xyuhi′*, a current. *ani′ xyu′hi kĭdu′nahi′*, "current turns around," an eddy. *ani′ snihi′*, a spring. *ani′ taoⁿni′*, an overflow (cf. D., *amnitaⁿ*; ₵., *nidaⁿ*). *a′ni ti′*, "water house," a cistern. *ani′oⁿni′*, "made of water," or "watery," juice. *anipa′*, "bitter water," whisky. *anipa′ ani′pahiⁿ′*, a whisky barrel. *nipă′*, whisky (**24:** 1). *ani′pa tckuyĕ′*, "sweet whisky," wine. *anipa′xka*, "sour water," beer. *ani′pahiⁿ′*, a barrel. *a′ni ani′pahiⁿ′*, a water barrel. *anipa′ ani′pahiⁿ′*, a whisky barrel. *ani′paha′dudi′* (*anipahiⁿ+adudi*), a barrel hoop. *anipa′hioⁿni′* (*anipa+hini+oⁿni*), "that from which one drinks whisky," a tumbler. *anisni′ hudi′*, a prickly ash tree. *ŭnni′* (probably intended for *ani′*, water?). *ŭnni′ usiⁿ′hiⁿyĕ′*, to plunge (hot iron) into water. *Aⁿsni′hoixyaⁿ′* (said to be derived from *ani snihi* and *ayixyaⁿ*), "Cold Water Bayou," Spring Bayou, between Lecompte and Calcasieu, La. *Ni′ sâhâ′yaⁿ*, "Strong Water," the former name for Alexandria, Rapides Parish, La.; it is now called *Taⁿyaⁿ*. *Ni′sni xoⁿ′ yixyaⁿ′*, Cold Water Creek, Rapides Parish, La. *Nĭsixyaⁿ′* (*ani+sidi+ayixyaⁿ*); "Yellow Water Bayou," Bayou Bœuf, near Lecompte, Rapides Parish, La. (*Also* **9:** 11, 13, 14, 16; **10:** 5, 30, 32, 33; **15:** 3; **18:** 4, 7, 8, 12, 13, 15, 18; **19:** 11; **26:** 14.)

a′nĭx, to play.—*a′nĭxa′ nĭxyĕ*, he plays at intervals as he goes along (**21:** 5, 12). *anixya′*, ball play (**29:** 1). *ñḳiⁿtâ′ nixyi′*, I play with him (**29:** 19). *iyiⁿtâ′ nixyi′*, she plays with you (**29:** 20, 21).

ani′sti, anisti′ (**21:** 25; **28:** 206), **anĭ′stĭ** (**26:** 27), sure enough.—*ani′sti ḳiḳa′* seems to mean "it is uncertain" in the following: *ṭeyĕ′ hĕtu′—ani′sti ḳiḳa′—nḳyĕ′hoⁿni na′*, they say that he killed him—it is uncertain (?)—I do not know it.

antatcko′, crosswise.—*aⁿtatcko′ye*, to place crosswise (instead of erect) (*aⁿtatcko′haye, aⁿtatcko′hañḳĕ′*).

a′oⁿ, exact meaning uncertain; with *a′nde* it is said to mean, a long time, as *a′nde a′oⁿ dĕ′haⁿ*, when he had been gone a long time (2: 18).

a′padĕnska′, a butterfly.

apadi.—*apadiyĕ′*, to pay him (*apa′dhayĕ′, apa′dhañḳĕ′; apa′diyĕtu′, apa′dhayĕtu′, apa′dhañḳĕtu′*. Futures: *apa′diya′ dande′, apa′dhaya′ dande′, apa′dhañḳa′*

dande′). *a^{n}taska′ a′padi′ñgyĕ na′*, I pay you for the baskets. *a′padiyañḳa′*, pay me!—*apŭdi′yĕ*, to repay him. *kiya′ apŭdi′yĕ*, to repay one for a debt or an injury (*apŭdi′hayĕ, apŭdûñḳe′*). *pxi′ha^n apŭdi′yĕ*, he deceived him and (thus) repaid him (for the injury). *ipxi′ha^n apŭdi′hayĕ′*, you deceived him and (thus) repaid him (for the injury). *ûnpxi′ha^n apŭdûñḳe′*, I deceived him and (thus) repaid him (for the injury) (see *ewandhĕda^n o^{n}ni* under heading *e*).—*ka′padi′ni*, not to pay him; he has not paid him (*kapa′dhayĕni′, kapa′dhañḳĕni′*). *ka′padi′tuni′xya*, they have not yet paid him. *tcidi′kaka^n ka′padiha′yĕni′*, why have you not paid him? *tcidi′kaka^n′ ka′padiya′ñḳĕni*, why have you not paid me?

apa′ya, pepper.

a′pede′he, a wrist guard (cf. *pĕ′dĕkûpi′*).

apĕni′, apĕ′ni, to go around an object (*aya′pĕni, nḳa′pĕni′*).—*apĕ′ni*, went around it (7: 9). *ñḳa′peni*, I can go around it (**28**: 91). *du′si a′pŭnŭ ha′nde*, he hugged it, him, or her (p. **150**: 5). *idu′si aya′pŭnŭ aya′nde*, did you hug it, him, or her? (p. **150**: 6). *ndu′si ñḳa′pŭnŭ ñḳa′nde*, I hugged it, him, or her (p. **150**: 7). *ạ′pĭno^{n}ni′*, a collar.

ape′nyikyahayi, ape′nixka′hayi, goldfinch.—*ape′nyikya′hayina′* (**31**: 1), *ape′nixka′hayina* (**31**: 1, 36, 40), Ancient of Goldfinches.

apetka′, a house fly.—*apetka′ tohi′*, "green fly."

apxa′.—*axkido^n, apxa′di*, to put a standing object in the belt.

Aplusa, Opelousas.—*Aplusa′ ta^{n}ya^n′* the town of Opelousas, La.

a′pŭdŭxka′, industrious (**14**: 6).

apuska′, a partridge (of Louisiana).

asâhi, to leap.—*asâhi*, [she] leaped up with arms above her head (**28**: 50). *asâ′hiyatĕ′*, pitch it on him! (female to male) (**28**: 73). *asâ′hiyĕ*, he pitched it on (**28**: 77).

asdo′dûñka′, a black cricket (see *astoto′nixka′, sâde, yo*).

asi′, a berry, berries.—*a′sta^{n}tka′*, mayhaws, berries that resemble plums, and which grow on bushes (in central Louisiana). The berries are red and sour, each one containing three round seeds. *a′stĕpa′x kotka′*, strawberries.

aso^{n}ṭi′, his or her shoulder blades (*aya′so^{n}ṭi′, nkaso^{n}ṭi′*).—*aso^{n}ṭi′ wa′nihiya′*, between the shoulders. *Tcĕ′tkana′ aso^{n}ṭi′ wa′nihiya′ hi^n′ adatctka′, ina′ ĕ′ṭuḳo^n′ni*, the Rabbit's hair between the shoulders was scorched by the heat of the Sun (**3**: 23).

astoto′nixka′, a greenish lizard (cf. *asdo′dûñka′*). — *astoto′nixka′ akidi′xaxahi′*, a black reptile, very rough (*xaxahi*), resembling the *astoto′nixka′*, but not so long.

atc, he asked (**28**: 244).—*a′tcĭ*, she asked him (**26**: 78).

atc, to send for something.—*atctu*, they sent him for something (**18**: 7; p. **152**: 21). *atcĭk*, he sent (p. **152**: 23, 24, 25, 26). *a′tcik de*, he sent him for it (p. **152**: 20). *a′tctuk de*, they sent him for it (p. **152**: 24).

atca′, a pimple, pimples.

â′tcĕ, to poke.—*pe′ti â′tcĕ*, to poke at a fire with a poker (*pe′ti iyâ′tcĕ, pe′ti nḳâ′tcĕ; pe′ti âtctu′, pe′ti iyâtctu′, pe′ti nḳâtctu′*). *pe′ti ho′tcĕ*, a poker.

atci′, oh, no! (**1**: 18).

atcĭtci+, oh! ouch! masc. intj. of pain (₵., *itcitci+*). — *atcitci+, ḳû^{n}ḳû^n′, ya′ñḳata′xnixti′*, ouch! grandmother, I am burnt very severely (**3**: 24).

a′tcka, atcka′ya^n, close by, near.—*a′tckaxti′*, very close (i. e., touching it). *a^{n}xu a′tckaxti*, by the stone. *atcka′hañkĕ′*, or *atcka′hiñyĕ′*, I get near you. *ewa^{n}de′ atcka′yañkĕ′*, he gets near me. *ayi^{n}di′ atcka′yañkĕ′*, you get near me. *atckahinyĕdạha′*, I get near to you (pl.). *a^{n}xu atcka′ya^n*, near the stone. *ati′ a′tckaya^n′* or *ti′ a′tckaya^n′*; near the house. *a′tckayĕ′*, he got near (**8**: 2). (*Also* **11**: 5; **20**: 10, 28; **22**: 16; **23**: 19; **28**: 33).—*a′tckaxti′yĕ* (*atcka+xti+yĕ*), to cause it to be very near; hence, to approach very near (*a′tckaxti′hayĕ, a′tckaxti′hûñkĕ*). *a′tckaxti′yĕ ĕtuxa′*, he approached very near (the Sun) they say (**3**: 19).

a′tcki, atckiya^n, his or her father's real or potential younger brother (*ya′tcki(ya^n), nḳa′tcki(ya^n)*; voc., *atcki′*).

atcohi′, the trout.

atcta^n′, sieve (**26**: 78).

atcu′, **a′tcxu**, dried or jerked meat (**20**: 18; **28**: 46).—*a′tcû yuḳĕ′di*, they were barbecuing (**20**: 12).

atada′, a stain or spot (of dirt).

atada′xayi′, a grasshopper (Bk.).

atix.—*Ati′x tcĭdōⁿna′*, the former name of the town of Rapides, Rapides Parish, La., now called *Rapidyaⁿ*.

atxe′, **atxĕ′**, ice, frozen.—*ama′ atxe′*, frozen ground.

aṭo′ (Bj., M.), **ado′** (Bk.), a potato, potatoes.—*aṭo′ a′dŭkŭxkĕ′*, to peel potatoes. *aṭo′ utcutu′*, they planted potatoes (**1**: 1). *aṭo′ miska′*, small potatoes (p. **149**: 12, 13). *aṭo′ potcka′*, *ạt potcka′*, Irish potatoes (**5**: 3). *aṭo′ watcku′ye*, sweet potatoes.

aṭohi′, beads, a bead necklace.—*aṭohi′ aⁿpni′* (Bj., M.), something worn around the neck.

ato′wĕ (**15**: 2), **atuwe** (**28**: 5), (he or she) lodged in it (*i′yaṭo′wĕ*, *nḳaṭo′wĕ*).

aṭoyĕ′, maggots.

atsi, to sell, to buy (*ayatsi′*, *nḳa′tsi*).—*wa′xi nḳa′tsi*, I bought shoes. *ta′ ahi′ ayatsi′yaⁿ ûⁿna′xĕ na′ûñḳihi′*, I hope to hear that you have bought deer skins (**4**: 4).—*ahiⁿ′atsi′*, to sell (*ya′hiⁿ′atsi*, *nḳa′hiⁿatsi′*), *iñksiyo′ ahiⁿ′atsi′*, to sell meat. *toho′xk a′hiⁿatsi′*, to sell a horse. *iñksi′yo ayi′ndi i′ñkiya′hiⁿa′tsi*, I sell meat to you. *iñka′tiyaⁿ′ iñksiyo′ a′hiⁿa′tsi de′di*, her husband went to sell meat. *toho′xk a′hiⁿa′tsi pi′hedi′diⁿ*, he ought to sell a (or the) horse. *nḳa′hiⁿatsi′ kehe′detu*, we have finished selling it.—*kiya′hiⁿa′tsi*, to sell something for another (*ya′kiya′hiⁿa′tsi*, *axkiya′hiⁿa′tsi*). (*Also* **24**: 1; p. **121**: 15.)

atûki′, a raccoon.—*Atukạ′*, Raccoon (the mythic animal) (**7**: 4).

atŭkse′, **aduksĕ** (**27**: 8), **atkse**, a cover, covering, or lid (for a kettle, etc.).—*ati atkse*, roof, "house cover." *atŭ′ksoⁿni* (*atŭkse+oⁿni*), to put a lid on a kettle, etc. (*atŭ′ksoyoⁿ′ni*, *atŭ′ksoñḳoⁿ′ni*). *aduksoⁿ′hoⁿ*, (she) covered it up (**23**: 9). *atûk tcûḳoⁿ′yĕ*, (they) locked him in (**28**: 140) (cf. *tcûḳoⁿni′*).

awode′, skirt (**16**: 9).

awûxû′xkudi′, the sweet bay. A tea made from the bark and leaves was used by the Biloxi to promote perspiration.

ay.—*ayi′ndi*, *ayindi′*, *hayi′nd*, *ayi′nt*, thou, you (sing.), thee.—*Iñksiyo′ ayi′ndi i′ñkiya′hiⁿa′tsi*, I sell meat to you. *ayi′ndi ko′ kuyaⁿ′yaⁿni′*, do you hate me? *ayi′ndi ko′ ya′xkĭtca′di ha′nûⁿ*, perhaps you have forgotten me. *hayi′nd yanḳa′ne* you found me. *ayiⁿ′t kûnyikte′ni dande′*, I will not hit you.—*ayindhe′*, *ayindhĕ′*, *hayindhĕ′*, *ayi′nthĕdaⁿ*, you too. *ayi′ndhĕ e′daḳoⁿ xti*, you (too) do just as he did (or, does) (see *edeḳoⁿxti* under *oⁿ*). *akŭtxyi′ indu′si ko′ ayindhĕ′ akŭtxyi′ huyaⁿ′xkiya′*, when you receive the letter, do you (in turn) send me one.—*ayindi′ta*, *ayi′ndita′yaⁿ*, your own. *toho′xk tcĭ′diḳi a′nde ko′ a′yindi′ta*, which is your horse?—*ayiⁿxtu′*, *ayinxtitu′*, you (pl.) (**28**: 234). *ayiⁿ′xtu ko′ kuyaⁿ′xtuni′*, do you (pl.) hate him? *ayiⁿxtitu′ yaⁿna′xtĕtu′dạha′*, you (pl.) kicked us.—*ayiⁿ′xtuhe′*, or *ayiⁿ′xtuhĕ′* (*ayiⁿxtu + hĕ*), you (pl.) too.—*ayiⁿtxa′* or *ayiⁿ′txya*, thou alone. *ayiⁿ′txatu′*, ye or you alone. *ayiⁿ′txyatu′*, ye or you alone.—*ayi′tada′oⁿ*, thy or your animate objects (refers to one person, not to many). *toho′xkayi′tada′oⁿ ikĭsĭnĕtu′*, they stole your (sing.) horses from you. (*Also* **26**: 79; **27**: 11.)

ayaⁿ′, a tree, trees, wood, a stick.—*ayaⁿ′ siⁿ′hiⁿ nĕ′ ko ṭe′di*, or *ayaⁿ′ siⁿ′hiⁿ nĕ′ ko ṭedi′ xe* (w. sp.), the standing tree is dead. *ayaⁿ′ ṭoho′ ṭe′di*, the fallen tree is dead. *ayaⁿ′ noⁿpa′ a′mañḳi′ ko ṭe′di*, or *ayaⁿ′ noⁿpa′ xa′xa mañḳi′ ko ṭe′di*, the two standing trees are dead. *ayaⁿ′ ki′naxadi′ mañḳi′ ko ṭe′di*, the scattered trees are dead. *ayaⁿ′ poska′ mañḳi′ ko ṭe′di*, the cv. group of trees is dead. *ayaⁿ′ ko tca′kaⁿ nedi′*, where is the standing tree? *ayaⁿ′ noⁿpa′ ko tcak ha′maki′*, where are the two trees? *ayaⁿ′ tcĭna′ni*, how many trees? *ayaⁿ′ tca′naska*, how large is the tree? *tca′naska nḳyĕ′hoⁿni′ ayaⁿ′yaⁿ*, I do not know the size of the tree. *ayaⁿ′ dŭktcdu′*, to smooth wood with an ax. *a′yaⁿ tcudi′*, she puts wood on the fire. *a′yaⁿ mûsûda′*, a wooden bowl or dish. *ayaⁿ′ wa′de*, or *ayaⁿ′ newa′yaⁿ*, toward the tree. *ayaⁿ′ daⁿ′xku*(±*tcu′*), to go to get firewood. *ayaⁿ′ soⁿsa′*, one tree. *ayaⁿ′ noⁿpa′*, two trees. *ayaⁿ′ na′tcka*, a few trees. *ayaⁿ′ yi′hi*, many trees. *ayaⁿ′ panaⁿ′*, all the trees. *ayaⁿ′ ha′maki* (used because the trees stand, M.), or *ayaⁿ′ tcĭna′ni* (Bk.), some trees. *ayaⁿ′ ni′ḳi*, no tree. *ayaⁿ′ kiyo′wo*, another tree. *a′yaⁿ to′ho nañḳe′di*, the tree fell. *ayaⁿ′ petuxtĕ′*, firewood. *ayaⁿ′ xoṭka′*, a hollow tree (**2**: 13). *ayuxo′tko*, a hollow tree (**7**: 7). *ayaⁿ′ ahi′*, or *ayahi′*, "tree skin," bark of trees. *ayaⁿ′ deti′*, a branch of a tree (cf. *deti′*). *a′yaⁿ iⁿde′*, or *aya′iⁿde*, a ladder (cf. *yi′ndukpe′*). *ayaⁿ′ dŭkxa′pka aya′iⁿde′*, a bridge. *ayaⁿ′ dŭkxa′pka aya′iⁿde′ ndosaⁿ′hiⁿ ti ne′ ñḳu′di*, I came from the house on this side of the bridge. *yaⁿtxa′pka aya′iⁿdĕ′*, a bridge (=*ayaⁿ′ dŭkxa′pka aya′iⁿde*). *Yaⁿtxa′pka aya′iⁿde′ tudiyaⁿ′*, "Roots of the Bridge," Lloyd's Bridge, Rapides Parish, La. So called because the store which formerly stood at one end of the bridge was said to appear as if it were the roots of the bridge. *ayaⁿ′ kâde′*, a cord of wood (*kâde*=English, cord). *ayaⁿ′ mĭska′*, "fine" or "small wood," undergrowth, brush. *ayaⁿ′ pihi′*, a chip. *ayaⁿ′ pipihi′*, chips. *ayaⁿ′ xiyehi′*, the blossoms and buds of trees (may be identical with *xayehi;* cf. *xiye*). *ayaⁿ′ tcati′*, a splinter. *ayaⁿ′ tcu′ka*, firewood. *ayaⁿ′ udi′*, the roots of a tree, etc. *ayaⁿ′yâ*, an acorn, acorns. *ayaⁿ′yâ nûpxi′*, acorn meal. *aya′ñkeyĕ′* (*ayaⁿ*+*keyĕ*), a sawmill. *hayiñḳi′aduhi′*, a stock fence (i. e., one to keep cattle in or outside an inclosure). *aya′kdamạḳoⁿni′*, a joist, joists. *aya′yiñḳ udi′* (probably=*ayaⁿ′ yiñḳi′ udi′*), the "pet tree:" the wild China tree or soapberry tree, the *Sapindus marginatus*. *ayaⁿ′ naⁿhi′*, tree moss; probably by metathesis from *ayaⁿ′ nahiⁿ′*, "tree hair" (see *hiⁿ*). *ayaⁿ′ xi′hayudi′*, the thorn tree or garofier, probably a species of *Cratægus* (found in central Louisiana). *ayaⁿ′saⁿhaⁿ′ udi′*, "strong wood tree," the sycamore (Bj., M.). [Query: Does *saⁿhaⁿ′* here mean strong, or is it a form of *saⁿ*, white? Compare the Omaha, *jaⁿ saⁿ*, white wood; Osage, *ɔaⁿsaⁿ*, white sycamore.] *ayaⁿ′ to′hayudi′* (*ayaⁿ* + *tohi*+*ayudi*), "the blue wood tree," the tree maple, so called because the Biloxi used the bark for dyeing blue. *haya′yiñḳoⁿni′*, thick bushes of any sort; probably instead of *ayaⁿ′ yiñḳi′*, "tree small." (*Also* **15**: 2; **17**: 4, 8, 12, 13, 14, 16; **26**: 72.)

ăyepi, aye′wi (p. **138**: 21), door.—*aye′wi yi′ñḳi*, window, "little door" (p. **138**: 20).

ayi′hiⁿ (**21**: 1, 27; **22**: 2, 15), **yihiⁿ′** (**23**: 9, 19), **hayihiⁿ′**, wolf.—*Ayi′hiⁿna*, The Ancient of Wolves (**21**: 6.)

a′yiⁿ ta′nini, to use, as an ax (*aya′yiⁿ ta′nini, nḳa′yiⁿ ta′nini*, p. **121**: 21).—*aⁿse′wi aya′yiⁿ ta′nini he′daⁿ*, have you finished using the ax? *aⁿse′wi nḳa′yiⁿ ta′nini he′daⁿ*, I have finished using the ax.

ayu.—*ayudi′, ayu′yaⁿ, yuxku′*+(**21**: 3 in a song), dew.—*ayu′yaⁿ nḳa′kaⁿtcki′ḳĕ nḳa′nde xa na′*, I am used to licking off the dew from vegetation (**1**: 7). *ayuxka′*, a fog. *ayu′xk oⁿni′*, it is foggy. *ayuxko′xti*, it is foggy.—*naⁿ′taxpa′yudi′*, dogwood.—*atcĭⁿni pihi ayudi*, the slippery elm. *tiⁿtkatck ayudi* the elm. *ayaⁿ toh ayudi*, "blue wood tree," the maple.—*okayudi*, the magnolia. *aⁿtudayudi*, the black gum tree.

aⁿ-, iⁿ-, iñ- (instrumental prefix).—*aⁿhe′*, with horn (**20**: 26). *aⁿpni′, aⁿpŭni′* (*?*), something worn around the neck. *aⁿpstûgoⁿni′*, a stick used as a spit for roasting meat. *aⁿ′sadûki′*, needle. *aⁿtcĭtcki′*, gravel. *a′ñkada′ki, añda′ạk, añkạda′k, añkạda′ki, a′ñkạda′ḳa*, thread. *aⁿse′p, aⁿse′pi, aⁿsė′wi*, an ax. *añksa′, añksapi′, añksa′wi*, gun. *aⁿsŭki′*, bivalves (oysters, mussels). The shells were probably used as utensils, as among the Kansa and Osage. *añksta′hoⁿni′* or *a′iⁿdûkstaⁿ′hoⁿni′*, scissors. *o′ iⁿpûⁿ′nuhoⁿni′* or *aⁿpanahoⁿni*, fish spear. *iⁿdaskoⁿni*, to have his back toward it. *iⁿtûkxo′hoⁿni′*, drawing knife. *masi′ñkte′oⁿni′, masi′ñkte yi′ñḳi*, a hammer. *ịñkte′oⁿni′*, to hit with. *nitawiⁿ′ iñkte′oⁿni′*, a ball club. *iⁿ′tcayĕ, taⁿs iⁿ′tcayĕ*, a scythe. *ti′ iⁿtpa′xoⁿni′*, "door opener," a key.

waxiⁿpstûgoⁿni, a metal awl "for sewing shoes." *añksawiⁿnixuxwi*, the nipples of a gun. *masi'ñkte* (*masa+iñ+ktedi*), *masi'ñkteoⁿni'*, "iron made for hitting," a hammer.

aⁿ, yes (used by females). (See *yamạ*.)—*aⁿhaⁿ'*, yes (used by males) (**6**: 9; **29**: 5, 8).

aⁿhiⁿ', to cry (as a child does), to weep (*a'yaⁿhiⁿ'*, *nḳaⁿhiⁿ'*; plurals: *aⁿxtu'*, *a'yaⁿxtu'*, *nḳaⁿxtu'*).—*aⁿṭạtka' aⁿhiⁿ' yihi'*, he thought that he heard a child cry. (**10**: 7, 10; **23**: 15, 16; **26**: 35, 36; **28**: 69, 178; p. **118**: 18.)

añks (**20**: 20; **28**: 25), **añksi'** (**28**: 15, 16, 20, 80, 220, 223, 224; **31**: 27), **añksapi'**, **añksa'pi**, **añksawi'** (**28**: 7), **ûñksa'pi**, an arrow, a gun, a carbine, lead.—*añksiyoⁿ'*, making arrows (**28**: 212; **31**: 13, 19, 20), *añks a'masi'*, "gun iron," a gun barrel. *añksi' adaki'*, arrow feathers. *a'ñksĭ nitani'*, "big ball," a cannon ball. *añks pax kidi'*, a pouch for bullets, etc. *añksa'pixti'*, a bow and arrows. *añksa'pixti' iⁿḳaⁿ'*, a bowstring. *añksa'pixti' iñka'goⁿni'*, the notches at the ends of an arrow; one is for the arrowhead, the other for the bowstring. *Ṭehûñḳĕ' na'ûñḳihi'xye'ni añksapi' ya'ñkiya'maⁿ*, I wished to kill it, but I had no gun. *añksapi' emaⁿ' aya'puxi' na, ohoⁿ' na'*, beware lest you touch the gun (or, do not touch the gun), for it might go off. *añksapi' nitani'*, "big gun," a cannon. *añksapi' iñkta'k ne'di*, my gun stands (or leans) against a post, etc.=I have a gun. (*Also*, **28**: 84.) *añksapi' tĭkĕdhi'*, "heavy gun," a musket. *añksapi' tuduxka'*, "short gun," a pistol. *añksapi' pa'tcĭdoⁿni* or *añksa'wi pa'tcĭdoⁿni'* (*patcĭdu+oⁿni?*), "used for washing or wiping out a gun," a ramrod. *añksa'p tpĕ'*, "gun hole," the muzzle of a gun; *tpĕ* refers, however, to a natural orifice. *ûñksa'pi ḳoⁿ' o'di hutpĕ'*, to shoot a hole through with a gun (*ûñksa'pi ḳayoⁿ' hayo'di yutpĕ'*, *ûñksa'pi nḳoⁿ' nḳo'di û'ñḳutpĕ'*). *añksa'wi añksi'*, a globular shot, ball, or bullet, as distinguished from a conical ball (*kiktehayaⁿ añksi*). *añksa'wi tcoⁿni'*, to load a gun (*añksa'wi itcoⁿni'*, *añksa'wi ûñktcoⁿ'ni*). *añksa'wiⁿnixuxwi'* (*añksawi+iⁿ+nixuxwi*), the nipple or nipples of a gun. *añksa', wiⁿnixuxwi' tpĕ'*, the touchhole of a gun. *añksa'watcko'* (*añksawi+ ?*), a gun hammer. *añksa' tcĭdŭ't kayĕ'*, to make a gun barrel glitter by rubbing. *añksa'u'di*, a gun breech. *añksa' waxi'*, "gun shoe," the butt of a gun. *añksa'hoⁿni'* (*añksapi+hoⁿni*), "to cause the gun to sound" or "cry out," to fire a gun (*añksa'hoⁿhayĕ'*, *añksa'hoⁿhañḳĕ'*). *añksa'hoⁿnaxĕ'*, he heard a gun fired.

aⁿxti', **axti'**, **haⁿxti'**, a woman (cf. *aⁿya*).—*aⁿya'di aⁿxti'yaⁿ he'*, a man and a woman. *aⁿxti' aⁿya'diyaⁿ he'*, a woman and a man. *aⁿya'di yihi' aⁿxti'yaⁿ yihi' he'*, men and women. *aⁿxti' ṭe'di*, the corpse of a woman. *aⁿxti' hauti'*, a sick woman. *aⁿxti' ka'dohoⁿni'*, a blind woman. *aⁿxti' ka'naxeni'*, a deaf woman. *aⁿxti' kade'ni*, a mute woman. *aⁿxti' soⁿsa'*, one woman, a woman. *aⁿxti' noⁿpa'*, two women. *aⁿxti' na'tcka*, a few women. *aⁿxti' yi'hi*, many women. *aⁿxti' panaⁿ'*, all the women. *aⁿxti' tcĭna'ni*, some women. *aⁿxti' ni'ḳi*, no woman. *aⁿxti' yuḳĕ'dĕ apstû'ki yiⁿspĭ'xtitu*, (all) these women sew well. *aⁿxti' kiyo'wo*, another woman. *aⁿyaṭo' aⁿ'xti yaⁿ' ndoⁿ'hoⁿ*, I saw a man and a woman. *aⁿyaṭo' aⁿ'xti yaⁿ' a'hi ha'maki*, a man and woman are coming. *aⁿyaṭo' yihi'xti aⁿxti' yaⁿ yihi'xti ndoⁿ'hoⁿdạha'*, I saw the men and women. *aⁿ'yaxti*, are you a woman? (p. **128**: 23). *aⁿyaxti'tu*, are you women? (p. **129**: 1). *nḳaⁿxti'*, I am a woman (p. **129**: 2). (*Also* **9**: 1, 2, 5; **10**: 7, 14, 27, 28, 34.) *aⁿxti' akue'*, "a woman's hat," a bonnet. *aⁿ'xti doxpĕ'*, "woman's clothing," a dress or gown. *aⁿxti' sŭpi'*, "black woman," a negro woman. *a'xti ṭopi'*, an unmarried woman. *axti' dusi'* (or, *tûsi'*), to take a woman (cohabit with her without regular marriage) *axti' dusi*, *axti'ndusi'*). *axti' yi'ñḳadoⁿ'ni*, a woman who has married (regularly), a married woman. *a'xti aⁿtcodoⁿ'*, a widow. *a'xti ka'wak ya'tcĕ*, what is the woman's name ? (Bk.). *Ma'mo haⁿxti'*, an Alibamu woman. *Ta'nĕks haⁿxti'*, a Biloxi woman. *Ta′nĕks haya^{n}xti′*, are you a Biloxi woman? *Ta′nĕks nḳa^{n}xti′*, I am a Biloxi woman. *kĭtsa^n′ ha^{n}xti′*, a white woman. *Tcta′ ha^{n}xti′*, a Choctaw woman. *To′we ha^{n}xti′*, a French woman.

a^n′xu or **a^{n}xudi′**, a stone, stones, a rock, rocks.—*a^n′xu a′kĭduxtĕ′*, (lying) across a stone. *a^n′xu kwia′ya^n*, under the stone. *a^n′xu ta′wiya^n*, upon the stone. *a^n′xu itka′ya^n*, in the stone. *a^n′xu atcka′ya^n*, near the stone. *a^n′xu a′tckaxti′*, by (very near, touching) the stone. *a^n′xu e′usa^{n}hi^n′ya^n*, on the other side of the stone. *a^n′xu ndosa^n′hi^n*, on this side of the stone. *a^n′xu ĕxtixti′*, far from the stone. *a^n′xudi na′ñḳiwa′ya^n* or *a^n′xudi wa′de*, toward the stone. *a^{n}xu′di kohi′*, the rock is high. *a^{n}xu′di dû′nĭho^{n}ni′*, "turning stone," a grindstone. *A^{n}xu′ tana′*, "Big Rock," Boyce, Rapides Parish, La.

a^{n}pni′.—*aṭohi′ a^{n}pni′*, something worn around the neck, a necklace (?) or string of beads (?).

a^{n}sadûki′, a needle (see *a^{n}sudi′*).—*a^n′sadûki′ a′ñkada′ki udu′xta^n*, to pull thread through a needle; to thread a needle.

a^{n}sa^n′ḳudi, a mulberry tree (**28**: 5).

a^{n}ski′ (Bj., M.), **a^{n}sŭki′**, (Bk.), bivalves, including oysters and mussels.

a^{n}sna′, **a^{n}sŭna′** (**14**: 4, 5, 7), **a^{n}sûna** (**28**: 30, 46) generic: a duck, ducks (cf. *ka^{n}tcayi′*, *taha′ñḳona′*, *taxpa′ pt¢asi′*, *akĭnĭ*).—*a^{n}sna′ niye′di*, ducks are flying. *a^{n}sna so^{n}sa niyedi*, one duck is flying. *a^{n}sna′ mi′ska*, small ducks. *a^{n}sna′ nita′ni*, large ducks. *a^{n}sna′ mahedi′*, the diving duck (Bj., M.), the "duck that whoops." *a^{n}sna′ xu′hi*, "the bad-smelling duck," the Muscovy duck.

a^{n}sudi′ or **a^{n}sûdi′** (**23**: 1, 6), generic: a pine tree; the long-leaved pine (*Pinus palustris?*) (cf. *a^n′sadûki′*).—*pâdi a^{n}sudita*, the owl pine. *a^{n}sudi′ nita^n′xti*, "the very large pine," probably the *Pinus ponderosa*, as this large pine of Louisiana has needles over 18 inches long. *a^{n}su sinto^{n}ni′*, pine rosin. *a^{n}sudi′ o^{n}ya^n′*, or *a′sidiyo^n′* (p. **121**: 18), a pine forest.—*a^n′sudi o^n′ya^n xa^n′ ko tca′ka^{n}nañḳi′*, where is the pine forest? *A^{n}sudo^n′ ta^{n}ya^n′*, "Pine forest Town," Pineville, Rapides Parish, La.

a^{n}tcka′, a crow (**13**:1; **14**:27).—*A^n′tckaho^{n}na′* (**13**: 1; **14**: 1, 4, 24, 25; **26**: 15, 30), *A^{n}tckana′* (**13**: 2; **14**: 11, 13, 15; **26**: 12, 34), The Ancient of Crows. *a^n′tcka noxĕ′*, "it chases the crow," the kingbird or bee martin. *a^n′tcka nta′wayi′*, the mistletoe.

a^{n}ta, to hold the head up (as a horse or dog) (*aya^n′ta*, *nka^{n}ta*).—*natia^n′tata*, to hold the head up often in order to swallow, as the goose, chicken, or duck does; also applied to a horse or dog, but not to human beings (**6**: 9). *a^{n}ta′ ha′nde*, she was throwing her head back (**28**: 210).

a^{n}taska′, **ndaska′**, **ndask**, a basket. (*a^{n}taska* seems the better word, and was obtained later than *ndaska.*)—*a^{n}taska′ a′padi′ñgyĕ na′*, I pay you for the baskets. *nda′sk o^{n}ni′*, he made baskets. *nda′sk ayo^{n}ni′*, you made baskets, or did you make baskets? *nda′sk nḳo^n′ni*, I made or make baskets. *axo′k dutca′ti natco^n′ nḳo^n′ nḳo^n nda′sk nḳo^n′*, I make baskets and mats out of split cane (Bj., M.).

a^{n}tạtka′ or **a^{n}tska′**, a child, infant.—*a^{n}tạtka′ a^{n}hi^n′ yihi′*, he thought that he heard a child cry. *a^{n}tạtka′ mañḳi′ no′ûnte′*, a child was born to-day. *a^{n}tạtka′ adiya^n′ ṭe′di*, a child whose father is dead. *a^{n}tạtka′ mañḳiya^n′a′diya^n ṭe′di*, children whose father is dead. *a^{n}tạtka′ o^{n}ni ṭe′di*, a child whose mother is dead.—*a^{n}tạtka′ xoxtĕtu′ya^n tcadi′*, a child both of whose parents are "expended" or no more (i. e., dead). a^n*tska′ yi′ñḳi*, an infant. *a^{n}tska′ yi′ñḳi si^{n}ṭo′*, a male infant. *a^{n}tska′ yi′ñḳi sañḳi′*, a female infant. *a^n′tska no^{n}pa′*, two children, twins. (*Also* **15**: 2, 5, 6; **18**: 1; **26**: 1, 43, 57, 64, 65, 74.)

a^{n}tuda′yudi′ (cf. *ayu*), the black gum tree.

a^{n}ya′, **ha^{n}ya′**, a person (object of an action); a man (object of an action).—*a^n′ya si^n′hi^n ne′ nḳyĕho^n′ni*, I know the standing man. *a^{n}ya′ ṭe′di*, the corpse of a man. *a^{n}ya′ hauti′*, a sick man. *a^{n}ya′ ka′deni′*, a mute man. *a^{n}ya′ ka′-*

naxĕni', a deaf man. *a^{n}ya' ka'doho^{n}ni'*, a blind man. *a^{n}ya' so^{n}sa'*, one man, a man. *a^{n}ya' no^{n}pa'*, two men. *a^{n}ya' da'ni*, three men. *a^{n}ya' na'tcka*, a few men. *a^{n}ya' yi'hi*, many men. *a^{n}ya' pana^n'*, all the men. *a^{n}ya' tcĭna'ni*, some men. *a^{n}ya' ni'ḳi*, no man. *a^{n}ya' kiyo'wo*, another man. *a^{n}ya' kaka' ye'ho^n te' ha'nde ĕtuxa', Tcĕ'tkanadi'*, the Rabbit wished to know (lit., was wishing for some time to know) what sort of person he was (**3**: 5). *a^n'ya xo'hi*, old woman (**16**: 2). *Ta^{n}ya^n' ha^{n}ya' tcĭna'ni ko' Ta^{n}yi'ñḳiya^n ha^{n}ya' e' kuna'tuni'*, there are not as many people in Lecompte as there are in Alexandria. *ha^n'ya ya^n'xktedi' nixki'*, because a man hit me. *ha^{n}ya' yiñḳo^{n}ni'*, a married man. *ha^{n}ya' hena'ni*, everybody, all the people.—*a^{n}ya'di, ha^{n}yadi', haya^{n}di'* (nom. and obj. cases), a man, a person, some one. *ema^n', a^{n}ya'di hu' hine'*, look out! some one is coming. *Ma'mo a^{n}yadi'*, an Alibamu person, the Alibamu people. *Tcaxta' a^{n}yadi'*, a Choctaw, the Choctaw people. *Tuni'cka a^{n}yadi'*, a Tunica, the Tunica people. *a^{n}ya'di ma'ñḳiwa'ya^n*, toward the reclining man. *a^{n}ya'di na'ñḳiwa'ya^n*, toward the sitting man. *a^{n}ya'di newa'ya^n*, toward the standing man. *a^{n}ya'di ni' newa'ya^n*, toward the walking man. *a^{n}ya'di ta^{n}hi^n' newa'ya^n*, toward the running man. *a^{n}ya'di a^{n}xti'ya^n he'*, a man and a woman. *a^{n}ya'di yihi' a^{n}xti'ya^n yihi' he'*, men and women. *a^{n}xti' a^{n}ya'diya^n he'*, a woman and a man. *yaduxta^n' ta^{n}hi^n' nŭtkohi' ndosa^n'hi^n a^{n}yadi' si^n'hi^n nĕ ndo^{n}hi'*, I see (or saw) the man standing on this side of the railway. *a^{n}ya'di no^{n}pa' da'ni ha ndo^{n}dạha'*, I saw two or three men. *a^{n}ya'di sa^{n}ha^{n}ni'*, a strong man. *a^{n}ya'di ne' sa^{n}ha^{n}ni'*, this man is strong. *a^{n}ya'di e'wane' sa^{n}ha^{n}ni'*, that man is strong. *Tanĕ'ks ha^{n}yadi'*, he is a Biloxi person. *Tanĕ'ks a'ya^{n}ya'di*, are you a Biloxi? *Tanĕ'ks nḳa^{n}yadi'*, I am a Biloxi. *Tanĕ'ks ha^{n}yatu'*, they are Biloxi. *Tanĕ'ks aya^n'yatu'*, are you (pl.) Biloxi? *Tanĕ'ks nḳa^n'yatu*, we are Biloxi. *I'ta ha^{n}yadi'*, he is a Deer person. *Ita'ya^{n}ya'di*, are you a Deer person? *Ita'ya^{n}ya'tu*, are you Deer persons? *tek ya^{n}ya'di*, are you one of the people belonging here? *Tanĕ'ks haya^{n}di'*, a Biloxi person, the Biloxi people (Bk.).—*a^{n}ya' akûds ti' tane'ya^n*, "man store has elsewhere," a storekeeper (perhaps this should be divided thus: *a^{n}ya' akŭds ti'tane'ya^n*). *a^{n}ya' sŭpi'*, "black man," a negro man. *a^{n}ya'dago^{n}ni'*, "small man made" (?), a doll. *ha^{n}ya' i^n'tcya txa'*, "people all old men," the ancients, the people of the olden times (Bk.).—*haya'ndi kûpĭ'ni*, a man wanting in a good mind, without good sense.—*a^{n}ya'sahi', hayasa'hi, ha^n'yasa^{n}hi'*, an Indian; he is an Indian. *aya^n'yasahi'*, you are an Indian. *nḳa^n'yasahi'*, I am an Indian. *a^{n}ya'saxtu', ha^n'yasaxtu'*, they are Indians. *aya^n'yasa'xtu*, you (pl.) are Indians. *nḳa^n'yasa'xtu*, we are Indians. *ka'wa nḳyĕ'hû^{n}tuni' naxo', nḳa^n'yasa'xtu hi'*, when we were (or lived as) Indians in the past, we knew nothing (**5**: 8). *hayasa'hi i^{n}tciya'*, an aged Indian man. *haya'sahi' yuḳĕ' kakyi'hû^{n}tuni'*, they who are (still) Indians know nothing. *Ha'yasa'hi a'yixya^n'*, Indian Creek, La. *hayasa'x*, a contraction of *hayasahi*, an Indian. *hayasa'x a^{n}yaṭo'*, an Indian man. *hayasa'x ti'*, an Indian house. *ha'yasaha'ya^n ṭopi'*, a young (unmarried) Indian. *ha^n'yasa^n' ha^{n}xti*, an Indian woman. *ha^n'yasa^n ha^n'xti xohi'*, an aged Indian woman. *ha^{n}yasa^n'hi xi'di*, an Indian conjurer, medicine-man, doctor.—*a^{n}yaṭo'* or *haya^{n}do'*, a man (as distinguished from a woman). *Ta'nĕks a^{n}yaṭo'* (Bj., M.), a Biloxi man. *a^{n}yaṭo' a^n'xti ya^n' ndo^n'ho^n*, I saw a man and a woman. *a^{n}yaṭo' a^n'xti ya^n' a'hi ha'maki*, the man and woman are coming. *a^{n}yaṭo' yihi'xti a^{n}xti'ya^n yihi'xti ndo^n'ho^{n}dạha'*, I saw the men and women. *Tanĕ'kshaya^{n}do'* (Bk.), a Biloxi man (= *Ta'nĕks a^n'yaṭo*). (*Also* **8**: 20; **9**: 1, 3, 5; **10**: 1, 4, 7, 19, 20, 25, 27, 28; **11**: 1, 2, 4, 6; **14**: 10; **15**: 5; **16**: 1; **17**: 24; **18**: 1.)

Bayū's, the Biloxi name for the town of Bunkie, Avoyelles Parish, La (p. **122**: 21).—*Ta^{n}yi'ñḳiya^n ti' tcĭna'ni ko ĕti'ḳe na', Ba'yūsya^n'*, there are as many houses in Lecompte as there are in Bunkie.

da-, prefix indicating the mouth as agent.

da, to gather, collect (cf. *i^{n}da*, to seek).—*axo′g duni′ da de′di O^n′ṭi ya′ndi*, the Bear went to gather young canes (**2**: 17). *a′nde a′o^n dĕ′ ha^n axo′g kĭduni′ tcĭ′na yi′ñḳi da′*, when he had been gone a long time, he gathered a very few young canes (**2**: 17, 18, 19).—*dadi′*, to gather, collect, as cotton, young canes, etc. (*i′dadi, nda′di; datu′, i′datu, ndatu′*). *ptça′to nda dande′*, I will pick cotton. *e′ya^n kĭ′diha^n kĭduni′ da′ tcaktca′ḳe ha′maki*, when we reached home he gathered a lot of young canes and hung them up (**2**: 2, 3).—*kĭda′di*, to gather or collect, as cotton or young canes, for another (*ya′kĭda′di, a′xkĭda′di; kĭdatu′, ya′kĭdatu′, axkĭdatu′*). *kĭda*, picked (off) (**31**: 3). *ñḳu′kĭdadi*, I gather (**23**: 4). *aṭo′ miska′ kûda′ mant kû de′ yĕ*, he picked up the small potatoes and moved them away (p. **149**: 13).—*ukĭda′di*, to pick up an object (*yu′kĭda′di, nḳu′kĭda′di*). *ukĭda′*, pick it up!—*kû′dûkûda′di*, to pick or snatch up several small things in quick succession, as a hen in eating (*i′kûdûkûda′di, xkû′dûkûda′di*). (*Also* **14**: 16, 20, 21; **21**: 1; **28**: 7, 8, 15, 16, 51, 53, 249, 251.)

ḍaha′, pl. objective fragment pronoun for all three persons: them, you, us.—*ewande′ kuya′nḍahani′*, he or she hates them. *ewe yuḳe′ ko kuya^n′xtuḍahani′*, they hate them. *dao^n*, them (pl. obj.). *si^{n}ṭo′ ita′dao^n*, they (your) boys (p. **132**: 11, etc.).—*ha* instead of *ḍaha*: *iñkte′ dande′*, I will hit thee; *iñkte′ha dande′*, I will hit you (all). *nyiku dande′*, I will give it to thee; *nyiku′ha dande′*, I will give it to you (all). *ema^n′, iyotu′ha na′*, beware! they might shoot you (pl.?).

daka.—*axpada′kaxti′*, to be intelligent, smart (*aya′xpada′kaxti′, nḳaxpada′kaxti′*). *axpada′kaxti′ pi′hedi′di^n*, he ought to be smart.—*ka′xpadaka′xtini′*, not intelligent, dull, slow-witted (*kaya′xpadaka′xtini′, nḳa′xpadaka′xtini′*).

daki, dag, tûki, tûg, to stick, adhere, be glued.—*añksi adaki*, arrow feathers, "glued on arrow" (?). *ada′go^{n}ni′*, to glue on arrow feathers (*aya′dago^{n}ni′, nḳa′dago^{n}ni′*). *akûtxyi′ ada′go^{n}ni*, a picture, a portrait (?). *a^{n}ya′dago^{n}ni′*, a doll, "small man made" (?) (*Also* p. **166**: 21).—*a′dustûki′*, to adhere or stick to. *ayi′dustû′ki*, it sticks to thee (or you). *aya′ndustûki*, it sticks to me (see *tspa^n*). *doxpa adustûgo^{n}ni*, a button, buttons. *doxpa adustûgo^n tpuhi*, buttonholes.

dakxo′pi, to cut off.—*kĭdakxo′pi*, (he) cut it off from it (**10**: 16).

daxka′, rough.—*a′ktu daxka*, a toad.

dande′, or **da′nde**, will, shall, in assertions and questions (cf. *xo*).—*wite′di ko imahi^n′ dande′, haha′diya^n′*, he will paddle (or, row) the boat to-morrow. *ṭeya′ dande′*, he will kill it, he is going to kill it (as a hog) at the proper time. *wite′di ko yi′mahi^n′ da′nde naha′diya^n′*, will you paddle (or row) the boat to-morrow?—*dande′* sometimes refers to a perfect future, "was about to" (in the past); *to′hana nḳu′ dande′*, I was (then) about to be (or, on the point of) coming hither yesterday.—*dande* always changes final "*e*" of the preceding word to "*a*": *a′duti ta′ dande′* (not *a′duti te′ dande′*), he will be hungry. *nda′dande′*, I will go.—*ya′nda hi*, you shall be so (**20**: 48). *ha′nda* (*hi*), he should be (**22**: 10). (*Also* **8**: 21; **9**: 3, 6; **10**: 12; **28**: 160.)

da′ni, three.—*da′ni tci′ hĭmki′*, three (animals) are reclining together, or, one (book) is lying on two others. *da′niya^n′ tcudi′*, to place a third (book) on a pile. *toho′xk dani′ ko xkuku′ o^{n}ḍaha′*, I give three horses to each (man). *nḳo^n′dani′*, I did it thrice. *ptçato′ ntcu′ dani′*, I put the cotton in three places.—*da′nhudi′* (*dani+ahudi?*), "three bones (on the other hand?)," eight.

das.—*daswa′*, his or her back (*i′daswa′, ndaswa′; da′swatu′, i′daswatu′, nda′swatu′*).—*daswa′ apana^n′*, his entire back (cf. the Hidatsa, *adatsa, a′dçatsa*, behind).—*i^n′dasko^{n}ni′*, to have his back to it. *ayi^n′dasko^{n}ni′*, you have your back to it. *nḳi^n′dasko^{n}ni′*, I have my back to it. *nyi^n′dasko^{n}ni′*, I have my back to you. *yañḳi^n′dasko^{n}ni′*, he has his back to me. *hi′yañḳi^n′dasko^{n}ni′*, thou (you) have your back to me. (*Also* **20**: 1; **28**: 240, 256.)

da′wo, here; hither (probably formed by metathesis from *dowa′*—see *do*).—*ahĕdĕ′ da′wo hu′kañko′*, come hither now. *da′wo hu′di*, he is coming hither.

daⁿ, to hold, take.—*daⁿx kiⁿ′hiⁿ*, (he) took and brought (**31**: 28; p. **153**: 30, 31).—*ayaⁿ′ daⁿ′xku* (or, *ayaⁿ′ daⁿ′xku tcu′*), to go after firewood (*ayaⁿ′ i′daⁿxku, ayaⁿ′ ndaⁿ′xku; ayaⁿ′ daⁿ′xkutu′, ayaⁿ′ i′daⁿxkutu′, ayaⁿ′ ndaⁿ′xkutu′*). (*Also* **8**: 14; **14**: 19, 23; **19**: 16; **26**: 11, 19; **27**: 1; **28**: 133, 157, 160, 161; p. **153**: 30, 31.)

de, to go, depart.—*e′witĕxti′ hena′ni de′ kiḳĕ′, ĕdi′, aⁿ′yadi si′ naskĕxti′ kitoⁿni de′ oⁿ′knĕ ĕtuxa′*, though he used to go very early every morning, etc. (**3**: 2, 3). *da′ oⁿni′*, he is going (*ida′ oⁿni′, nda′ oⁿni′*). *da′oⁿnitu′* (sic), they are going. *dĕ′ taho′*, he went and fell (perhaps he went flying through the air and at last fell on his feet) (**1**: 21). *yahe′yaⁿ dĕ′ siⁿ′hiⁿxḳaⁿ′*, he went to a distance, and when he stopped and stood (listening?), etc. (**2**: 6). *a′nde a′oⁿ dĕ′ haⁿ*, when he had been gone for some time (**2**: 17). *kiya′ kĭpana′hi dĕ′ haⁿ*, when he had turned and gone back again (**2**: 20). *asoⁿ′ poska′ dĕ xĕ′hĕ haⁿtca′, hakxĭ′di Tcĕ′tkanadi′*, when the Rabbit went to a brier patch and sat there, he was angry (**2**: 28).—*de′di*, to go, depart (*ide′di, nde′di; a′de* (3 pl.)). *iñka′tiyaⁿ′ iñksiyo′ a′hiⁿa′tsi de′di*, my husband went to sell meat. *Taⁿyi′ñḳiyaⁿ de′di*, he went to Lecompte. *to′hana* (*ko*) *nde′di*, I went yesterday. Futures: *da′ dande′, i′da dande′, nda′ dande′; ada′ dande′*. *de′di na′* (said by one in the house to one out of doors), he has gone. *nde′di na′* (said by one out of doors to one in the house), I am going. *de′di ha′nûⁿ* (said when speaker and the one addressed are both in the house, or when they do not perceive the act of going), perhaps he has gone, perhaps he is going. *ni′ nde′di*, I am going to walk about. *ti′wo de′di*, he went abroad (**2**: 11). *tcĕ′tkana′ kĭtcu′di mi′xyi de′di*, when he (the Bear) had put down (the young canes) for (before) the Rabbit, he started off to go in a circle around him (**2**: 18).—*dusi′ dehaⁿ′ kyŭkihiⁿ′ tcaḳedi′*, take it off (the nail), and then go and return it to the place and hang it up. *akŭtxyi′ dusi′ dehaⁿ′ tcaḳedi′*, take the book and go to hang it up on the nail.—*deyĕ′*, to send off (*de′hayĕ, de′hûñḳĕ*). *akŭtxyi′ kĭkoⁿni′ deyĕ′*, to write a letter and send it to some one. *ayi′hiⁿ yañḳa′ nde′knĕ*, I went when (shortly after) you came. *a′yihĭ′nt nde′di*, I went when you came. *a′yihĭ′nt nde′knĕ*, I went at the moment that you came. *iⁿhĭ′nt nde′knĕ*, I went at the moment that he came. *nḳiⁿhĭ′nt de′knĕ*, he went at the moment that I came. *ayi′hiⁿ yañka′ nde′ oⁿ′knĕ*, I had already gone when you came. *e′yaⁿ nḳihiⁿ′ yañka′ de oⁿ′knĕ*, he had already gone when I reached there. *da′ uⁿni′*, he is going. *i′da uⁿni′*, are you going? *nda′ uⁿni′*, I am going. *axo′g duni′ da de′di Oⁿ′ṭi ya′ndi*, the Bear went to gather young canes (**6**: 4). *a′kta dedi′*, to go straight across (=*akta de a′kĭduxtĕ*). *a′yixyaⁿ′ a′kta nde′nḳa′kĭduxta′ dande′*, I will go straight across the bayou. *e′yaⁿ hi′ xyaⁿ kiya′ de oⁿ′knĕ ĕtuxa′*, when he (the Rabbit) reached there, he (the Sun) had already gone again. *e′yaⁿ nḳiⁿhiⁿ′ xyaⁿ de oⁿ′knĕ*, he had already gone when I arrived there. *de′ heyaⁿ′hiⁿ*, he departed (and) arrived there. *emaⁿ′, i′da na′*, beware lest you go! (or, do not go!) *e′wa nda′ xo*, I will go further if . . . *e′wa ide′di*, did you go further? *yañḳiⁿ′x nda′*, release me and I go, let me go. *yañḳiⁿxtu′ nḳa′da*, release us (sic) and we go, let us go. *i′ñkidaḥa′ a′de*, release them and they go, let them go. *de′di xyi pi′ na*, if he would go, it would be good. *ide′di xyi pi′ na*, if you would go, it would be good. *e′yaⁿ ndedi′*, I went thither (by command or permission). *e′yaⁿ nde′di na′*, I went thither (of my own accord). *e′yaⁿ nde′di xyĕ′*, I went thither at any rate (whether he wished it or not). *e′yaⁿ nda′ dande′ xyĕ* (or *xyĕxo′*), I will go thither at any rate (even if against his will). *e′yaⁿ nda′ oⁿni ha′nûⁿ*, or *e′yaⁿ nde′di ha′nûⁿ*, perhaps (or, I think that) I am going thither (but I am uncertain). *a′diknĕ*, they have (already) gone. *ama′ pxŭ′di, oxpa′ a′diknĕ*, they rooted up the ground, devoured (the roots), and have gone. *dĕ′x̣nĕ*, (he) was going (7: 9). *kidĕ′x̣ne*, he was going home (7: 10). *kipŭkta′ adĕ′hạnĕ*, they have gone (by) in even ranks: said of many men, horses, etc. *nḳiⁿsu′ pŭtsa′ dĕ′xtca*, the sharpness of my teeth is all gone. *nde′di xyaⁿ*, I must go. *nde′tu xyaⁿ′*, we must go. *witedi ko′ Taⁿyi′ñḳiyaⁿ nde′di kikna′ni*, I may go to Lecompte to-morrow. *nde′ hiⁿdoⁿ′hi xyo′, wite′di ko*, I will go to see you to-morrow. *uksani′ nda′ dande′*, I will go very soon. *soⁿ′sa duxtaⁿ′ dedi′*, to take a book or other large object off another, or from a pile. *xa′nina′ti dedi′*, it (a heavy log, hogshead, etc.) rolls over and over in one direction. *noⁿ′ dedi′*, to throw an object away. *ĕḳaⁿ′ Tcĕtkana′ de′ oⁿxa*, then the Rabbit departed (in the past) (2: 31). *de′di ĕtuxa′ Tcĕ′tkanadi′*, they say that the Rabbit departed (3: 15). *o′kūk de′di*, he went fishing (6: 4). *ĕ′ti toho′ dedi′*, to pass here (*ĕ′ti toho′ ide′di, ĕ′ti toho′ nde′di*). *ha′xahĕ dĕ′di Tcĕ′tkanadi′*, the Rabbit went off laughing (1: 21). *kdehiⁿya′*, I send you into it (again?), I throw you into it. *asoⁿ′ kde′hiⁿya na′*, I (will) throw you into the briers (1: 18). *ayiⁿ′sihi′xti ko, asoⁿ′ kdehiⁿya′ xo′*, if you are in great dread of briers, I will throw you into them (1: 19) (note use of *ko—xo*, contingent action). *de′kiyĕ*, to send it off or to another (*de′yakiyĕ′, de′haxkiyĕ′; de′kiyĕtu′, de′yakiyĕtu′, de′haxkiyĕtu′*). *akŭtxyi′ natcka′ nḳoⁿ′ de′hiñkiyĕ′*, I have made a short letter which I send to you (4: 1).—*ka′de*, to go; to be going thither at this moment (?) (*ika′de, xka′de; ka′detu′, i′kadetu′, xka′detu′*; Futures: *ka′da dande′, ika′d¢a dande′, xka′d¢a dande′*) (7: 7). *e′ukĕda′*, go thou away! depart thou! *e′ukada′*, go ye away! depart ye! *kaya′de*, you are going (at this moment), you are on the way thither; *nḳade′*, I am going (at this moment), I am on the way thither; Futures: *kada′ dande′, kaya′da dande′, nḳa′da dande′*. *taⁿyi′ñḳiyaⁿ kayide′di*, did you go to Lecompte? (?) *taⁿyi′ñḳiyaⁿ kayida′ dande′*, will you go to Lecompte?—*k̆ide′*, to start back or homeward; to go or have gone home. *Tcĕ′tkanadi′ kox̣ta′, yahe′yaⁿ k̆ide′ xe′hĕ*, the Rabbit ran from (what he thought was) danger; he went back some distance and sat down (2: 17). *taⁿhiⁿxti′ k̆ide′*, running very swiftly he went homeward (3: 16; 6: 4). Before *haⁿ*, *ḳaⁿ*, etc., *kidedi* becomes *kide*: "*ha′me taⁿ′ oⁿ′ni nḳati′ na′*," *ĕ haⁿ′ k̆idĕ′ ḳaⁿ Tcĕ′tkanadi′ ti′wo de′di*, he (the Bear) said, "I dwell in a large bent tree," and when he went home the Rabbit went abroad (2: 11; 6: 2). *iⁿ′x k̆ida′*, release him and he goes, let him go! (probably, let him go at once!). *k̆ida′ oⁿni*, he was returning thither (3: 19). *xk̆ida′oⁿni*, I was going home (in the past) (7: 10, 14, 15).—*k̆ide′di* or *k̆idedi′*, to go homeward; to have gone home (*ya′k̆ide′di, xk̆ide′di*). "*asoⁿ′ taⁿxti nḳti na′*," *ĕhaⁿ′ k̆ide′di*, he said, "I dwell in a very large brier patch," and went home (2: 2). *tohạ na′k k̆ide′di hĕtu′*, they say that he went home yesterday. *ak̆i′duwaxi′ k̆ida′ oⁿni*, he went to one side when he was returning thither. *e′wa k̆ida′*, go further! *he haⁿ′tc k̆ide′di*, when he said that, he went home (2: 10). "*eyaⁿ′ hiⁿta′*," *Tcĕtkana′ ki′ye haⁿ′ k̆ide′di*, he said to the Rabbit, "Go there," and went home (2: 10, 11; 3: 7, 24; 7: 7). *k̆idĕ′ ake′didạha′*, he crept up on them (8: 1). *ĕ′ti toho′ k̆idedi′*, to pass here on his way back or homeward (*ĕ′ti toho′ ya′k̆ide′di, ĕ′ti toho′ a′xk̆ide′di*). *hiⁿ′hiⁿ haⁿ′ k̆ide′di*, to have come and gone (*ayiⁿ′hiⁿ haya′k̆ide′di, nḳiⁿhiⁿ′ axk̆ide′di: iⁿ′hiⁿ ka′de, ayiⁿ′hiⁿ ika′de, nḳiⁿ′hiⁿ xka′de*).—*kûde′ni*, not to go (*ku′yude′ni, nde′ni*). *wahu′ xohi′ idĕ′ḳaⁿ nde′ni*, I did not go because it hailed.—*nda′hi*, a case of "*hapax legomenon*," meaning not clear. *i′yiⁿda′hi yuḳĕ′di ko′ ayande′ yuwa′yaⁿ nda′hi hani′*, when they are hunting you I will go to the place where you are (2: 29, 31); so translated by Bj. and M., though "I will go" is generally *nda′ dande′* (query: Could *nda′hi* have been given by mistake for *nyiⁿ′dahi*, I seek you?).—*de′x̣nĕ*, he is going. *i′dex̣nĕ*, you are going. *nde′x̣nĕ*, I am going (*idĕ′tu* and *ndĕ′tu* are not used). *a′dĕ*, a small number go; *adĕtu′*, a large number (100 or more) go. *aya′de*, you (a small number) go. *ayadĕtu′*, you (a large number) go. *nka′de*, we (a small number) go. *nkadĕ′tu*, we (a large number) go. *ide′yiñki*, you get there ahead (**28**: 171). *kĭdeya′ñḳodạha*, let us get ahead of one another (**28**: 169). *de′oⁿḳạne′di*, (he) has gone already (**7**: 14). *deyi′ñḳidạha′*, he got away from them (**16**: 9). (Examples are so numerous in the text that references are hardly necessary.)

de- or **te-**, a numeral prefix, used before cardinal numbers to form numeral adverbs denoting repetition of action.—*desoⁿsa′*, once. *denoⁿpa′*, twice. *deda′ni*, thrice. *detopa′* or *tetopa′*, four times. *deksani′* or *teksani*, five times. *denaⁿ′pạhudi′*, seven times. *deda′nhudi′*, eight times. *detckanĕ′*, nine times. *deohi′*, ten times. *deohi′soⁿsa′xĕhe*, eleven times. *deohi′noⁿpa′xĕhe*, twelve times. *deohi′dana′xĕhe*, thirteen times. *deohi′topa′xĕhe*, fourteen times. *deohi′ksana′xĕhe*, fifteen times. *deo′hiakŭxpa′xĕhe*, sixteen times. *deohi′naⁿpahua′xĕhe*, seventeen times. *deohi′da′nhua′xĕhe*, eighteen times. *deohi′tckana′xĕhe*, nineteen times. *deohi′noⁿpa′*, twenty times. *deo′hida′ni*, thirty times. *deo′hitopa*, forty times. *deo′hiksaⁿ′*, fifty times.

dĕ.—*dadĕ′*, to chew (*ida′dĕ*, *ndadĕ′*; *dadĕtu′*, *ida′dĕtu′*, *nda′dĕtu′*).—*ya′ni dadĕ′*, to chew tobacco.—*kûda′deni′*, not to chew (*ku′yuda′deni′*, *nda′deni′*; *kûda′detuni′*, *ku′yuda′detuni′*, *nda′detuni′*). *kûda′deni′ nayĕ′*, to bolt down food (without chewing it) (*ku′yuda′deni′ ina′yĕ*, *nda′deni únna′yĕ*). *ya′ni kûda′deni′*, not to chew tobacco.

de (?).—*kûdeni′*, or *kú′dini′*, "not clean," soiled, blackened (*i′kûdini′*, *ú′ñḳukú′dini′*; *kú′dinitu′*, *i′kûdinitu′*, *ú′ñḳukûdinitu′*). *kú′dinitu′ xyĕ*, they are soiled. *ú′ñḳukú′dinitu′ xyĕ*, we are soiled. *m+*, *do′xpĕ kûdĕni′*, oh! what an ugly garment! (said by a female, but meaning what a pretty garment!); a male can say, *do′xpĕ kûdĕni′*, but he never uses *m+*.

deti′, **adeti′**, **adĕ′di** (**58**: 1), or **ayaⁿ′ deti′**, a branch or limb of a tree.

-di.—(1) masc. ending of certain verbs (see *xaⁿ*): *patcĭtcudi*, to pull off (see *tc*).—(2) Used as a causative ending (=*yĕ*) (*hayedi*, *hañḳedi*; *ĕtaḳahedi*, *kaiⁿtcedi*, *ksedi*, *pxwĕdi*, *xyiwahĕdi*, *xyuwahedi*, *sahĕdi*, *tcâdedi*, *tcisedi*, *tcĭnasedi*, *ṭoxṭuxĕdi*, *uktĕdi*, *yaxdoḳedi*, *sâdedi*, *sītsīdedi*, *taxtaxwedi*, *tcaḳedi*, *xoⁿhedi*, *uwúsĕdi*. (See *-ni*.)

di, a sign of the agent, the nominative sign (**6**: 17, 18; **7**: 1, 3, 10, 13, 15). (See *kaⁿ*.)—*Tcĕtkanadi*, The Ancient of Rabbits.

dĭ, when.—*unatcĭ′ktcĭ dĭ hakŭ′nŭki*, when he dodged, he got out from it (**2**: 26).—*dixyiⁿ* (**12**: 3, 5, 6; **13**: 4; **14**: 4).

dix.—*dixyi′*, to urinate (*i′dixyi*, *ú′ñḳadixyi′*).—*hadi′xi*, urine. *hadi′xtciyaⁿ′*, the bladder.

dixi, to catch up with.—*kĭdixi′yĕtu*, they caught up with him (**27**: 3).

di′xti hayi′, the "ivory bird," which inhabits the Louisiana swamps near Red River. It has a black body and white wings. Probably a species of *Campophilus* (*C. principalis?*).

ditci′, to dance (*i′ditci*, *ndi′tci*) (*Hidatsa*, *kid¢ĭ′ci*).—*ndi′tci dande′*, I will dance. *ndi′tci te′*, I wish to dance. *ndi′tci te′ niḳi′*; I do not wish to dance.—*kû′ditci′ni*, not to dance (*kú′yuditci′ni*, *ndi′tcini′*). *ndi′tcini′ dande′*, I will not dance.

diⁿ.—*eḳĕ′xyi diⁿ ida′ hi ko*, well! why don't you go? (p. **160**: 25). (*Also* p. **160**: 26, 27, 28, 29, 30, 31.)

do.—*dowa′*, in this direction, this way, to this place (cf. *da′wo*).

do′di, the throat (*ido′di*, *ndo′di*; *doxtu*, *idoxtu*, *ndoxtu*).—*do′di uxwi′*, his throat is dry, he is thirsty (*ido′di uxwi′*, *ndo′di u′xwi*). *do′di uxwoⁿ′*, his throat was dry, he was thirsty (*ido′di uxwoⁿ′*, *ndo′di uxwoⁿ′*). *dodi′ uxwi′ dande′*, he will be thirsty (*ido′di uxwi′ dande′*, *ndo′di uxwi dande′*). *doxtu′ uxwi′*, they are thirsty. *i′doxtu′ uxwi′*, you (pl.) are thirsty. *ndoxtu′ uxwi′*, we are thirsty. (*Also* **8**: 22.)—*dodiyaⁿ′*, his throat (Bk.) (*i′dodiyaⁿ′*, *ndo′diyaⁿ′*).—*doti′*, the neck, his or her neck (*i′doti*, *ndo′ti*), probably the same as *do′di*. *dodihiⁿ′*, neck feathers (see *hiⁿ′*).—*do′daniyĕ′* or *doda′yĕ*, the gullet, esophagus, throat; his or her throat, etc. (*i′dodaniyĕ*, *ndo′daniyĕ*) Bk. seemed to distinguish between the throat (*dodiyaⁿ*) and the gullet (*dodaniyĕ*), but the former perhaps means the neck. *doda′yĕ pŭni′*, "gullet hangs (on)," a necktie.—*doxtaⁿtka′*, his Adam's apple (*i′doxtaⁿtka′*, *ndo′xtaⁿtka′*).—*dotcaxka′*, the tonsils, his tonsils (*i′dotcaxka′*, *ndo′tcaxka′*.) (*do*+*tcaxka*, "forked"?), "forked part of the throat."—*doḳoxĕ′*, his or her hard palate (*i′doḳoxĕ′*, *ndo′ḳoxĕ′*).

do′hi, anything rubbed or smeared, as butter or molasses.

doxpĕ′, **ṭoxpĕ′** (**26**: 11, 12), cloth; a shirt or coat.—*doxpĕ′ tcaḳedi′* (=*doxpĕ′ xĕheyĕ′*), to hang up a coat on a nail or post (*also* **19**: 14, 16; p. **120**: 13, 14, 17, 18). *do′xpĕ hiⁿyehi′*, cloth. *do′xpĕ naskĕ′*, "long cloth," a coat. *do′xpĕ naskĕ′ patckĕ′*, to pull off a coat. *doxpĕ′ naskĕ′ patckĕ′ xĕheya′*, pull off your coat (and) hang it up! (m. sp.). *do′xpĕ nask oⁿni′*, to put on a coat (*do′xpĕ nask ayoⁿ′ni*, *do′xpĕ nask nḳoⁿ′ni*). *do′xpĕ naskoⁿ′kaⁿ* (feminine imperative). *do′xpĕ naskĕ′ kĭ′nitaⁿ′xti*, the coat is too large for him. *do′xpĕ naskĕ′ kĭ′yiñḳi′xti*, the coat is too small for him. *do′xpĕ na′skĕ nitani′*, "large long coat," an overcoat. *do′xpĕ tĕdu′xka*, *doxpĕti′ dĕduxka′*, *do′xpĕ tûduxka′*, *do′xp tĕduxka′*, a man's shirt, a woman's loose sacque (differs from the *doxpĕ naskĕ* and the *ptç ats sạⁿ*). *do′xpĕ tĕdu′xka ni′ḳi*, *nindoxpĕ′oⁿ′ nedi′*, "he is without a shirt, he has on his pantaloons alone," he is stripped to the waist. *doxpa′saⁿhiⁿ* (=*doxpe*+*asaⁿhiⁿ*), sleeves of a coat, shirt, etc. *doxpa′saⁿhiⁿ′ pa′xaxahi′*, to pull up or roll up the sleeves. *doxpĕ′ tûkma′g-oⁿni′*, "under cloth or dress," a skirt or petticoat. *doxpĕ′ axkoⁿni′*, the lining of a garment. *doxpa′ a′dustû′goⁿni′*, a button, buttons (*doxpĕ* + *adustûki* + *oⁿni*), "what adheres to a garment." *doxpa′ a′dustûgoⁿ′ tpuhi′*, buttonholes. *uṭuxpĕ′*, *udoxpĕ′*, clothing (generic), a robe of skin. *oⁿṭahi uṭuxpĕ*, a bearskin robe. *tahi uṭuxpĕ*, a deerskin robe. *tcĕtkahi uṭuxpĕ*, a rabbitskin robe. *tmotckahi uṭuxpĕ*, a robe of wildcat skins.

doⁿ (?) (**16**: 6).

doⁿ.—*doⁿhi′*, to look at, see (*i′doⁿhi*, *ndoⁿ′hi*, or *ndoⁿhi′*; *doⁿxtu′*, *i′doⁿxtu*, *ndoⁿ′xtu*, or *ndoⁿxtu′*).—*nyidoⁿ′hi*, I see you. *i′yaⁿdoⁿ′hi*, you see me. *yaⁿdoⁿ′hi*, he sees me. *ndoⁿ′hi te′ niḳi′*, I do not wish to see him. *nyidoⁿ′hi te′* (=*na*), I wish to see you. *emaⁿ′*, *idoⁿ′hi na′*, beware lest you look at him, do not look at him! *dusasa′ doⁿ′hi*, tear it here and there and look at it! *nde′ hiⁿdoⁿ′hi xyo′*, *wite′di ko*, I will go to see you to-morrow. *wite′di ewa′ ko yaⁿ′daⁿ hu′*, come to see me day after to-morrow (*daⁿ*=*doⁿ*). *doⁿhi oⁿ*, or *doⁿhoⁿ*, he did see it (in the past) (*idoⁿ′hi oⁿ′* or *idoⁿ′hoⁿ*, *ndoⁿ′ hi oⁿ′*, or *ndoⁿ′hoⁿ*). *doⁿhoⁿ′knĕ*, to have already seen it (*i′doⁿhoⁿ′knĕ*, *ndoⁿhoⁿ′knĕ*). *doⁿhoⁿxa*, to have seen it in a remote past (*i′doⁿhoⁿ′xa*, *ndoⁿhoⁿ′xa*). *toho′xk noⁿpa′ da′ni ha ndoⁿ′hoⁿdạha′*, I saw two or three horses. *aⁿya′di noⁿpa′ da′ni ha ndoⁿ′hoⁿdạha′*, I saw two or three men. *aⁿyaṭo′ aⁿ′xti yaⁿ′ ndoⁿ′hoⁿ*, I saw a man and a woman. *tohoxka′ wa′k yaⁿ ndoⁿ′hoⁿ*, I saw a horse and a cow. *aⁿyaṭo′ yihi′xti aⁿxti′ yaⁿ yihi′xti ndoⁿ′hoⁿdạha′*, I saw the men and women. *yi′ndoⁿha′ kikna′ni snisni′hi*, I may see you by the time that autumn comes (4: 3). *ndoⁿhi′*, I have seen it. *ndoⁿxt oⁿ′*, we have seen it (in the past) (**5**: 9). *yi′doⁿhi*, he sees you (sing.). *yi′doⁿxtu*, they see you (sing.). *doⁿ′hidakta′*, look! (m. to m.?). *hewa′ de′ doⁿhi′*, go to that place (and) look! *tewa′ hu′ doⁿhi′*, come this way and look! *tuka′ doⁿhi′*, look that way! *dowa′ doⁿhi′*, look this way! *ḳaⁿḳoⁿni′ doⁿ′hi tĕ′ dedi′ ĕtuxa′*, they say that he departed, as he wished to see the trap (**3**: 14). *doⁿ′hi hi*, to see how it is (s.). *doⁿ′xtu hi*, they see (pl.). *paⁿhiⁿ′ utoho′ doⁿ′xka*, see how it is to lie in the sack (fem. sp.). *paⁿhiⁿ′ utoho′ doⁿ′xkañḳo′* (male sp.). *paⁿhiⁿ′ nḳetoho′ ndoⁿ′hi xo′*, I will lie in the sack and see how it is. *paⁿhiⁿ nḳetoho′ ndoⁿ′xka*, let me lie in the sack and see how it is. *udunahi′*, he faces (the door) (p. **136**: 20). *ayu′duna′hi*, did you face (the door)? (p. **136**: 21). *nḳu′dunahi′*, I face(d) (the door) (p. **136**: 22). *nyu′dunahi′*, I face(d) you (p. **136**: 23). *wite′di ewa′ ko yaⁿ′daⁿ hu′*, come to see me day after to-morrow. *yi′ndoⁿha*, we see you (**4**: 3).

do^n′dạha′, to look at them (*i′do^{n}dạha′, ndo^n′dạha′; do^n′xtudạha′, i′do^{n}xtudạha′, ndo^n′xtudạha′*). *ema^n′ ido^n′dạha′ na′*, beware lest you look at them, do not look at them! (Bk., M.). *yi′do^{n}dạha′*, he saw you (pl.). *nyi′do^{n}dạha′*, I saw you (pl.). *yi′do^{n}xtu′dạha′*, they saw you (pl.). *nyi′do^{n}xtu′dạha′*, we saw you (pl.). *ya^n′do^{n}dạha′*; thou (you) saw us. *ya^n′do^{n}xtu′dạha′*, you (pl.) saw us. In one instance, M. gave *yi^n′do^{n}dạha′*, "we see you;" but this must have been owing to a misunderstanding. In like manner, for *yi′do^{n}dạha′* (**5**: 2), read, *nyi′do^{n}dạha′*, I see you (pl.). *i^n′xkido^{n}hi′*, to see himself, to look at himself (*yi′xkido^{n}hi′, nḳi′xkido^{n}hi′; i^n′xkido^{n}xtu′, yi′xkido^{n}xtu′, nḳi′xkido^{n}xtu′*). *kido^n′hiyĕ*, to show an object to another (*kido^n′hihayĕ′, kido^n′hihŭñḳĕ′*). *kido^n′hinyĕ′*, I show it to you. *kido^n′hiyañḳĕ′*, he shows it to me. *kido^n′hiya′ñk pi′hĕdi*, will he show it to me? *tohạna′k ya′kido^n′hiyañḳĕ′*, you showed it to me yesterday. *kido^n′hiyañḳa′*, show it to me! *akĭdo^{n}hi* (?), to be looking at one another. *a′kĭdo^{n}xtu′*, they looked at one another (?). *a′kĭdo^n′xtu xa′*, we are all looking at one another (N. B.: *hitu* and *hi^{n}tu* become *xtu* in the plural; *xa* is usually a sign of past time). *do^n′xĕhĕ′*, "sits to see," the sights of a gun. *o^n′do^{n}ho^{n}ni′*, "what is used for looking at or seeing," a mirror. *o^{n}do^{n}ho^n′ xwûdati′*, "to see with light from outside," window glass.—*u′dunahi′*, to face an object or place (*ayu′dunahi′, nḳu′dunahi′*). *nyu′dunahi′*, I face you. *aye′wi ko u′dunahi′*, he faces the door. *yañḳu′dunahi′*, he faces me. *hi′yañḳu′dunahi′*, thou (you) face me (*also* **14**: 26). *ka′doho^{n}ni′*, not to see, to be blind (*kaya′doho^{n}ni′, nḳa′doho^{n}ni′; ka′doho^{n}tuni′ (=ka′do^{n}xtuni′), kaya′doho^{n}tuni′, nḳa′doho^{n}tuni′*). *si^{n}ṭo′ ka′doho^{n}ni′ ido^n′ho^n*, did you see the blind boy? *ndo^n′ni*, I have not seen him or her. *ndo^n′ni xya′*, I have not yet seen him or her. *kûdo^n′ni*, not to see it, her or him (*ku′yudo^n′ni, ndo^n′ni; kûdo^n′tuni′, ku′yudo^n′tuni′, ndo^n′tuni′*). *nyido^n′ni*, I do (or did) not see you. *ku′ya^{n}do^n′ni*, he (or you) did not see me. *kûdo^n′dạhani′*, not to see them (*ku′yudo^n′dạhani′, ndo^n′dạhani′; kûdo^n′dạha′tuni′, ku′yudo^n′dạha′tuni′, ndo^n′dạha′tuni′*). *nyido^n′dạhani′*, I do not see you (pl.). *nyido^n′dạha′tuni′*, we do (or did) not see you (pl.). *ku′ya^{n}do^n′dạhani′*, he or you do (or did) not see us. *ku′ya^{n}do^n′dạha′tuni′*, they or you (pl.) do (or did) not see us. *ka′do^{n}xtuni′*, they are blind.—*ado^{n}hi^n′*, his or her face (*aya′do^{n}hi^n′, ŭñḳa′do^{n}hi^n′; a′do^{n}xtu′, aya′do^{n}xtu′, ŭñḳa′do^{n}xtu′*. (*Also* **10:** 7; **14:** 16, 18, 22; **17:** 3, 9, 12, 16; **19:** 17; **20:** 23, 39; **22:** 3, 9; **23:** 6; **24:** 3, 5, 13; **25:** 2; **26:** 20, 41, 75, 80, 82; **28:** 33, 59, 66, 69, 75, 132, 134, 135, 164, 166, 188, 192, 207, 246; **29:** 1, 30, 37, 41; **31:** 20, 34; p. **166:** 10, 11, 12, 13, 14, 15, 16.)

du-, prefix indicating action by means of the hands.

du, to go around, to circle, to wrap.—*aduyĕ* (masc. word), to wrap a cord, etc., several times around an object (*adu′hayĕ′, adu′hŭñḳĕ′*). *aduhi^{n}yĕ*, I wrap it around thee. *aduyañḳe*, thou dost wrap it around me. *adu*, (he) went around it (7 : 2). *adudu′di*, (it) was flying around and around (**28**: 62).—*adu′yaxa^n′* (fem. word), to wrap a cord etc., several times around an object (said to a female) (*adu′hayaxa^n, adu′hûñḳaxa^n′*).—*adu′di* (=*apĕni*), to go around or wrap around an object (*aya′dudi, nḳa′dudi; adutu′, aya′dutu′, nḳa′dutu′*) (7: 5).—*adu′so^{n}sa′* (=*adudi+so^{n}sa*), to wrap a cord once around an object (*ayadu′so^{n}sa′, nḳadu′so^{n}sa′*). *nyadu′so^{n}sa′*, I wrap once around you.—*duwĕ′*, to untie, unwrap (*i′duwĕ, ndu′wĕ*). *kĭduwĕ′*, to untie another, as by his request to untie his property (for him) (*ya′kĭduwĕ′, axkĭduwĕ′; kĭdu′wĕtu′, ya′kĭduwĕtu′, a′xkiduwĕtu′*). *nyi′kĭduwĕ′*, I untied you. *nyikĭduwa′ dande′*, I will untie you. *ewande′ ya^{n}xkĭduwĕ′*, he untied me. *ayindi′ ya^{n}xkĭduwĕ′*, you untied me. *ndohu′ ya^{n}xkĭduwa′*, come right to me (and) untie me! (**3**:21).—*aduhi′*, a fence. *aduxtca′ti aduhi′*, a rail fence. *hayiñki′ aduhi′*, a stock fence. *aduhi′ ndosa^n′-*

hi^n tohoxka′ si^n′ hi^n ne′di ndo^{n}hi′, I see (or, saw) the horse standing on this side of the fence. *aduhi′ sa^{n}hi^n′ya^n si^{n}ṭo′ yao^n′ni nĕ inaxe′*, did you hear that boy who is (stands) singing on the other side of the fence? *aduhi′ ndosa^n′hi^n waka′ nĕ a′pxuye′di*, this cow on this side of the fence is apt to (or, prone to) gore. *aduhi′ e′usa^n′hi^n waka′ ne′ya^n ḳa′pxuye′ni*, that cow (standing) yonder on the other side of the fence does not gore. *aduxtca′ti*, a rail, rails. *adu′hi yiñḳi′*, a garden. *duhiñki′* (contraction of last). *du′hie′pi*, a gate (*aduhi*+*ạyepi*).—*a′xkido^{n}ni′*, a man's breechcloth belt, a belt. *axkido^n′ apxa′di*, to put a standing object in the belt (*axkido^n′ a′yupxa′di, axkido^n′ ûñkpxa′di; axḳido^n′ apxatu′, axkido^n′ a′yupxatu′, axkido^n′ ûñkpxa′tu*). *axkido^n′ kida′mañḳyĕ′ xo^{n}he′di*, to put a horizontal or long object, as a knife, etc., in the belt (*axkido^n′ kida′mañḳyĕ′ xo^n′haye′di, axkido^n′ kida′ mañḳyĕ′ xo^{n}hûñḳe′di*). *axkido^n′ xo^{n}he′di*, to put a cv. object, etc., in the belt (*axkido^n′ xo^{n}haye′di, axkido^n′ xo^n′hûñḳe′di; axkido^n′ xo^n′hetu′, axkido^n′ xo^n′hayetu′, axkido^n′ xo^{n}hûñḳetu′*). *axkido^n′ tcu′di*, to put a number of small objects in the belt (*axkido^n′ i′tcudi, axkido^n′ ûñktcu′di; axkido^n′ tcutu′, axkido^n′ i′tcutu, axkido^n′ ûñktcutu*). (*Also* **8**: 3, 5, 7, 10, 12, 14, 22; **11**: 3; **20**: 15, 26, 32, 34, 35, 36, 37; **21**: 16, 25; **22**: 13; **26**: 75; p. **142**: 27, 31.)

dudayi′, a weed. (See *tudi* and *hayi*.)

dŭho^{n}ni.—*ĭsi′ sĭ′di dŭho^{n}ni*, to have the hand, foot, etc., numb or asleep (p. **149**: 24).

dŭk-, prefix indicating action as in hitting or punching.

duka, to peel off the bark (**28**: 57).

dûkûtcûpa.—*a′dûkûtcûpa^n′*, they were very thick on him (**31**: 5).

dus.—*adustu′*, they (mules) kick habitually (p. **128**: 12). *kadustuni*, they (mules) do not kick habitually (p. **128**: 13).

dus.—*tûdûdusĕ′di*, refers to the noise made by a mouse when gnawing wood.—*aduska′*, generic: a rat, rats (**14**: 29). *adŭ′sk xohi′*, a species of rat that inhabits the canebrakes of Louisiana, "ancient rat." *Adu′skana*, Ancient of Wood Rats (**14**: 2, 5, 12, 24, 28, 29).

duta^n or **tita^n**.—*iñkûdûta^n*, I urge you on (**17**: 20). *kûduta^n′dạha′!* she sent them off (**26**: 38). *kûdûta^n′*, (she) urged him on (**29**: 15) (rather *akŭdŭta^{n}ni*). *tcuñk a′kûtĭta^n′ni*, he set the dog on him (p. **147**: 2). *tcuñk aya′kûtĭta^n′ni*, did you set the dog on him? (p. **147**: 3). *tcuñk ñḳa′kûtĭta^{n}ni*, I set the dog on him (p. (**147**: 4). *ya′ñkuduta^n′tu ka^n xkĭde′di*, they started me homeward (p. **159**: 14). *kûduta^n′k de′di*, he set the dog on him (B) and then he (B) went (p. **166**: 1). *a′kûtita^n′tu*, they set him on (**11**: 4). (*Also* p. **159**: 15, 16, 17; p. **166**: 2, 3.)

e, the aforesaid: refers to some antecedent expressed, not implied.—*Ta^{n}ya^n′ ha^{n}ya′ tcĭna′ni ko′ Ta^{n}yi′ñḳiya^n ha^{n}ya′ e′ kuna′tuni′*, there are not as many people in Lecompte as there are in Alexandria. *nḳa′diya^n e′ ande′*, my father he (the aforesaid) moves, or, I have a father. *nḳa′diya^n e′ mañḳi′*, my father he reclines, I have a father. *nḳo^n′ni e′ ande′*, my mother she moves, or, I have a mother. *nḳo^n′ni e′ nañḳi′*, my mother she sits, or, I have a mother. (*Also* **9**: 4.)—*e′di; ta^n e′di ka′wak ya′tcĕ*, what is the town's name? (Bk.).—*e′ya^n*, there (**6**: 3; **8**: 17, 18, 19; **10**: 5). *e′ya^n hi*, or *eya^n′ hi^n*, to reach there (*e′ya^n a′yihi, e′ya^n nḳihi′*) [The plurals given for this verb may be those of *i^{n}hi^n′: e′ya^n i^n′hi^n, e′yan a′yi^{n}hi^n, e′ya^n nḳi′hi^n*]. *e′ya^n hi′ xya^n kiya′ de o^n′knĕ ĕtuxa′*, when he reached there, he (the Sun) had already gone, they say (**3**: 11, 12). *e′ya^n nḳi^{n}hi^n′ xya^n de o^n′knĕ*, he had already gone when I arrived there. *xki′to^{n}ni e′ya^n nḳihi^n′ xyo*, I will reach there first (**3**: 16). *eya^n′ hi ha′ kĭkĭ^{n}no′*, when he reached there he spoke to it (**1**: 11). *eḳa^n′ Toweya^n′ eya^n′ hi*, then the (distant) Frenchman arrived there (**1**: 15; **2**: 3). "*eya^n′hi^{n}ta′*," *Tcĕtkana′ ki′yeha^n′ kĭde′di*, "go there," the Rabbit said to him and went home (**2**: 10, 12). *eya^n′ i^{n}hi^n′*, to reach there (*e′ya^n a′yi^{n}hi^n′, e′ya^n nḳi^{n}hi^n′; e′ya^n i^{n}xtu′, e′ya^n a′yi^{n}xtu′, e′ya^n nḳi^{n}xtu′*). *wite′di ko e′ya^n nḳi^{n}xtu′ dande′ Ba′yusya^n′*, we shall reach Bunkie to-morrow. *e′ya^n nḳihi^n′ yañka′ de o^n′knĕ*, he had already gone when I reached there. *e′ya^n nḳihi^n′ yañka′ ṭe* *oⁿ′ mañḳi′*, "I reached there when dead made he lay," he was already dead when I reached there. *taⁿ′nikiyaⁿ′ eyaⁿ′ iⁿhiⁿ′*, he was the first one to reach there. *e′yaⁿ kĭdi′*, to reach there, his home (2: 18) (*e′yaⁿ yakĭdi′, e′yaⁿ xkidi′; e′yaⁿ kiⁿhiⁿ′, e′yaⁿ yakihiⁿ′* (instead of *e′yaⁿ ikiⁿ′hiⁿ*), *e′yaⁿ xkiⁿhiⁿ′*. Futures: *e′yaⁿ kĭdi′ dande′, e′yaⁿ yakĭdi′ dande′*, etc.). *e′yaⁿ kĭ′dihaⁿ′ kĭduni′ da tcaktca′ḳe ha′maki*, when he reached home, he gathered a lot of young canes and hung them up (2: 2, 3). *e′yaⁿ kĭde′di* (by analogy=Ȼ., *ĕdi g¢e*, but given as=Ȼ., *i¢e*), to go or to have gone to a particular place (*e′yaⁿ ka′yide′di, e′yaⁿ nde′di*, pl., *e′yaⁿ a′de*(±*tu′*), *e′yaⁿ kaya′de*(±*tu′*), *e′yaⁿnḳade′*(±*tu′*). Futures: *e′yaⁿ kĭda′ dande′, e′yaⁿ kayida′ dande′, e′yaⁿ nda′ dande′; e′yaⁿ ada′ dande′, e′yaⁿ kayada′ dande′, e′yaⁿ nḳada′ dande′*). *e′yaⁿ nde′ xana′*, I can go thither (if I wish: masc.). *e′yaⁿ ḳye′ide′di*, to be going thither again (*e′yaⁿ ḳye′dedi, e′yaⁿ kiya′ndedi; e′yaⁿ ḳya′de, e′yaⁿ ḳya′yade, e′yaⁿ kiya′nḳade.* Futures: *e′yaⁿ ḳye′ida dande′, e′yaⁿ ḳye′da dande′, e′yaⁿ kiya′nda dande′; e′yaⁿ ḳya′da dande′, e′yaⁿ ḳya′yada dande′, e′yaⁿ kiya′ñḳada dande′*). *e′yaⁿ ma′ñḳiyĕ*, to leave or put a horizontal object (as a tool) there (*e′yaⁿ ma′ñḳihayĕ′, e′yaⁿ ma′ñḳiñḳĕ′; e′yaⁿ ma′ñḳiyĕtu′, e′yaⁿ ma′ñḳiha′yĕtu′, e′yaⁿ ma′ñḳiñḳĕtu′*) (cf. *ma*). *e′yaⁿ ma′ñḳikiyĕ′*, to leave or put a horizontal object there for another (*e′yaⁿ ma′ñḳiha′kiyĕ, e′yaⁿ ma′ñḳiha′xkiyĕ; e′yaⁿ ma′ñḳikiyĕtu′, e′yaⁿ ma′ñḳiha′kiyĕtu′, e′yaⁿ ma′ñḳiha′xkiyĕtu′*). *e′yaⁿ ma′ñḳihi′ñkiyĕ′*, I leave it for thee (you). *e′yaⁿ ma′ñḳiyaⁿ′xkiyĕ*, he leaves it for me. *e′yaⁿ ma′ñḳihiyaⁿ′xkiyĕ*, thou (you) leave it for me. *e′yaⁿ ma′ñḳiki′dạhayĕ′*, to leave or put a horizontal object there for them (*e′yaⁿ ma′ñḳiyaki′dạhayĕ′, e′yaⁿ ma′ñḳihaxki′dạhayĕ*). *e′yaⁿ ma′ñḳiki′dạhayĕtu′*, they leave it for them. *e′yaⁿ ma′ñḳiyaki′dạhayĕtu′*, ye leave it for them. *e′yaⁿ ma′ñḳihaxki′dạhayĕtu′*, we leave it for them. *e′yaⁿ ma′ñḳiyiki′dạhayĕ′* (?), he leaves it for you (pl.). *e′yaⁿ ma′ñḳihiñki′dạhayĕ′*, I leave it for you (pl.). *e′yaⁿ ma′ñḳiyiki′dạhayĕtu′* (?), they leave it for you (pl.). *e′yaⁿ ma′ñḳihiñki′dạha′yĕtu′*, we leave it for you (pl.). *e′yaⁿ ma′ñḳiyaⁿxki′dạhayĕ′*, he leaves it for us. *e′yaⁿ ma′ñḳiyaⁿxki′dạha′yĕtu′*, they leave it for us. *e′yaⁿ ma′ñḳihiyaⁿxki′dạhayĕ′*, thou (you) leave it for us. *e′yaⁿ ma′ñḳihiyaⁿxki′dạhayĕtu′*, ye (you) leave it for us. *e′yaⁿ kûma′ñḳiki′dạha′yĕni′*, not to leave or put a horizontal object there for them (*e′yaⁿ kûma′ñḳiyaki′dạhayĕni′, e′yaⁿ kûma′ñḳihaxki′dạha′yĕni′; e′yaⁿ kûma′ñḳiki′dạha′yĕtuni′, e′yaⁿ kûma′ñḳiyaki′dạha′yĕtuni′, e′yaⁿ kûma′ñḳihaxki′dạha′yĕtuni′*). *e′yaⁿ kûma′ñḳiyiki′dạhayĕni′* (?), he leaves it not for you (pl.). *e′yaⁿ kûma′ñḳihinki′dạha′yĕni′*, I leave it not for you (pl.). *e′yaⁿ kûma′ñḳiyiki′dạha′yĕtuni′* (?), they not for you (pl.). *e′yaⁿ kûma′ñḳihiñki′dạha′yĕtuni′*, we . . . not . . . for you (pl.). *e′yaⁿ kûma′ñḳiya′ⁿxki′dahayeni′*, he . . . not . . . for us. *e′yaⁿ kûma′ñḳiyaⁿxki′dạha′yĕtuni′*, they . . . not . . . for us. *e′yaⁿ kûma′ñḳihiyaⁿxki′dạha′yĕni′*, thou . . . not . . . for us. *e′yaⁿ kûma′ñḳihiyaⁿxki′dạha′yĕtuni′*, ye . . . not . . . for us. *e′yaⁿ kûma′ñḳiyĕni′*, not to leave or put a horizontal object there (*e′yaⁿ kûma′ñḳiha′yĕni′, e′yaⁿ kûma′ñḳiñḳĕni′; e′yaⁿ kûma′ñḳiyĕtuni′, e′yaⁿ kûma′ñḳiha′yĕtuni′, e′yaⁿ kûma′ñḳiñḳĕtuni′*). *e′yaⁿ kûma′ñḳikiyĕni′*, not to leave or put a horizontal object there for another (*e′yaⁿ kûma′ñḳiha′kiyĕni′, e′yaⁿ kûma′ñḳiha′xkiyĕni′; e′yaⁿ kû′ma′ñḳikiyĕ′tuni′, e′yaⁿ kûma′ñḳiha′kiyĕtuni′, e′yaⁿ kûma′ñḳiha′xkiyĕtuni′*). *e′yaⁿ na′ñḳiyĕ′*, to leave or put a cv. object, garment, etc., there (*e′yaⁿ na′ñḳihayĕ′, e′yaⁿ na′ñḳiñḳĕ′; e′yaⁿ na′ñḳiyĕtu′, e′yaⁿ na′ñḳiha′yĕtu′, e′yaⁿ na′ñḳiñḳĕtu′*) (cf. *na′ñḳi*). *e′yaⁿ kûna′ñḳiyĕni′*, not to leave or put a cv. object, etc., there (*e′yaⁿ kûna′nḳiha′yĕni′, e′yaⁿ kûna′ñḳiñḳĕni′; e′yaⁿ kûna′ñḳiyĕtuni′, e′yaⁿ kûna′ñḳiha′yĕtuni′, e′yaⁿ kûna′ñḳiñḳĕtuni′*). *e′yaⁿ na′ñḳikiyĕ′*, to leave or put a cv. object, etc., there for another (*e′yaⁿ na′ñḳiha′kiyĕ, e′yaⁿ na′ñḳiha′xkiyĕ; e′yaⁿ na′ñḳikiyĕtu′, e′yaⁿ na′ñḳiha′kiyĕtu′,* *e′yaⁿ na′ñḳiha′xkiyĕtu′*). *e′yaⁿ na′ñḳihi′ñkiyĕ*, I . . . for thee (you). *e′yaⁿ na′ñḳiyaⁿ′xkiyĕ*, he . . . for me. *e′yaⁿ na′ñḳihiyaⁿ′xkiyĕ*, thou (you) . . . for me. *e′yaⁿ kûna′ñḳikiyĕni′*, not to leave or put a cv. object, etc., there for another (*e′yaⁿ kûna′ñḳiha′kiyĕni′*, *e′yaⁿ kûna′ñḳiha′xkiyĕni′; e′yaⁿ kûna′ñḳikiyĕ′tuni′; e′yaⁿ kûna′ñḳiha′xkiyĕtuni′*, *e′yaⁿ kûna′ñḳiha′xkiyĕtuni′*). *e′yaⁿ na′ñḳiki′ḍahayĕ′*, to leave or put a cv. object, etc., there for them (*e′yaⁿ na′ñḳiyaki′ḍahayĕ′*, *e′yaⁿ na′ñḳihaxki′ḍahayĕ′*). *e′yaⁿ na′ñḳiki′ḍaha′yĕtu′*, they . . . for them. *e′yaⁿ na′ñḳiyaki′ḍaha′yĕtu′*, ye . . . for them. *e′yaⁿ na′ñḳihaxki′ḍaha′yĕtu′*, we . . . for them. *e′yaⁿ na′ñḳiyiki′ḍahayĕ′* (?), he . . . for you (pl.). *e′yaⁿ na′ñḳiyiki′ḍaha′yĕtu′* (?), they . . . for you (pl.). *e′yaⁿ na′ñḳihiñki′ḍahayĕ′*, I . . . for you (pl.). *e′yaⁿ na′ñḳihiñki′ḍaha′yĕtu′*, we . . . for you (pl.). *e′yaⁿ na′ñḳiyaⁿxki′ḍahayĕ*, he . . . for us. *e′yaⁿ na′ñḳiyaⁿxki′ḍaha′yĕtu′*, they . . . for us. *e′yaⁿ na′ñḳihiyaⁿxki′ḍahayĕ′*, thou . . . for us. *e′yaⁿ na′ñḳihiyaⁿxki′ḍaha′yĕtu′*, ye (you) leave a cv. object there for us. *e′yaⁿ kûna′ñḳiki′ḍaha′yĕni′*, not to leave or put a cv. object, etc., there for them (*e′yaⁿ kûna′ñḳiyaki′ḍaha′yĕni′*, *e′yaⁿ kûna′ñḳihaxki′ḍaha′yĕni′; e′yaⁿ kûna′ñḳiki′ḍaha′yĕtuni′*, *e′yañ kûna′ñḳiyaki′ḍaha′yĕtuni′*, *e′yaⁿ kûna′ñḳihaxki′ḍaha′yĕtuni′*). *e′yaⁿ kûna′ñḳiyiki′ḍaha′yĕni′* (?), he . . . not . . . for you (pl.). *e′yaⁿ kûna′ñḳihiñki′ḍaha′yĕni′*, I . . . not . . . for you (pl.). *e′yaⁿ kûna′ñḳiyiki′ḍaha′yĕtuni′* (?), they . . . not . . . for you (pl.). *e′yaⁿ kûna′ñḳihiñki′ḍaha′yĕtuni′*, we . . . not . . . for you. *e′yaⁿ kûna′ñḳiyaⁿxki′ḍahayĕni′*, he . . . not . . . for us. *e′yaⁿ kûna′ñḳiyaⁿxkiḍaha′yĕtuni′*, they . . . not . . . for us. *e′yaⁿ kûna′ñḳihiyaⁿxki′ḍaha′yĕni′*, thou . . . not . . . for us. *e′yaⁿ kûna′ñḳihiyaⁿxki′ḍahayĕtuni′*, ye (you) . . . not . . . for us. *e′yaⁿ neyĕ′*, to leave or put a standing object or a number of small objects there (*e′yaⁿ ne′hayĕ*, *e′yaⁿ ne′hûñkĕ; e′yaⁿ neyĕtu′*, *e′yaⁿ ne′hayĕtu′*, *e′yaⁿ ne′hûñḳĕtu′*) (cf. *nĕ*). *e′yaⁿ kûne′yĕni′*, not to leave or put a standing object or a number of small objects there (*e′yaⁿ kûne′hayĕni′*, *e′yaⁿ kûne′hûñḳĕni′; e′yaⁿ kûne′yĕtuni′*, *e′yaⁿ kûne′hayĕtuni′*, *e′yaⁿ kûne′hûñḳĕtuni′*). *e′yaⁿ nekiyĕ′*, to leave or put a standing object or a number of small objects there for another (*e′yaⁿ ne′hakiyĕ′*, *e′yaⁿ ne′haxkiyĕ′; e′yaⁿ ne′kiyĕtu′*, *e′yaⁿ ne′hakiyĕtu′*, *e′yaⁿ ne′haxkiyĕtu′*). *e′yaⁿ ne′hiñkiyĕ′*, I . . . for you (thee). *e′yaⁿ ne′yaⁿxkiyĕ′*, he . . . for me. *e′yaⁿ ne′hiyaⁿ′xkiyĕ*, you (thou) . . . for me. *e′yaⁿ kûne′kiyĕni′*, not to leave or put a standing object or a number of small objects there for him (*e′yaⁿ kûne′hakiyĕni′*, *e′yaⁿ kûne′haxkiyĕni′; e′yaⁿ kûne′kiyĕtuni′*, *e′yaⁿ kûne′hakiyĕtuni′*, *e′yaⁿ kûne′haxkiyĕtuni′*). *e′yaⁿ ne′kiḍahayĕ′*, to leave or put a standing object or a number of small objects there for them (*e′yaⁿ ne′yaki′ḍahayĕ′*, *e′yaⁿ ne′haxki′ḍahayĕ′*). *e′yaⁿ ne′kiḍaha′yĕtu′*, they . . . for them. *e′yaⁿ ne′yaki′ḍahayĕtu′*, ye . . . for them. *e′yaⁿ ne′haxki′ḍahayĕtu′*, we . . . for them. *e′yaⁿ ne′yiki′ḍahayĕ′* (?), he . . . for you (pl.). *e′yaⁿ ne′hiñki′ḍahayĕ′*, I . . . for you (pl.). *e′yaⁿ ne′yiki′ḍahayĕtu′*, they . . . for you (pl.?). *e′yaⁿ ne′hiñki′ḍahayĕtu′*, we . . . for you (pl.). *e′yaⁿ ne′yaⁿxki′ḍahayĕ′*, he . . . for us. *e′yaⁿ ne′yaⁿxki′ḍaha′yĕtu′*, they . . . for us. *e′yaⁿ ne′hiyaⁿxkiḍahayĕ′*, thou . . . for us. *e′yaⁿ ne′hiyaⁿxki′ḍahayĕtu′*, you (pl.) . . . for us. *e′yaⁿ kûne′kiḍaha′yĕni′*, not to put or leave a standing object or a number of small objects there for them (*e′yaⁿ kûne′yaki′ḍahayĕni′*, *e′yaⁿ kûne′haxki′ḍahayĕni′*). *e′yaⁿ kûne′kiḍaha′yĕtuni′*, they . . . not . . . for them (*e′yaⁿ kûne′yaki′ḍahayĕtuni′*) (2 pl.). *e′yaⁿ kûne′haxki′ḍahayĕtuni′*, we did not put it there for them. *e′yaⁿ kûne′yiki′ḍahayĕni′* (?), he . . . not . . . for you (pl.). *e′yaⁿ kûne′hiñki′ḍahayĕni′*, I . . . not . . . for you. *e′yaⁿ kûne′yiki′ḍahayĕtu′*, they . . . not . . . for you. *e′yaⁿ kûne′hiñki′ḍaha′yĕtuni′ dande′*, we will not put it there for you (all). *e′yaⁿ kûne′yaⁿxki′ḍahayĕ′*, he . . . not . . . for us. *e′yaⁿ kûne′yaⁿxki′ḍahayĕtuni′*, they . . . not . . . for us. *e′yaⁿ kûne′-*

hiyaⁿxki′ḍaha′yĕni′, thou . . . not . . . for us. *e′yaⁿ kûne′hiyaⁿxki′ḍaha′yĕtuni′*, ye (you) . . . not . . . for us.—*e′wa*, yonder, that (**26**: 82). *ewaxti′*, further (**29**: 34), still further. *aⁿya′di ewane′ saⁿhaⁿni′*, that man (further off) is strong. *to′hạna′ e′wayaⁿ*, day before yesterday. *ewaⁿya′di* (=*ewa*+*aⁿyadi*), yonder man, that man. *ewaⁿya′di yande′ ka′wa*, who is yonder running man? *ewande′* (=*ewe*+*hande*), he, she, it (probably “he yonder”). *ewande′ pa ni′tani′ xyĕ* (m. sp.), his head is large. *e′wandehe′* or *e′wandehĕ′* (=*ewande*+*hĕ*), he (or she) too. *e′wandĕhĕ′daⁿ oⁿ′ ni*, “he too did it,” to do just the same, to repay an injury (*ayi′nthĕ′daⁿ ayoⁿ′ ni, nḳi′nthĕdaⁿ nḳoⁿ′ni*). *e′we yuḳe′*, they (an. objects). *e′we yuḳe′ ko kuyaⁿ′ x-tuni′*, they hate him. *e′we yuḳe′ pa ni′tata′ni xyĕ*, their heads are large. *e′weyuḳĕhĕ′* or *e′we yuḳe′hĕ*, they too.

e, **ĕ**, to say.—*e′ḳaⁿ*, “*Ayi′ndi ko iya′ ñḳaku′yaⁿ*,” *Oⁿ′ṭi ya′ndi he′di*, etc., when he (the Rabbit) said this, the Bear said, “When you entertained me,” etc. (**2**: 22, 25). *kawake′ni*, he said nothing (**1**: 10.—*hakĕ′tu i′yaⁿ*, how do they call over yonder? Ans., *Lamo′ri ĕ′tu*, they say, Lamourie). *ka′wakĕ′tu* (=*kawak*+*ĕtu?*), what is it called?—*ĕ′di* or *ĕdi′*, to say (*ĕ′ṭiḳiyĕ′di, ĕ′ṭûñḳe′di; ĕtu′, ĕ′ṭiḳiyĕtu′, ĕ′ṭûñḳĕ′tu′*). *Lamori ĕ′tu*, they say (or, they call it) Lamourie. *eḳaⁿ′ asoⁿ′ poska′ iⁿ′sihi′xti ma′ñḳi, ĕ′di*, then he (the Rabbit) said that he lay (=was) in great dread of a brier patch (**1**: 16).—*ĕ′haⁿ* (*ĕ*+*haⁿ*), he said it and . . . *ayiⁿ′sihi′xti ko′ asoⁿ′ kde′hiⁿya xo′, ĕ′haⁿ Tcĕtkana′ du′si*, he said, “as you are in great dread of them, I will send you into the briers,” and he seized the Rabbit (**1**: 20). “*asoⁿ′ taⁿ′xti nḳati′ na′*,” *ĕhaⁿ′ kĭde′di*, “I dwell in a large brier patch,” said he and he went home (**2**: 2).—*ĕ′taḳahedi′*, to say that, he says that (*ĕ′taḳaye′di, ĕ′tañḳe′di; ĕ′taḳahetu′, ĕ′taḳayetu′, ĕ′tañḳetu′*). *ĕ′taḳaha′ dande′*, he will say that. *ĕ′taḳaya′ dande′*, you will say that. *ĕ′tañḳa′ dande′*, I will say that.—*ĕ′ṭaxkiye′di*, to have said it to him (*ĕ′ṭikiya′kiye′di, ĕ′tikaxkiye′di*).—*ĕṭañḳe′hi*, I said it in that manner. *ĕṭañḳe′hi yatc nḳoⁿ′ni*, I did call it thus.—*ĕ′ṭikihe′di*, to say it or that, he says it or that (*ĕ′ṭikaye′di, ĕ′ṭañḳe′di*). *ĕ′ṭinye′di*, I said it to you. *ĕ′ṭiyañḳe′di*, you said it or that to me.—“*ndohu yaⁿxkiduwa*,” *ina′ ĕ′ṭikihe′di ĕtuxa′*, “come and untie me,” said the Sun to him (**3**: 21).—*ĕtiḳahex oⁿ*, he said that all the time (*e′tiḳaye′dayoⁿ, eṭûñḳe′x nḳoⁿ, ĕtiḳahexatu′* or *ĕtiḳahexoⁿtu′, ĕtiḳayexatu* or *ĕtiḳayex ayoⁿtu′*(?)). *ĕtuxa′*, it was said, they say—used in myths, and in quoting what was said by others long ago, but of the truth of which the speaker is not positive. *ĕdi′ ĕtuxa′*, it was said (long ago) that he said it (**3**: 8; **7**: 15). *ĕ′ṭuke′tuxa′* (past of *ĕṭuketu*), is that the way to say it? or, did they speak it in that manner? *ĕ′ṭuke ya′tuxa′*, is that the way you all say it? (J. O. D. doubts this form).—*ki′yĕ*, to say that to or about him (*ya′kiyĕ′di, a′xkiyĕ′di; ki′yĕtu, ya′kiyĕtu′, a′xkiyĕtu′*). *iⁿyĕ′di*, I say or said it to thee (you). *iⁿya′ dande′; iya′kûtĭki na′*, I will say it to you; do not tell it. *iⁿya′ xo*, I am going to say it to you. *Tcĕtkana′ Oⁿṭi′k*, “*Heyaⁿ′hiⁿta′*,” *ki′yehaⁿ′ kĭde′di*, the Rabbit said to the Bear, “go there,” and went home (**2**: 2) (see *kaⁿhi, kûtĭ*). “*û*,” *kĭyĕ′haⁿ, kiya′ kĭpana′hi dĕ′ haⁿ, iñknĕ′ Oⁿ′ṭi ya′ndi*, the Bear said, “Oh!” and turned back again and went and vomited (**2**: 20). *kiye′di*, he said to him (**6**: 20).—*he*, to say it or that; to say it to him. “*inaye′yaⁿ*,” *he′ ḳaⁿ*, “*Aduti′ ĕṭuḳe′ ko ndu′xni xa′na*,” *ĕ′di Tcĕ′tkanadi′*, when he (the Bear) said, “you can swallow that,” the Rabbit said, “I have never eaten that sort of food” (**2**: 20, 22). *he ḳaⁿ′, ya′ndiyaⁿ tixtixyĕ′ na′ñḳi Tcĕ′tkana′di*, when he (the Bear) said that, the Rabbit’s heart was palpitating (**2**: 25). *he′ oⁿde′*, he was saying that (which precedes) (**1**: 10).—*hedi′, hĕ′di* (**1**: 17), to have said it; he did say it; to say that; he did say that (which precedes) (*ha′yedi′, nḳedi′; hetu′, ha′yetu′, nḳetu′*). “*xkida′ dande′*,” *hedi′ na*, he said, “I will go homeward” (referring to himself). “*xkida′ dande′*,” *ha′yedi′ na*, you said, "I will go homeward" (referring to yourself). "*xkida′ dande′*," *nḳedi′ na*, I said, "I will go homeward" (referring to myself). "*kada′ dande′*," *hetu′ na*, they said "they will go." "*ikada′ dande′*," *hayetu′ na*, you (pl.) said, "you (pl.) will go." "*xkada′ dande′*," *nḳetu′ na*, we said, "we will go homeward (?)" (referring to ourselves). *ṭeyĕ′ hĕtu′*, they say that he killed him. *tohana′k kĭde′di*, *hĕtu′*, they say that he went home(-ward) yesterday. *tcehe′daⁿ hĕtu′* (said to a woman or women); *tcehe′daⁿ hĕtu′ naxo′* (to a man or men), how far, or, how long did they say that it was? *he haⁿ′tc kĭde′di*, he said that and went home, or, when he said that he went home (2: 10).—*Oⁿ′ṭi yandi′ he′di*, the Bear (the subject) said that (which precedes) (2: 6, 10, 12; 7: 13).—*hĕ′ṭiḳahe′di*, to have said that (?) (*hĕ′ṭiḳiye′di*, *hĕ′ṭûñḳĕ′di;* pl., *hĕ′ṭiḳahetu′; hĕ′ṭiḳiyĕtu′*, *hĕ′ṭûñḳĕtu′*).—*dede′*, speech, language. *ta′nĕks haⁿya′ dede′*, the Biloxi language (=*ta′nĕks haⁿya′ ade′*).—*hade′* or *hade′di*, to talk. *hade′ pad¢a′d¢a tcedi′*, a great talker. *hade′ kade′ niḳi′*, a silent person: lit., without talking a language (Bj., M.). *hade′ natcka′*, "to talk short," to speak a few words at a time. *aⁿya′di ne′ hade′di*, the standing man talks.—*hadetcko′*, "to talk standing," to act as a crier, herald, or preacher, to preach, to proclaim (*haya′detcko′*, *nḳa′detcko′*). *hadetcko′ ti′*, "preaching house," a church (=*yañkode*, *yoⁿ kode ti*).—*adĕ′*, to talk; speech, language (*aya′dĕ*, or *yade′di*, *nḳa′dĕ* or *ûñḳa′dĕ*). *adĕ′ saⁿhaⁿni′*, to raise the voice (*aya′dĕ saⁿhaⁿni′*, *nḳa′dĕ saⁿhaⁿni′*). *ta′nĕks haⁿya′ ade′ ûñḳa′dĕ te′*, I wish to speak the Biloxi language. *tanĕ′ks haⁿyadi′ ade′ yade′di*, do you speak the Biloxi language? *adĕ′ oⁿde′*, he was talking so long (*aya′dĕ oⁿde′*, *nka′dĕ oⁿde′*, *adĕ′tu oⁿde′*, etc.). *ade′ hae′yĕ*, "to talk slowly," to whisper (*aya′de hae′hayĕ*, *nḳa′de hae′hûñḳĕ′*). *ta′nĕks haⁿya′ ade′*, the Biloxi language. *ade′ kade′ni*, he does not speak the language; a silent person (Bk.). *ade′ kdaḳayi′*, a mocking bird. *tanĕ′ks haⁿyadi′ ade′ yoⁿ hiya′ñḳuka′dĕ ḳaⁿ′ psde′hi ma′ñḳd¢ĕ panaⁿ′ ayindi′ta dande′*, if you will talk to me in Biloxi, all these (horizontal) knives shall be yours. *ade′ kû′deni he′di*, or *ade′ kûdĕ′ni he′di*, "he can not speak the language well," i. e., the Biloxi language: a German, an Italian, hence, a Jew (as those near the Biloxi were German or Russian Jews): *hedi*, in this compound, may be, "one said it," or "one says it;" and *kûdeni* seems to be an unusual form of *kadeni*, as there is no idea of filth in the compound. *ade′ naⁿxk naⁿ′pi* (or *kde′naⁿpi*), he talked till day (*aya′de inaⁿxk naⁿ′pi* (or *kde′naⁿpi*), *nkade′ naⁿxknaⁿ′pi* (or *kde′naⁿpi*), *ade′ hama′ñxk kde′naⁿpi*, *ayade′ himaⁿ′xk kde′naⁿpi*, *nkade′ nḳamaⁿ′xk kde′naⁿpi*). *ade′ naⁿxk kde′psi*, he talked till night. *ade′ naⁿxk kdekŭtŭta′xexe′*, he talked till noon. *ade′ naⁿxk kdeksihiⁿ*, he talked till late in the afternoon.—*a′de kŭdŭ′gayi′* or *ade′ kdaḳayi′*, "it mocks one's words," a mocking bird.—*tanĕ′ks haⁿyadi′ ade′ yade′di*, do you speak the Biloxi language? *kĭa′dĕdạha′*, *kyade′dạha′*, to talk or speak for them, "he talks for them," an interpreter (*ya′kĭa′dĕdạha′*, or *ya′kyadedạha*, *a′xkĭa′dĕdạha′*). *yaⁿ′xkyada′dạha′*, talk for us. *kyade′di*, to talk for another (*yakyadedi*). *i′ñkyade′di*, I talked for you. *i′ñkyada′ dande′*, I will talk for you. *yaⁿ′xkyade′di*, did you talk for me? *kĭka′dĕtu*, they talk together. *yakĭka′dĕtu*, you talk together. *axkĭka′dĕtu*, we talk together.—*ukadĕ′*, to talk to, to read (aloud?) (*yuka′dĕ*, *û′ñḳuka′dĕ; uka′dĕtu′*, *yuka′dĕtu′*, *û′ñḳuka′dĕtu′*). *hiⁿyu′kade* (or *nyukade′*), I talk to you. *ya′ñḳukada′*, talk to me! *i′yuka′de*, he talks to you. *ya′ñḳuka′de*, he talks to me. *sañḳi′ yuḳĕ′ akŭtxyi′ uka′dĕ yiⁿspĭ′xtitu*, (all) those girls read very well. *tanĕ′ks haⁿyadi′ ade′ yoⁿ hiya′ñḳuka′dĕ ḳaⁿ′ psde′hi ma′ñḳd¢ĕ panaⁿ′ ayindi′ta dande′*, all these (horizontal) knives shall be yours, if you talk to me in Biloxi. *uka′dĕ kde′psi*, he talked to him till night. *uka′dĕdạha′*, to speak to them (*yuka′dĕdạha′*, *û′ñḳuka′dĕdạha′*). *uka′dĕtu′*-

ḍaha′, they speak to them. *yuka′dĕtu′ḍaha′*, ye (you) speak to them. *û′ñḳuka′dĕtu′ḍaha′*, we speak to them. *i′yuka′dĕḍaha′*, he speaks to you. *i′yuka′dĕtu′ḍaha′*, they speak to you. *ya′ñḳuka′dĕḍaha′*, he speaks to us. *ya′ñḳuka′dĕtu′ḍaha′*, they speak to us. *hi^n′xkukade′*, to speak to himself (*yi^n′xkukade′*, *nḳi^n′xkukade′*). *hade′ kade′ niḳi′*, "without talking a language": a silent person (Bj., M.).—*kyuka′dĕ*, to speak to another for a third person; to read to another (*yakyu′kadĕ*, *xkyu′kadĕ*; *kyuka′dĕtu*, *yakyu′kadĕtu′*, *xkyu′kadĕtu′*). *ya^n′xkyuka′de*, he spoke to him for me. *ya^{n}xkyu′kada′*, speak to him for me. *kyuka′dĕḍaha′*, he speaks for them. *yakyu′kadĕḍaha′*, thou speakest for them. *xkyu′kadĕḍaha′*, I speak for them. *kyuka′dĕtu′ḍaha′*, they speak for them. *yakyu′kadĕtu′ḍaha′*, ye (you) speak for them. *xkyu′kadĕtu′ḍaha′*, we speak for them. *ya^n′xkyuka′dĕḍaha′*, he speaks for us. *ya^n′xkyuka′dĕtuḍaha′*, they speak for us. *ya^{n}xkyu′kada′ḍaha′*, speak to him for us.—*ka′deni′*, or *kade′ni*, not to speak or talk (*kaya′deni′*, *nḳa′deni′*). *ade′ kade′ni na*, to be mute, dumb; he does not speak the language; a silent person (Bk.). *na′wû dĕ a^n′xti kade′ni ndo^n′xtu*, we have seen the mute woman to-day. *Tanĕ′ks ha^{n}yadi′ ade′ nḳade′ni*, I do not speak the Biloxi language. *kika′dĕtu*, they talked together (**7**:4).

ê, = e or ay (?).—*ê′kitĕ′naxi*, is he your friend? (*tĕnaxi′*).

e′daḳi.—*yahe′daḳiye*, you ought to make it a little better (p. **152**: 1). *yahe′ e′daḳiye′ naxki′ya*, he ought to have made it better (but he did not) (p. **152**: 2).

ĕda^n (?), completed; finished.—*da^n* (?), **15**: 2. *hĕ′tu*, they finished (**26**: 65). *ṭe′hĕda^n*, finished that (**28**: 42). *hĕdha^n* (*he′da^n* + *ha^n*), finished. *de′hĕdha^n′*, when that (was) finished (**6**: 15).—*eda^{n}yĕ′*, to finish or complete a task (*eda^n′ hayĕ′*, *eda^n′ hañḳĕ′*; *eda^n′ yĕtu′*, *eda^n′ hayĕtu′*, *eda^n hañḳĕtu′*).—*heda^n′*, sign of complete action; not used after verbs of motion. *waxi′ apa′staḳ o^n′ heda^n′*, the shoe has been patched. *do′xpĕ naskĕ′ kiko′ heda^n′*, she (has) finished mending the coat. *yaduxta^n′ kiko′ heda^n′*, he has finished repairing the wagon. *a^{n}se′wi aya′yi^{n}ta′nini he′da^n*, have you finished using the ax? *a^{n}se′wi nḳa′yi^{n}ta′nini he′da^n*, I have finished using, etc. *i^{n}hi^n′ yañka′ nḳo^n he′da^n nĕ*, I had already finished it when he came. *i^{n}hi^n′ yañka′ ayo^n′ he′da^n nĕ*, you had already finished it when he came.—*he′detu*, a sign of complete action in the plural. *ûñkta^{n}hi^n′ he′detu*, we have finished running. *yini′ he′detu*, you (pl.) have finished walking. *nḳa′ṭoho he′detu*, we have finished lying on it. *ndu′ksûki′ he′detu*, we have finished breaking the cord, etc.—*ehe′da^n* or *ehĕ′da^n*, so far and no farther; the end (**1**: 21; **2**: 32; **3**: 26). *tcehe′da^n ko e′heda^n*, as tall as.—*kĕ′da^{n}ni′*, unfinished. *keda^n′ yĕni′*, not to finish or complete a task (*keda^n′hayĕni′*, *keda^n′hañḳĕni′*; *keda^n′yĕtuni′*, *keda^n′hayĕtuni′*, *keda^n′hañḳĕtuni′*). *kehe′detu′*, pl. sign of completed action. *waxi′ apasta′ḳ nḳo^n′ kehe′detu′*, we have finished patching the shoes. *nḳa′hi^{n}atsi′ kehe′detu′*, we have finished selling. *nḳo^n′ kehe′detu′*, we have finished making it. *kito′wehi′ñkehe′detu′*, we have swapped (*towe*). Other verbs use *hedetu* instead of *kehedetu*. (*Also* **8**: 4, 20, 25, 27; **9**: 5, 6, 15; **10**: 21; **14**: 7, 8, 10, 19, 23; **19**: 5, 7, 8; **20**: 1; **21**: 2.)

ĕdi′, behold; at length.—*ĕdi′ Tcĕtkana′ ḳû^{n}ḳû^n′ kĭno^{n}pa′ ti′ xyapka′ kti′hando^n′ ĕtuxa′*, at length (or, once upon a time) it is said that the Rabbit lived in a tent with his grandmother (**3**: 1). *ĕdi′ ina′ ko dusi′ o^n′xa ĕtuxa′*, behold, the Sun had been caught (**3**: 13). *ĕdi′*, *a^n′yadi si′ naskĕxti′ kito^n′ni de′ o^n′knĕ ĕtuxa′*, behold, a man with very long feet had passed along ahead of him (**3**: 2, 3).

ĕdidi^n′ (word of uncertain meaning) (**14**: 19).

e′kĕdxyi^n′, afterward (**9**: 12).

ĕkta^{n}ni′, a sharp peak or hill.—*ĕ′kta^{n}nihi′xyĕ*, many sharp peaks.

ĕ′xka or **hĕ′xka**, the black-headed buzzard.—*E′xka po′tckana′* (**10**: 17), or *Hĕ′xkanadi* (**10**: 19), the Ancient of Black-headed Buzzards. *ĕ′xka naske′*

or *hĕ′xka naskĕ′*, the red-headed buzzard, "the long *ĕ′xka.*" *Ĕxkana′ skĕna*, *Hexkana′ skena*, Ancient of Red-headed Buzzards (**15**: 4), the Ancient of Long-necked Buzzards (**28**: 240, 256).

ĕ′xti, far.—*ĕxti′k*, far off (**29**: 2). *ĕxtixti′*, very far (**26**: 63). *ĕ′xtihi^n′*, how could that be? (**26**: 32).

e′ma.—*e′ma a′hi*, close to him (**21**: 6, 15). *ĕma^n′hi^n*, she gets just there (**28**: 173). *ĕ′ma^n*, just there (**28**: 77, 239).

ema^n′, see! (?) look out!—*ema^n′*, *dupa′xḳa^n*, see! open the door! (said by a female to a female). *ema^n′*, *a^{n}ya′di hu′ hine′*, look out! some one is coming!—*ema^n . . . na*, beware, lest . . . . *ema^n′ ido^n′dạha′ na′*, beware lest you look at them! (do not look at them!). *ema^n′ ido^n′hi na′*, beware lest you look at him! *ema^n′ i′da na′*, beware lest you go! *ema^n′ iyotu′ ha na′*, beware! they might shoot you! *añksapi′ ema^n′ aya′puxi′ na, oho^n′ na′*, beware lest you touch the gun, (for) it might go off! *ema^n′*, *kcixka′ haka′naki xyo′*, take care! or the pig will get out.

e′tax.—*e′tax kiḳe′*, it makes no difference (**20**: 22).

ĕ′ti or **ĕ′ṭi.**—*ĕ′ti*, here (**20**: 23). *ĕ′ṭi*, there (**21**: 31, 35), this is it (**26**: 17, 41; p. **158**: 18, 21).

ĕṭi′ḳe, so, thus, as.—*ĕṭiḳĕtu′*, they do so (**20**: 47). *ta^{n}yi′ñḳiya^n ti′ tcina′ni ko ĕṭi′ḳe na′*, *Ba′yusya^n′*, there are as many houses in Lecompte as there are in Bunkie. *tcina′ yuḳe′di ko ĕṭi′ḳe*, as many as. *ka′wa ni′ḳi na′xḳa^n ĕ′ṭiḳĕ ya′nde na′*, he (the Rabbit) was there at length, but he (the Bear?) sat without anything for him (**2**: 16). *skûti′xtcitiḳĕ′ ko ĕ′ṭiḳĕ′*, it is as deep as that (water). *ĕṭiḳi′xti na*, he was poor enough (before that misfortune overtook him) (sometimes used with *kawaxti xyĕ*). *kĕ′ṭiḳĕni*, that is not the way. *kĕ′ṭiki′ni; ti nĕ′ ko ko′hi ti ne′di ko′hi kĕṭiki′ni*, that house is not as high as this one (*kĕṭikini* may be intended for *kĕṭiḳĕni*). *hayĕ′ṭiḳĕ pi′hĕdi*, you ought to do that (Bk.). (*Also* **7**: 3; **8**: 11, 22, 26; **9**: 8; **10**: 25; **14**: 15, 19.)

ĕṭuḳĕ′, because, since, that kind or sort.—*ka′wa nḳyĕhû^{n}tuni′ ĕṭuḳĕ′ tci′waxti ndo^{n}x to^n*, we have seen great trouble because we knew nothing. *ki′hiyĕ′ho^{n}ya′ñḳĕdạhani′ ĕṭuḳĕ′ tciwaxti′ ndo^{n}xt o^n′*, we have seen great trouble because he did not teach us. *tcĭdiḳĕ′ kadĕni′*, why does it not burn? Ans., *ĕṭuḳĕ′ kûdotci′*, because it is very wet. *ku′timañkdĕ′ kihiyeo^{n}hi′yĕ ĕṭuḳĕ′ ka′hena′n iyĕho^n′ ni*, you know everything because God has taught you (**5**: 8, 9). *aduti′ ĕṭuḳĕ′ ko ndu′xni xa′na*, I have never eaten that sort of food (**2**: 21). *ĕ′tŭxkiḳĕ′*, at any rate, nevertheless, notwithstanding. *ĕ′tŭxkiḳĕ′ adĕ′*, it (wood) burns notwithstanding (it is not very dry).

eu (cf. *e*).—*eu′k toho′ ha′nde*, he just went falling about (p. **153**: 27). *e′uka′de i′de yuḳe′*, they just went falling about (**19**: 12; p. **153**: 26). *e′wakandĕ′ ûñktoho′ ñḳa′nde*, I just went falling about (p. **153**: 29).

eyaxa′, the only one.—*kŭdĕ′sk eyaxa′*, the only bird.

ha, to have (?).—*a′yihixti′hayetu*, you (pl.) have so much of it (**20**: 18).

ha (placed after the second of two nouns), or.—*si^{n}ṭo′ sañḳi′ ha ha′nû^n*, is that a boy or a girl? *toho′xk waka′ ha ha′nû^n*, is that a horse or a cow? *Tanĕ′ks′ a^{n}ya′di Ma′mo a^{n}ya′di ha ha′nû^n*, is he a Biloxi or an Alibamu man? *toho′xk no^{n}pa′ da′ni ha ndo^n′dạha′*, I saw two or three horses. *a^{n}ya′di no^{n}pa′ da′ni ha ndo^n′dạha′*, I saw two or three men.

ha.—*tcĭdĭḳĕ′ ha ni*, how would it be? (**26**: 29, 31).

haata^n′ tani′, the banana.—*haata^n′ tani′ hapi′*, a banana leaf. *haata^n′ tani′ yo′*, the fruit of the banana. *hăata^n′ tani′ udi′*, a banana stalk.

hade′hi, thin (see *supi′*).

hadhi′, to beg (*haya′dhi*, *nḳa′dhi*, *hadhitu′*, *haya′dhitu′*, *nḳa′dhitu′*).—*hadhi′ te ni′ḳi*, he does not wish to beg. *haya′dhi te ni′ḳi*, you do not wish to beg. *nḳa′dhi te ni′ḳi*, I do not wish to beg.—*kaha′dûhûni′*, not to beg (*ka′haya′dûhûni′*, *nḳa′dûhûni′*; pl., *kaha′dûhûtuni′*, *ka′haya′dûhûtuni′*, *nḳa′dûhûtuni′*).

hadiyạ^{n}hi^n′, a riddle or sieve.

hae′yĕ (*ha′ehayĕ, ha′ehûñḳĕ′*). *ade hae′yĕ*, "to talk slowly," to whisper.

ha′hoⁿ.—*ha′hoⁿ de′di*, to stub the toe against something (*aya′hoⁿ de′di, nḳa′hoⁿ′ de′di; ha′hon detu′, aya′hoⁿ detu′, nḳa′hoⁿ detu′*).

hai, ai, haidi′, blood; to bleed. *hiptcûⁿ′ haidi′ na*, your nose bleeds. *ayi′nixu′xwi ha′idi′ na*, your ear bleeds, or is bleeding. *ai yaⁿ*, the blood (**28**: 42). *ayi′txaxti*, very bloody (**28**: 40). *haiti′*, "blood house," a vein, veins. *hai′kineoⁿni′*, "blood's mother," the milt or spleen. *hai′kinedi′*, the milt or spleen (?) *ai′kine′yaⁿ*, the milt or spleen (*aya′ikineyaⁿ′, nḳa′ kineyaⁿ′*). *iyo′ yi′kine′di*, you have a pain in the spleen.—*haiki′*, to be related to another (to be of one blood). *aya′iki*, you are related to him. *nḳa′iki*, I am related to him. *ha′ikitu′*, they are related to him. *aya′ikitu′*, ye (you) are related to him. *nḳa′ikitu′*, we are related to him. *nya′iki*, I am related to thee (you). *yañḳa′iki*, he is related to me. *hi′yañḳa′iki*, thou (you) art related to me. *aya′yiki*, your kindred (**26**: 38). *ayă′ki tcĭ′diḳĕ*, what kin are you two? *kihă′ki tcĭ′diḳĕ yuḳĕ′di*, what kin are they two? *û′ñkĭkiha′itu′*, we are related to one another, we are kin. *ha′idi wătkina′* (G.); *ha′idi we′tkina* (G.), the blood runs out. (*Also* **22**: 8, 9; **28**: 10).

ha′kanaki′, hakŭ′nŭki, or **aka′naki**, to emerge, come forth, come out from (*haya′kanaki* (*yakanaki′, haya′kŭnŭki*), *nḳa′kanaki*, or *nḳa′kŭnŭki*).—*ina′ ha′kanaki′*, "the sun comes out," sunrise. *emaⁿ′, kcicka′ haka′naki xyo′*, look out! the hog will surely get out! *ani′ aka′naki′*, the water comes out of the ground. *aka′nañḳi*, he came forth from (**16**: 8). *iñkana′ñki* (= *ina akana′ñki*), sunrise (**17**: 2). *pe′tikaⁿ a′kana′ñiyĕ*, to take it out of the fire (p. **146**: 31, 32). *unatcĭ′ktcĭdĭ hakŭ′nŭki*, when he dodged him (the Bear), he (the Rabbit) got out of (the hollow tree) (**2**: 27). *ikŭ′nŭḳuwa′de, i′ñkana′ñḳi uwa′dĕ* (**17**: 2), "toward sunrise," the east. (*Also* **8**: 28; **10**: 3, 21, 28, 32, 33; **26**: 18, 53, 54, 55; **27**: 10; **28**: 12, 129, 133, 180, 218, 219, 220, 239; p. **156**: 25, 26, 27.)

haxeye′, a crest of hair (on the human head).—*haa′xaxeyĕ′*, the crest of a bird. *pka′naxexe′*, a scalp lock.

ha′me, a bent tree.—"*ha′me taⁿ′ oⁿ′ni nḳati′ na′*," *ĕ haⁿ′ kĭdĕ′ ḳaⁿ, Tcĕtkana′di ti′wo de′di*, when he (the Bear) had said, "I dwell in a large bent tree," and went home, the Rabbit went abroad (**2**: 11). *ha′me taⁿ′ oⁿ iⁿda′hi ande′ txye*, he was hunting for (in the past) the large bent tree (**2**: 12).

ha′nde or **a′nde**, to be (a sign of continuous or incomplete action), (*aya′nde* or *hiyande nḳa′nde;* plurals: *yuḳe(di); yayuḳe(di); nyuḳe(di)*.—*spdehi′ du′si ha′nde*, he is holding a knife. *spdehi′ i′dusi aya′nde*, you are holding, etc. *spdehi′ ndu′si nḳa′nde*, I am holding, etc. *unoxĕ′ ha′nde oⁿxa*, he was dwelling with her (continuous act). *uyi′hi ha′nde*, he was thinking (continuous act). *nḳaduti′ na′ñḳi yaⁿ kaⁿ′, ini′hiⁿ ha′nde*, while I was eating, he was drinking. *i′ hande′ na′ñḳi yaⁿ kaⁿ′, nḳaduti′ na′ñḳi na′*, while he was drinking, I was eating. *siⁿṭo′ iñksiyo′ du′ti ha′nde*, the boy continues eating the meat, he is still eating it. *nḳûⁿnoxĕ′ nḳa′nde oⁿ′xa*, I used to live (lit., I used to be living) with her (long ago). *nḳûⁿnoxĕ′ nḳa′nde oⁿ′ni*, I did live with her for some time. *nḳûⁿnoxĕ′ xa nḳa′nde*, I am still living with her. *maxiⁿ′tiyaⁿ′ paspahoⁿ′ ha′nde*, she is frying eggs. *xa′nina′tiñḳe′hiⁿ nḳandĕ′*, I (still) stand (here) and make it (a heavy object) roll over and over in one direction. *kûteni′ hande′*, he (or she) is not dead yet. *oⁿṭi yaⁿ′ e′yaⁿ hi′ asoⁿ′ taⁿ′ iⁿda′hi hande′txyaⁿ*, when the Bear reached there, he was seeking a large brier patch (**2**: 4). *aya′nde ḳaⁿ′ ĕ′ṭiḳiⁿyoⁿ′ni wò*, "When you were there, did I do that to you?": was that you whom I treated thus? (**2**: 6, 13). *eḳaⁿhaⁿ′ akidi′ si′psiwe′di duti′ ha′nde*, and then he was eating (for some time, the insects known in Louisiana as) "Bessie bugs" (**2**: 15). *aⁿya′ kaka′ ye′hoⁿ te′ ha′nde ĕtuxa′ Tcĕ′tkanadi′*, the Rabbit (for some time) had been wishing to know what sort of person this was (3: 4). *uyi′hi ha′nde*, he was thinking that for some time (3: 5). *tcûma′na ḳû^{n}ḳû^{n}ya^n′ unoxwĕ′ a′nde o^{n}xa′*, long ago he was living with his grandmother. *i′kiyaho′ye a′nde*, he still owes him. *nḳa′diya^n e′ ande′*, "my father he moves," I have a father. *ayo^n′ni e′ ande′*, "my mother she moves," I have a mother. *tcu′ñḳi iñkta′ka′nde*, "my dog moves," I have a dog. *tcu′ñḳi i′tak a′nde*, you have a dog. *tcu′ñḳi kta′k a′nde*, he or she has a dog. (In forming such sentences *ande* is not inflected, the only change taking place being in the kinship term or else in the possessive pronoun.) *toho′xk tcĭ′diḳi a′nde ita′*, ("horse which moves your") or *toho′xk tcĭ′diḳi a′nde ko′ a′yindi′ta*, which is your horse? *teĕ′ a′nde*, he moves here, or he is (still) here (*teĕ′ aya′nde, teĕ′ nḳa′nde; teĕ′ yuḳĕ′di, teĕ′ i′yuḳĕ′di, teĕ′ nyuḳĕ′di*). *teĕ′ a′nde ha^n′tca*, he was there, but (I do not know where he is now). *e′wa a′nde*, he moves there, he is there. *e′wa aya′nde*, you moved there, were there. *e′wa nḳa′nde*, I moved there, was there. *e′wa yuḳĕ′di*, they move there, are or were there. *e′wa i′yuḳĕ′di*, you (pl.) moved there, were there. *e′wa nyuḳĕ′di*, we moved there, were there. *e′wa ka′nde ha^{n}tca′ hanạ^n*, he was there, but (he has gone elsewhere). *e′wa yuḳĕ′di ha^{n}tca′ hanạ^n*, they were there, but (they have gone elsewhere). *ha′me ta^n′ o^n i^{n}da′hi ande′ txye* (=*i^{n}dahi hande txya^n*), he was seeking a large bent tree (2: 13). *a′nde a′o^n dĕ′ ha^n*, when he had been gone a long time (2: 15); here *a′nde* seems to mean *a long time*. *ayu′ya^n nḳa′ka^{n}tcki′ḳĕ nḳa′nde xa na′*, I am used to licking the dew off of (the ground) (1: 7).—*ant* (24: 1). *ande′dĕ*, this running animate object. *a^{n}ya′ ta^n′hi^n ande′dĕ nḳyĕho^n′ni*, I know this running man. *tcĭ′dĭḳe andede′*, which of the two (7: 4). *ande′ya^n*, that running animate object. *a^{n}ya′ ta^n′hi^n ande′ya^n nḳyĕho^n′ni*, I know that running man. *spdehi′ i′dusi aya′nde*, you are holding a knife. "*i′yi^{n}da′hi yuḳĕ′di ko′ ayande′yuwa′ya^n nda′hi hani′*," *hĕ′di Tcĕ′tkanadi′*, "when they are seeking you (as they move about), I will go toward the place where you shall be," said the Rabbit (2: 6, 7). *ite′ni hiya′nde*, you are still alive, you are not dead yet (see *ṭe*). *spdehi′ ndu′si nḳa′nde*, I am holding a knife. *ûñkte′ni nḳa′nde*, I am still alive, I am not dead yet. *a^{n}ya′di hande′ sa^{n}ha^{n}ni′ xyĕ*, that man is very strong. *a^{n}tkde′*, to keep on at it till. *ĕṭikayō′ndạha yanṭkde′*, you keep on at it till. *ĕṭiañḳo^n′dạha nḳantkde* (+*psi*=) midnight. *ĕṭiañḳo^n′dạha nḳande* (no duration specified).—*x̣nedi* (possibly this should be *hinedi*), a sign of continuous action (?). *tcĕtkana′ axokya^n′ yĕskạsa^n′ dusi′ ux̣ne′di*, the Rabbit took a piece of cane and a tin bucket, and was approaching the well (1: 9). *dŭkŭtckĕ′ ha^n i^n′pi ha^n kya^n′hix̣ne′di*, he tied him and laid him down and was scolding him (as he stood?) (1: 15, 16). *yande′* (classifier), the running object. *a^n′ya ta^n′hi^n yande′a′yĕhû^n′ni*, do you know the running man? *ewa^{n}ya′di yande′ ka′wa*, who is yonder running man? *a^{n}yaṭo′ yande′ yiñḳo^{n}ni′*, is that man married? (w. sp.). *tcu′ñḳi yande′ naxtate′* (w. to m.), kick that dog!—*ya′nde*, at length (?), now (?). *ka′wa ni′ḳi nax ḳa^n, ĕ′ṭiḳĕ ya′nde na′*, he (the Rabbit) was there at length, but he (the Bear) sat without anything for him (2: 16).—*ka′nde; e′wa ka′nde ha^{n}tca′ hanạ^n*, he was there, but (he has gone elsewhere, and I do not know whither). *ekandĕ′*, to have stayed there (*e′kaya′ndĕ, e′hañḳa′ndĕ*). (*Also* **2**: 6, 15; **3**: 7; **7**: 3; **8**: 1, 2, 12, 13, 18; **10**: 5, 9, 19, 22, 30; **11**: 1, 2, 3, 6, 8, 9; **13**: 1; **14**: 5; **20**: 44, 46, 48; **21**: 7; **28**: 76; p. **117**: 5; p. **157**: 26, 27; p. **158**: 11, 12; p. **160**: 4, 5.)

ha′nĕ, ane′ (**16**: 4, 5), to find it (*haya′nĕ, nḳa′nĕ*).—*inya′nĕ*, I found you. *ewande′ yañḳa′nĕ*, he found me. *hayi′ndyañḳa′nĕ*, you found me. *o^{n}ṭi′k ha′ne otu′ xa*, they have found a bear and (men) have shot him (**2**: 31). *anĕtu′*, they found her (**20**: 2).—*kanĕni′*, not to find it (*kaya′nĕni′, nḳa′nĕni′*). *ka′wak ka′nĕni′ ĕtuxa′*, it is said that he found nothing (**1**: 4). (*Also* **7**: 3; **9**: 7, 11; **10**: 17, 18; **13**: 4; **21**: 16; **22**: 14; **23**: 15; **26**: 1, 81; **27**: 1, 22; **28**: 26, 55, 125, 130, 227; **31**: 33, 34).

hani′, meaning uncertain, a case of "hapax legomenon."—*i′yi^{n}da′hi yuḳĕ′di ko′ayande′yuwa′ya^n nda′hi hani′*, when they are hunting you, I will go to the place where you are (Bj., M.)—said by the Rabbit to the Bear (**2**: 29, 30).

ha′nû^n, hanạ^n′, (1) perhaps; refers to a present act or expresses uncertainty.—*de′di ha′nû^n*, perhaps he is going (or, has gone); said when both the speaker and the person addressed have not perceived the act (as when both are in a house). *ayi′ndi ko′ ya′xkĭtca′di ha′nû^n*, perhaps you have forgotten me. *nĕ′ pi′hiñḳĕ ha′nû^n*, perhaps (or, I think that) I am making this correctly. *ṭe′di ha′nû^n*, he may be dead. *e′wa ka′nde ha^{n}tca′ hanạ^n*, he was there, but (he has gone elsewhere, I know not whither). *e′wa yuḳĕ′di ha^{n}tca′ hanạ^n*, they were there, but (they have gone elsewhere, I know not whither). (*Also* **22**: 10; **24**: 4, 5.) (2) Used interrogatively: *si^{n}ṭo′ sañḳi′ ha ha′nû^n*, is that a boy or a girl? *toho′xk waka′ ha ha′nû^n*, is that a horse or a cow? *Tanĕ′ks a^{n}ya′di Ma′mo a^{n}ya′di ha ha′nû^n*, is he a Biloxi or an Alibamu man?

hao.—*hao′di*, to nail (*haya′odi, nḳa′odi; haotu′, haya′otu′, nḳa′otu′*).—*hao^n′knĕ, xya′*, he nailed it long ago. *ŭnsidi′xti hao′*, a nail, nails (of metal).

ha′owudi′, the beech tree.

hao^n, to cook (p. **142**: 14, 15) (cf. *ue*).

hape′nixka xya^n′ hayi′, the meadow lark (cf. *hapi*).

ha′pi, hapi′, awi (**28**: 28), **awiya^n′**, a leaf, leaves.—*ha′pi so^{n}sa′*, one leaf. *ha′pi no^{n}pa′*, two leaves. *ha′pi na′tcka*, few leaves. *ha′pi yi′hi*, many leaves. *ha′pi pana^n′*, all the leaves. *ha′pi a′mañḳi* (used because the leaves hang, M.), or *ha′pi tcĭna′ni* (Bk.), some leaves. *ha′pi ni′ḳi*, no leaf, *haata^n′ tani′ hapi′*, a banana leaf. *hap tcti′*, a red leaf. *hap tctitu′*, red leaves. *hap sŭpka′*, a brown leaf. *hap sŭpka′ ayi′xti*, many brown leaves. *haawitka′*, under the leaves (**17**: 18). *awi′ûsk duti′*, "edible green (object)," turnips. *awi′ska tu′do^{n}ni′*, turnips (**5**: 4). *awi′ûsk potcka′*, "round green (object)," cabbage. *hapĕ′tka ha′yi*, huckleberries, whortleberries.

hau.—*hauni′*, to dangle.—*nixuxwi hauni*, "dangle from the ears," earrings. *ptcû^n hauni*, "dangles from the nose," a nose ring. *hauni′ tcĭtŭtka′*, "they dangle and shine," silver earrings. *hauxyo′*, "something which hangs," a fringe of skin. *haudĕ′*, a woman's long skirt. (See *doxpĕ′ tcûkdexyi′ tcpu′xi.*)

hauti′, to be sick in any way (*aya′uti, nḳa′uti; ha′utitu′, aya′utitu′, nḳa′utitu′*).—*ha′uti′ xyĕ*, he is sick much or often. *tohạna′ḳa^n a^n′ya hauti′ ndo^n′hi*, I saw a sick man yesterday. *a^{n}ya′ hauti′*, a sick man. *a^{n}xti′ hauti′*, a sick woman. (*Also* p. **143**: 11.) *yañḳa′wati′*, I am sick; given in the following sentence: *yañḳa′wati′ kiḳĕ′ nḳata′mĭni*, although I am sick, I work (this may have been intended for *nḳa′uti*, I am sick). *nḳa′duti′ na′ûnḳihi′ xye′ni yañḳa′ti*, I wished to eat it, but I was sick. *kûha′utini′*, not to be sick (*kû′yuha′utini′, nḳa′utini′; kûha′utituni′, kû′yuha′utituni′, nḳa′utituni′*). *ha′uti tcti′*, "the red sickness," measles.

hayi′, an ending of many names of birds, fishes, insects, and plants, said by M. to mean, "that has its name all its life." (See *ma, di′xti hayi′ ha′pi, xo, konicka, kûnĭski hayi, pe′ti, hapenixka xya^n′hayi′, txitû′mi hayi′, yo, poxayi′, xandayi′, tcĭda′gayi′, xo^{n}dayi′, omayi′, pûka′yi, kosayi′, o, a^{n}tcka′, masạ.*)

ha′yi^n.—*ha′yi^n naxĕ′*, to ask a question (*aya′yi^n naxĕ′, nḳa′yi^n naxĕ′*).—*nya′yi^n naxĕ′*, I ask you a question (**4**: 5, 6). *nya′yi^n naxa′ dande′*, I will question you. *ayindi′ yañḳa′yi^n naxĕ′*, you will question me. *ewande′ yañḳa′yi^n naxĕ′*, he will question me. *ha′yi^{n}naxĕ′dạha′*, to ask them a question, to question them (*aya′yi^{n}naxĕ′dạha′, nḳa′yi^{n}naxĕ′dạha′*). *ewande′ yañḳa′yi^{n}naxĕ′dạha′*, he questioned us. *dehi^{n}naxĕ′dạha′*, ask them! (**31**: 19).

ha^n, ha, hither, toward speaker (p. **153**: 4, 9). *dohu′ ha^n*, come right here! (male or female sp.). *ñḳiya^n′te ha^n*, I am sleepy (**7**: **13**).

ha^n, and or when: always follows immediately after some verb.—*akŭtxyi′ dusi′ de ha^n′ tcaḳeḍi′*, take the book, go, and hang it up on a nail. *ha^n* causes the elision of final *di* of verbs, thus: *pxi′ ha^n apŭdi′yĕ*, he deceived him (*pxidi*) and (thus) repaid him; *ipxi′ ha^n apŭdi′ hayĕ′*, you deceived him and (thus) repaid him; *ûnpxi′ ha^n apŭdûñḳe′*, I deceived him and (thus) repaid him. *dŭ′kŭtckĕ′ ha^n′, i^n′pi ha^n′ kya^n′hix̣ne′di*, he tied him and laid him down and was scolding him as he stood (?) (**1**: 14, 15). *psdehi′dusi′ hañkeya^n′ kiya′ de ĕtuxa′*, he seized the knife and departed again (**3**: 19, 20). *eya^n′ hi ha′ kĭkĭ^{n}no′*, when he reached there, he spoke to him (**1**: 9). (*Also* **2**: 2, 3, 5, 17, 18; **3**: 22; **6**: 13, 15; **7**: 2, 4, 7, 8; **14**: 1, etc.).

ha^n a^n!, oh no! (**26**: 32).

ha^{n}tca, or **ha^{n}tc**, (1) implies uncertainty.—*teĕ′ a′nde ha^n′tca*, he was here, but (I do not know where he is now). *e′wa ka′nde ha^{n}tca′ hanạ^n*, he was there, but (he has gone somewhere). *e′wa yuḳĕ′di ha^{n}tca′ hanạ^n*, they were there, but (they have gone somewhere). (2) when. *o^n′ṭi ya′ndi he′di ha^{n}tca′ te′yĕ tĕ Tcĕ′tkana′ḳa^n*, when the Bear said that (which precedes), he wished to kill the Rabbit (**2**: 24). *hakŭ′nŭki ha^{n}tca′*, when he (the Rabbit) got out of it (**2**: 27). *he ha^{n}tc kĭde′di*, when he said that he went home (**2**: 9).—*ka^n′tca*, when (for some time) (**21**: 34), must have (**28**: 233). *ka^{n}tc*, at length (**28**: 230). (*Also* **2**: 29; **9**: 8; **14**: 27; **20**: 2, 31, 37; **23**: 14; **26**: 20, 24, 46, 49, 50, 68; **27**: 7; **28**: 14, 66, 235; **29**: 23.)

he+!, O! yes (**28**: 99).

he, that.—*hewa′*, to that place, that way. *hewa′ de′ do^{n}hi′*, go to that place or in that direction and look! *he′ya^n*, there, in that place. *de′ heya^n′hi^n*, he departed and arrived there. *Tcĕtkana′ O^{n}ṭi′k, "Heya^n′hi^{n}ta′," ki′yeha^n′ kĭde′di*, the Rabbit said to the Bear, "go there," and went home (**2**: 1, 2). *he′ya^n kĭ′di*, to reach there again; to reach there, his home (*he′ya^n yakĭ′di, he′ya^n xkĭ′di*). *he′ya^n kĭ′di ḳû^{n}ḳû^{n}ya^n′ kûtĭki′*, (when) he reached home, he told his grandmother (**3**: 16). *heyañka′ yandi′hi^n*, to think of that person continually. *he′une′di*, that one. *he′une′di i′naxtĕ*, that one kicked you. (*Also* **8**: 5, 11; **9**: 14.)

he, shall (**11**: 8).

he, hĕ, too, also. *a^{n}ya′di a^{n}xtị′ya^n he′*, a man and a woman. *a^{n}x̣ti′ a^{n}ya′diya^n he′*, a woman and a man. *si^{n}ṭo′ sañḳi′ya^n he′*, a boy and a girl. *si^{n}ṭo′ yihi′ sañḳi′ya^n yihi′ he′*, "boys girls too," boys and girls. *a^{n}ya′di yihi′ a^{n}xti′ya^n yihi′ he′*, men and women. It occurs as follows with the verb *hande*, to be: *hand-he ayindhĕ, ayi^{n}xtuhĕ, ewandehĕ, eweyuḳĕhĕ, nḳindhĕ, nḳixtuhĕ. ehe′*, he too, she too, it too. *ehe′ kĭdu′nahiye′*, he too turned it. (*Also* **7**: 7; **9**: 12; **14**: 20; **15**: 9, 10; **17**: 20.)

heda^n, tall, high, long.—*tcehe′da^n*, how high? how tall? how far? how long? *si^{n}ṭo′ ko tcehe′da^n*, how tall is the boy? (i. e., Bankston Johnson). *ti′ tko kowo′hi tcehe′da^n*, how high is this house? *ti ne′ya^n kowo′hi tcehe′da^n*, how high is that house? *yaduxta^n′ ta^{n}hi^n′ natkohi′ ndosa^n′hiya^n ti ne′ya^n tcehe′da^n*, how high is the house on this side of the railroad? *tcehe′da^n nḳyĕ′ho^{n}ni′*, I do not know how high or tall. *Ta^{n}yi′ñḳiya^n ḳi^{n}hi^n′ ya^{n}tcede′ Lamo′ri tcehe′da^n*, how far is it from Lecompte to Lamourie? *Lamo′ri ḳi^{n}hi^n′ ya^{n}tcede′ Ta^{n}yi′ñḳiya^n tcehe′da^n*, how far is it from Lamourie to Lecompte? *dehe′da^n*, this high (p. **123**: 6). *skûti′ tcehe′da^n nḳyĕ′ho^{n}ni′*, I do not know how deep it is. *tcehe′da^n hĕtu′*, how long, or, how far did they say that it was? (said to a female or to females); but, *tcehe′da^n hĕtu′ naxo′*, how far, etc., did they say that it was? (said to a male or males). *tcehe′da^n ko e′heda^n*, as tall as. *tcehe′da^n nedi′ ko uki′kiñge*, half as tall.

he′diḳa^n(tca′), to wait.—*i^{n}yi′tuhe′diḳa^n*, I wait till you get ready! *tuhe′diḳa^{n}tca′*, wait till he gets ready! *ûñki′tuhe′diḳa^{n}tca′*, wait till I get ready! *wa′xû′ñḳusi he′diḳa^{n}tca′*, wait till I put on my overshoes! *ndŭkŭtcĕ′ ha^n ko xku′di*, I got dull and so I started back hither without waiting any longer (?) (p. **165**: 25).

he+ha<! interjection (used by the Bear): Oh! halloo! (**2**: 15).—*hehe+ha′<*, oh! (**28**: 31). *hi+hạ′*, interjection (used by the Rabbit): Oh! halloo! (**2**: 6).

hena′ni, every, every time.—*ha^{n}ya′ hena′ni*, everybody, all the people. *ka′wa hena′ni*, every thing. *e′witĕxti′, hena′ni*, very early every morning (**3**: 1, 2). *i^{n}ḳa^n′ ndu′si na′ûñḳihi′ xye′ni i^{n}ske′yañḳĕ′ hena′ni*, I wished that I could take my cord, but he (the Sun) scared me every time (**3**: 14, 15) (see *tcĭna*).—*ka′hena′ni* (=*kawa* + *henani*), everything. *ka′hena′ni nyu′kûtĭki′*, I have told you everything. *ka′hena′n iyĕho^n′ni*, you know everything (**5**: 10). (*Also* **10**: 4; **11**: 6; **19**: 19; **24**: 7.)

-hi, -hi^n, a common suffix which changes to *x* in contractions, and before *tu* (pl. ending); as: *asa^{n}hi^n*, *asa^{n}xtu; do^{n}hi*, *do^{n}xtu; anahi^n*, *anaxtu; ayohi*, *ayox kĕtci; a^{n}yasahi*, *a^{n}yasaxtu.*

hi, hi^n, to reach, arrive at (changes to *x* in contractions and before *tu*).—*e′ya^n hi*, to reach there (**7**: 1, 2). *yatku′hi*, you reach the other side (**28**: 73). *atkyu′hi*, you reach the other side (**28**: 76); to get over him (**29**: 34). *e′ya^n kiha′hi^n*, he carried it there for him (**10**: 20). (*Also* **8**: 4, 8, 9; **10**: 13, 14, 24, 31; **12**: 2; **16**: 2; **17**: 4; **18**: 9, 15; **19**: 2, 3, 16; **20**: 2–10, 16, 23, 25, 31, 34, 40; **21**: 19; **22**: 2, 3; **25**: 2, 7; **26**: 14, 16, 25, 47, 56, 57, 76, 77, 89; **27**: 21, 22; **28**: 8, 27, 51, 55, 61, 67, 81, 99, 107, 116, 117, 126, 156, 157, 165, 167, 173, 182, 185, 188, 192, 194; **29**: 3, 4, 6, 18, 19, 22, 29; **31**: 16, 20; p. **152**: 30 passim; p. **153**: 1–8; 15–19 passim.)—*kĭdi′*, to have come back or home (*yakĭdi′*, *xkidi′; ki^{n}hi^n′*, *iki^n′hi^n*, *xki^{n}hi^n′*). *kĭdi′ da′nde*, will he come? I wonder whether he will come! *kĭdi′ dande′*, he will come back. *xki^{n}hi^n′ dande′*, we will (have) come back. *kĭdi*, he reached home (**7**: 7). *yakĭ′di*, you reach home (**28**: 59). *xkĭ′di*, I have come back (**26**: 60). *kûkĭdo^{n}ni′xti*, she had not returned home at all (**26**: 13, 14). (*Also* **26**: 2, 20, 26, 28, 31, 33, 34, 60, 64, 74, 88, 89; **27**: 2, 13, 16, 18, 25; **28**: 11, 16, 19, 23, 35, 40, 60, 62, 70, 72, 75, 76, 84, 168, 169, 205, 206, 207, 214, 231, 233, 241, 242, 244; **29**: 10; **31**: 2, 6, 11, 23, 26, 34.)—*i^{n}hi^n′*, to have come here for the first time, or, to this place not his home (*a′yi^{n}hi^n′*, *nḳihi^n′* or *nḳi^{n}hi^n′;* pl. *i^{n}xtu′*, *a′yi^{n}xtu*, *nki^{n}xtu′*). *Ta^{n}yi′ñḳiya^n nḳi^{n}hi^n′ nḳu′di*, I came to Lecompte and have come here. *tcĕ′ i^{n}hi^n′ dande′*, he will come here. *wite′di ko tcĕ′ i^{n}xtu′ dande′*, they will come (or, be) here to-morrow. *ayi′hi^n yañka′ nde o^n′knĕ*, I had already gone when you came. *ayi′hi^n yañka′ nde′knĕ*, I went when (shortly after) you came. *i^{n}hi^n′ yañka′ nḳo^n he′da^n nĕ*, when he came, I had already finished making it (as I stood). *i^{n}hi^n′ yañka′ ayo^n′ he′da^n nĕ*, when he came, you had already finished making it (as you stood). *i^{n}hi^n′x ka^n*, when it had to come. *i^{n}hi^n′x ko*, when it must come (future).—*i^{n}hĭ′nt*, when he reached there; but if followed by a verb ending in *knĕ*, at the moment that he reached there. *i^{n}hĭ′nt nde′knĕ*, I went at the moment that he arrived there.—*ayihĭ′nt*, when you reached there; at the moment that you reached there. *ayihĭ′nt nde′di*, I went when you reached there. *ayihĭ′nt nde′knĕ*, I went at the moment that you reached there. — *nḳi^{n}hĭ′nt*, when I reached there; if followed by a verb ending in *knĕ*, at the moment that I reached there. *nḳi^{n}hĭ′nt de′knĕ*, he went (or, departed) at the moment that I reached there. (*Also* **6**: 13; **8**: 21; **10**: 7, 23; **17**: 4, 19; **18**: 10, 13; **19**: 2, 3, 17; **20**: 35; **21**: 27, 34, 38; **22**: 1, 6; **23**: 1, 9, 12, 16, 21; **24**: 1, 11; **25**: 3; **26**: 72, 73, 76; **27**: 8; **28**: 39, 42, 43, 85, 89, 131, 137, 147, 150, 151, 159, 213, 234; **29**: 20, 22; **31**: 13, 24, 28.)

hi, hi^n (**7**: 7; **8**: 25), when (?) (cf. *ha^n*). *ka′wa-nḳyĕ′hû^{n}tuni′ naxo′*, *nḳa^n′yasa′xtu hi′*, when we were (or, lived as) Indians in the past, we knew nothing (**5**: 9).

hi, particle "used to modify other verbs when they occur before verbs of saying or thinking;" ought (p. **143** passim; p. **160** passim; *also* **8**: 3, 6, 9, 19, 20, 21,24, etc.); how it is (**8**: 3, 6); let! **8**: 9). *hi′kine′ hiko′*, you ought to arise (=*yakine′ pi′hedi′di^n*).

hi, to emit an odor, to smell. *pi′hi*, to emit a good odor, to smell good. *atcĭ^{n}ni pihi ayudi*, "grease smells good tree," slippery elm tree. *xu′hi* or *xyu′hi*, to omit a bad odor, to stink. *xuhixti′*, to emit a very bad odor.

aⁿsna xuhi, "the bad smelling duck," the muscovy duck. *pixuhi′*, *pedere*. *ta′ xuhi′*, "bad smelling deer," a goat. Its odor is *yaⁿ′xi*.

hidaⁿ, (interrogative particle) (**27**: 5).

hi′na, (a word in Opossum's song) (**7**: 11).

hi′usaⁿ, (a strong negation) (*cf.* **6**: 19; **21**: 18; **26**: 66; p. **157**: 2, 3, 4, 6, 7, 8).

hiⁿ, hair, feathers. *hiⁿ′ tcâki′*, thick hair (cf. *ahi*).—*axĕ′hiⁿ′* or *axe′yahiⁿ*, wing feathers. *Tcĕ′tkana′ asoⁿṭi′ wa′nihiya′ hiⁿ′ adatctka′*, the Rabbit's hair between the shoulders was scorched (**3**: 23).—*a′nahiⁿ*, the hair of the human head. *dodihiⁿ*, neck feathers. *sindihiⁿ*, tail feathers. *ihiⁿ′yaⁿ*, fur. *ihi′*, fur (G.). *ktu′ ihi′* (*ya*), fur of a cat (G.). *Waka′ tcĭdiyĕ′ hiⁿ′tcĭtciya′ ti′ oⁿyaⁿ′*, "Place where the man who Reddened Rawhides Used-to-live," Bismarck, La. (*Also* **14**: 30; **28**: 25, 28, 35, 51.)

hiñka′hi, to hook on or in anything.—*ûñktca′ke hiñka′hi*, it hooked into my hand. *hiñka′hiyĕ*, to cause a hook to hook on or in anything (*hiñka′hihayĕ′*, *hiñka′hihûñḳĕ′*).

hiⁿya′ki, he got (a person) with them (**31**: 12).

hoiṭĕ′, an arrow head (see *añks*).

hoⁿ, present sign (p. **133**: 5).

hoⁿ or **hûⁿ**, to cry out or give forth a sound (*hoⁿhayĕ′*, *hoⁿhañḳĕ′*) (see *tce′hi*, *añks*). *ka′wak hûⁿ′yĕ xo′*, what is he (or she) saying [probably "crying out"]?—*ohoⁿ′yĕ*, to cause to sound or cry out (*ohoⁿ′hayĕ′*, *ohoⁿ′hûñḳĕ′*). *yohoⁿyĕ′ ohoⁿ′yĕ*, to play a fiddle. *ohoⁿ*, crying out (**17**: 23; **28**: 101, 110, 252, 253, 254). *oⁿhoⁿ′*, crying (**14**: 28). *ohoⁿ′ni*, onomatope, to caw, as a crow; neigh, as a horse; quack, as a duck; explode, as a gun. *maxi′ ohoⁿ′ni*, to crow, as a rooster does. *añksapi′ emaⁿ′ aya′puxi′ na, ohoⁿ′ na′*, beware lest you touch the gun! It might go off.—*koⁿha′yahoⁿyĕ′*, "to cause a bell to sound" or "cry out," to ring a bell (*koⁿha′yahoⁿhayĕ′*, *koⁿha′yahoⁿhañḳĕ′*).—*yohoⁿyĕ′*, "what is made to cry out," a fiddle. *yohoⁿyĕ′ ohoⁿ′yĕ*, to play a fiddle.—*hohe′*, to bellow, as a bull does. *hohe′ ha′nde*, he continues bellowing.

hoⁿ′na, just like (archaic for *eḳe*) (**10**: 9; **28**: 233).

hu (**18**: 4), **u** (**17**: 9, 13, 17), **hux̣** (**28**: 50), to come. *yu*, you were coming (**31**: 15). *dohu′*, come right here! (male or female speaking). *kux̣ nañḳe′di*, (he) was returning in the distance (**26**: 12). *haḳutĕ′*, bring it hither (**26**: 59). *dohu′ haⁿ*, come right here! (male or female sp.). *ndohu′*, come right to me! *ndohu′ yaⁿ′xkĭduwa′*, come right to me (and) untie me! (**3**: 20, 21). *ndoḳu′*, come from that place to me! be coming to me! *ndoḳu′ xahata′*, come to me and take a seat (**2**: 7, 15). *yaⁿhu′kañko′*, be coming to me! *wite′di ewa′ ko yaⁿhu′kañko′*, come to me day after tomorrow. *huyĕ′*, to cause to be coming hither; to send or pass an object this way (*hu′hayĕ′*, *hu′hŭñḳĕ′*). *kĭpa′nahi huya′*, hand it back (hither, to him)! The opposite of *huyĕ* is *deyĕ* (see *de*). *hu′ uⁿni′*, he is coming. *ina′ hu′ uⁿni′*, the sun is coming (said when his first rays are visible above the horizon).—*u′di* or *hu′di*, to be coming hither for the first time, or to this place not his home (*yudi*, *ñḳu′di*). *na-hiⁿṭĕ′ u′di*, the moon is coming (again). *yahĕdĕ′ da′wo hu′kañko′*, be coming hither now. *da′wo hu′di*, he is coming hither.—*ḳu′di*, to come from a place (*kayu′di*, *ñḳu′di*). *kyahe′yaⁿ ḳu′di*, he comes from the same place. *Taⁿyaⁿ′ kayu′di*, you have come from Alexandria. *Taⁿyi′ñḳiyaⁿ tco′kanaⁿ e′yaⁿ kayu′di*, when did you come from Lecompte (or Cheneyville)? *ñḳu′di*, I have come from (a place named). *Taⁿyi′ñḳiyaⁿ ñḳu′di*, I have come from Lecompte. *Taⁿyi′ñḳiyaⁿ nḳiⁿhiⁿ′ ñḳu′di*, I came to Lecompte and have come here. *Taⁿyaⁿ′ ñḳu′di*, I have come from Alexandria. *ayaⁿ′ dŭkxa′pka aya′iⁿde′ ndosaⁿ′hiⁿ ti ne′ ñḳu′di*, I came from the house on this side of the bridge. *naⁿ′pihudi′*, dawn.—*hu ne′di*, to be coming hither for the first time, or to this place not his home (*yahu′ ne′di*, *nḳu′ ne′di*; *ahi′ ha′maki*, *yahi′ ha′maki*, *nḳahi′ ha′maki*. Futures: *hu′ dande′*, *yahu′ dande′*, *nḳu′ dande′*; *ahi′ dande′*, *yahi dande′*, *nḳahi′ dande′*). *nḳu′ ne′di*, I was coming along.

to′hana′ nḳu′ dande′, I was about to be coming yesterday. *ema^{n}′, a^{n}ya′di hu′ hine′*, look out! some one is coming! *a^{n}yaṭo′ a^{n}′xti ya^{n}′ a′hi ha′maki*, a man and a woman are coming. *uxne′di*, he was coming (**1:** 9).—*hu′kiyĕ*, to send an object hither by some one (*ha′yakiyĕ, hu′haxkiyĕ; hu′kiyĕtu′, hu′yakiyĕtu, hu′haxkiyĕtu′*). *to′ḥana′ ko akŭtxyi′ hu′hiñkiyĕ′*, I sent a letter hither to you yesterday. *akŭtxyi′ iñkta′ idu′si ko′, akŭtxyi′ o^{n}′ hu′yaxkiya′*, when you receive my letter, send one hither to me. *akŭtxyi′ idu′si ko′ ayindhĕ′ akŭtxyi′ huya^{n}′xkiya′*, when you receive the letter, do you (in turn) send me one. *akŭtxyi′ uksa′ni hu′yaxkiye′ na′ûnḳihi′*, I hope that you will send me a letter very soon (**4:** 5). *ḳu′ nedi′*, to be returning hither (*yaḳu′ nedi, xkudi′; ḳahi′ ha′maki, yaḳa′hi ha′maki, xkahi′ ha′maki*). *nde′ ne′ ya^{n}ka^{n}′, yaḳu′ hine′*, while I was going, you were coming back. *yaḳu′ ne′ ya^{n}ka^{n}′*, while you were returning. *nḳu′* (rather *xku′*) *ne′ ya^{n}ka^{n}′*, while I was returning.—*du′cĭcku′; tohoxka′ du′cĭcku′*, to go and bring the horse; also, fetch the horse! (*du′ciku′du, ndu′cicku′; du′cickahi, i′ducika′hi, ndu′cika′hi*). (*Also* **8:** 17; **10:** 11; **18:** 4, 9, 12; **21:** 23, 28, 29, 32; **22:** 5; **26:** 46, 49, 68, 78; **27:** 20, 23; **28:** 22, 32, 49, 50, 60, 85, 98, 107, 116, 126, 157, 162, 223, 231, 239; **29:** 2, 9, 11, 12, 15, 16; 17, 19, 21, 24; 28; **31:** 14; p. **166:** 4, 5, 7, 8, 9.)

i, **hi**, him (**17:** 12), *indi, ind, i^{n}d, int, i^{n}t*, he, she, it (**16:** 5; **28:** 82). (cf. *ha′nde.*) *indhe′, i^{n}dhĕ′* (cf. *he*), he too (**7:** 10). *i^{n}xthĕ*, they too (**8:** 5). *i′no^{n}pa′*, he too (**12:** 12), with him (**20:** 16). *i^{n}xtu*, they (**31:** 30). *i^{n}dhĕ′ e′deḳo^{n}xti′*, he (too) does just as he (another) did (or does).—*i^{n}txa′*, or *i^{n}txya′*, he or she alone, only he or she. *ayi^{n}txa′*, or *ayi^{n}txya′*, thou alone. *nḳi^{n}txa′*, or *nḳi^{n}txya′*, I alone. *i^{n}txatu′*, or *i^{n}txyatu′*, they alone. *ayi^{n}txatu′*, ye alone. *nḳi^{n}′txatu′*, we alone.—*indi′ta* or *i′ndita′ya^{n}*, his or hers, his or her own; it is his or hers. *ayi′ndita′ya^{n}*, your own. *nḳi′ndita′ya^{n}*, my own. *i′ndita′ya^{n}tu′*, their own. *ayi′ndita′ya^{n}tu′*, your own (pl.). *nḳi′ndita′ya^{n}tu′*, our own. *psde′hi no^{n}pa′ ma′ñḳd¢ĕ indi′ta*, these two (horizontal) knives are his. *i′ndikta′ni*, not his or hers. *psde′hi no^{n}pa′ ma′ñḳiya^{n} i′ndikta′ni*, those two (horizontal) knives are not his. (*Also* **8:** 23, 26; **10:** 18, 28; **20:** 25; **24:** 13; **27:** 15, 17.)

i . . . na, a sign of prohibition.—*i^{n}ya′ dande′; iya′kûtĭki na′*, I will say it to you; do not tell it.

i′dĕ, idĕ′, hidĕ′, to fall of its own accord, as rice or shelled corn from a burst bag. *wahu′ xohi′ idĕ′*, hail fell, it hailed. *wahu′ xohi′ idĕ′ḳa^{n} nde′ni*, I did not go because it hailed. *wahu′ xohi′ i′dĕ nĕ′*, "ancient rain stands falling," it is hailing now. *wite′di ko wahu′ xohi′ i′da dande′*, it will hail tomorrow. *iñkowa′ pûtwi′ hidĕ′*, it crumbled and fell of its own accord, as plaster or a decayed stump. *ani′ hidĕ′*, the water falls. *a′ya^{n} to′ho nañḳe′di*, the tree fell. *itâduye′* or *itâduye′ wa′de*, "toward sunset," the west. (*Also* **10:** 26; **14:** 22; **19:** 12; **23:** 4; **28:** 47, 68, 78.)

ihĕ′, grunting (**28:** 11).

ihi′, his or her mouth (*yihi′, nḳihi′; ihitu′, yihitu′, nḳihitu′*).—*ihi′yapi′*, his or her lips (*yihi′yapi′, nḳihi′yapi*). *ihi′yapi′ ta′wiya^{n}*, his or her upper lip. *ihi′yapi′ xwŭhi′*, his or her lower lip.—*i′hi ku^{n}′hia*, palate, "upper mouth" (G.).

ixû^{n}xti′, to feel full after eating (*yixû^{n}xti′, nḳixû^{n}xti′*).

ixyo^{n}′ni, i^{n}xyo^{n}, very rapidly, quickly.—*ade′ ixyo^{n}′ni xyĕ*, he talks very rapidly (p. **164:** 7). *aya′de a′yixyo^{n}′ni xyĕ*, you talk very rapidly (p. **164:** 18). *nḳa′de ñḳixyo^{n}′ni xyĕ*, I talk very rapidly (p. **164:** 19). *ade′ ixyo^{n}′tu xyĕ*, they talk very rapidly (p. **164:** 20). *ni ixyo^{n}′tu xyĕ*, he walks very rapidly (p. **164:** 21). *ata′mĭni ixyo^{n}′ni xyĕ*, he works very rapidly (p. **164:** 22). *i^{n}xyo^{n}′xti*, making haste (**26:** 29), very quickly (p. **160:** 1, 3).

imahi^{n}′, to paddle, use an oar (*yimahi^{n}′, nḳimahi^{n}′; pl., i′maxtu′, yimaxtu′, nḳimaxtu′*).—*wite′di ko nḳimahi^{n}′ dande′ naha′diya^{n}*, I will paddle the boat tomorrow.

ina′ or **inaya^{n}′**, the sun.—*ina′ hu′ u^{n}ni′*, the sun is coming—said when his first rays appear above the horizon. *ina′ ha′kanaki′*, the sun comes out; sunrise. *ina′ ṭaho′*, "the sun falls," sunset (Bj., M.). *ĕdi′ Ina′ ko dusi′ o^{n}′xa ĕtuxa′*, behold the Sun had been taken, they say (**3**: 15). *ina′ hoode′*, the sun shines. *Ina′ kuwo′ dedi′ ĕtuxa′*, they say that the Sun went up on high (**3**: 23). *inaya^{n}′ ko′wa de′di*, the sun moved. *inaya^{n}′ kō′kxahe′nĭk ṭe′hi^{n}yĕ kĭ ima′ñḳi xyo′*, before the sun moves I will surely kill you as (or where) you recline (**2**: 24). *ina′ hu′ye wa′ya^{n}*, "toward the coming of the sun," eastward (?). *ina′ do^{n}hi′*, or *ina′ do^{n}′ho^{n}ni′*, "sees the sun," a clock. *ina′ do^{n}hi′ yi′ñḳi*, or *ina′ do^{n}ho^{n}yiñḳi′*, "small (one) sees the sun," a watch. (*Also* **7**: 8; **19**: 2; **29**: 39.)—*i^{n}* or *nahi^{n}ṭe′*, a moon or month. *i^{n}′ so^{n}sa′*, one month. *i^{n}′ no^{n}pa′*, two months. *i^{n}′ naskĕ′*, "long month," March. *nahi^{n}ṭe′ kŭnŭxka′*, full moon. *nahi^{n}ṭe′ adopi′* (or *aṭopi*), or *nahi^{n}ṭĕ′ aṭoho′*, new moon (see *ṭopi*). *nahi^{n}ṭĕ′ u′di*, the moon is coming. *nahi^{n}ṭĕ′ so^{n}sa′*, one moon or month (= *i^{n} so^{n}sa*). *nahi^{n}ṭĕ′ taho′*, the moon has set.

ĭndoke′, a male animal.—*nsa ĭntoki′* (or *ĭndoke′ ?*), a buffalo bull.

i′ni or **iniya^{n}**, his elder brother (real or potential), including his father's brother's son older than himself (*yi′ni(ya^{n}), nḳini′(ya^{n});* voc., *hi^{n}ni′*).—*i′ni noxti′*, or *i′niya^{n} noxti′*, his eldest brother. *yi′ni noxti′*, thy eldest brother.—*ino^{n}′ni*, her real or potential elder sister, including her father's brother's daughter, if older than she (*yino^{n}′ni, nḳino^{n}ni′*) (**26**: 40). *ino^{n}′ni noxti′*, her eldest sister.

ini, to get well.—*ayi′ni*, you get well (**28**: 93, 103, 111). *ñḳi′ni*, I get well (**28**: 94, 104, 112).

inixyi, to play roughly with something (**28**: 62, 64).

ĭnstodi′, his elbows (*ĭnsto′di, nsto′di; ĭnsto′tu, ĭnsto′tu, nstotu′*).—*ĭnstodi′ spewaya^{n}′*, his right elbow. *ĭnstodi′ ḳaskani′*, his left elbow.

isa′, thicket (**14**: 29; **16**: 3) (cf. *itcitca′*).

ĭskĭxpa′, a weasel.

itcitca′, brush (undergrowth) (**28**: 5) (cf. *isa*).

itcĭ′tcoki′, a comforter (for a bed).

ita, **itani′**, **ita^{n}′** (**20**: 14, 16, 23, 24), **ita^{n}′ni** (**20**: 10; **26**: 30), **haita′ni**, mortar.—*itapka′*, a pestle. *nĕto′pka*, pestle (G.).

itap, **itkap**, **itxap** (cf. *i^{n}kxapka′*).—*itapxki^{n}′*, a floor. (The same persons gave another word for floor, *iñkapxkini.*) *itapxki^{n}′ ṭoxma′ñki*, he is lying on the floor. *hai′txapka′*, a plank. *itka′pxka* or *itxa′pxka itcĭdo′yo^{n}ni′*, a plane.

itĕ′ (or contracted to **te**), his or her forehead (*i′yitĕ′, ûñḳitĕ; itĕtu′, i′yitĕtu′, û′ñḳitĕtu′*). In one instance (see below) *itĕ* is rendered "face"; compare the Dakota, in which there is but a slight difference between face (*ite*) and forehead (*it′e*). *ka^{n}x te′ asa^{n}′*, "white-faced bee," the bumblebee (*also* **26**: 91). *teuso′*, the eyebrows.

itka.—*itka′yaṇ*, inside, within, in.—*itka′ya^{n} i^{n}pi′*, to lay a large object in something. *itka′ya^{n} xahĕ′yĕ*, to put a curved object in something. *itka′ya^{n} tcudi′*, to put a number of small objects, as seeds, in something; to plant or sow (?). *itka′ya^{n} ustki′*, to stand a tall object in something. *a^{n}′xu itka′ya^{n}*, within the stone. *itka′ya^{n} tcu′di*, to put a number of small objects, as seeds, in something (*itka′ya^{n} i′tcudi, itka′ya^{n} ûñktcu′di; itka′ya^{n} tcutu′, itka′ya^{n} i′tcutu, itka′ya^{n} û′ñktcutu′*). *ha′awitka*, under the leaves (**17**: 18). *akŭtxyi′ itka′ya^{n}*, under or within yonder book (p. **139**: 11). *hama ĭtka′ya^{n}*, under or in the ground (p. **139**: 13). *tĭ′tkă*, into the house (**28**: 1; **31**: 10). *ukpe itkaxeye*, to put a curved object within the blanket. (*Also* **18**: 18; p. **152**: 5, 6, 7.)

iya.—*iya′daha′*, to be with them; he is with them. *a′yiya′daha′*, you (thou) are with them. *nḳi′yadaha′*, I am with them. *yiya′daha′*, he is with you (pl.). *nyi′yadaha′*, I am with you (all). *iya′dahatu′*, they are with them. *a′yiya′dahatu′*, you (pl.) are with them. *nḳi′yadahatu′*, we are with them. *yiya′dahatu′*, they are with you (pl.). *nyi′yadahatu′*, we are with you (pl.). *ewande′ ya′ñkiya′daha′*, he is with us. *ayindi′ ya′ñkiyadaha′*, you (thou) are with us. *e′we yuḳe′ ya′ñkiya′dạhatu′*, they are with us. *ayiⁿxtu′ ya′ñkiya′dạhatu′*, you (pl.) are with us.

i′yaⁿ, over yonder.—*hakĕ′tu i′yaⁿ*, how do they call over yonder?

iyaⁿ (cf. *ki′yasĭ*).—*iyaⁿ′hiⁿ*, to love him or her (said of either sex). pl., *iyaⁿ′xtu, i′yaⁿxtu′, hiⁿ′hiyaⁿxtu′. hiⁿ′hiyaⁿ′hiⁿ xto′* (probably means, I will surely love thee); *iⁿyaⁿ′hiⁿxti′*, I love thee (you). *i′xkiyaⁿ′hiⁿ*, to love himself (*yi′xkiyaⁿ′hiⁿ, nḳi′xkiyaⁿ′hiⁿ; i′xkiyaⁿxtu′, yi′xkiyaⁿxtu′, nḳi′xkiyaⁿxtu′*). *ayiñktayaⁿ*, her pet one (deer) (**28**: 183).—*ḳiyaⁿ′hiⁿ*, to love what belongs to another. *toho′xk ḳiyaⁿ′hiⁿ*, to love another's horse. *toho′xk iñḳiyaⁿ′hiⁿxti′*, I love your horse exceedingly. *kĭya′nite′pi*, to like the property of another (to like one on account of his property, or on account of what he has given) (?) (*ya′kĭya′nite′pi, a′xkĭya′nite′pi*). *i′ñkĭya′nitepi′*, I like you (for or on account of it) (**2**: 22). *yaⁿ′xkĭya′nitepi′*, he likes me, or you like me. *toho′xk i′ñkĭya′nitepi′*, I love and pet your horse.—*ku′yaⁿni′*, to hate; he hates him (*kuyaⁿ′ni, nyaⁿ′ni*). *kuyaⁿ′xtuni′* (prefix *e′we yuḳe′ ko*), they hate him. *ayiⁿ′xtu ko′ kuyaⁿ′xtuni′*, ye or you hate him. (*nḳi′xtu ko′*) *nyaⁿ′xtuni′*, we hate him. *ewande′ kuya′ndạhani′*, he or she hates them. *ayi′ndi kuya′ndạhani′*, thou hatest them. *nya′ndạhani′*, I hate them. *e′we yuḳe′ ko kuyaⁿ′xtudạhani′*, they hate them. *ayiⁿ′xtu ko′ kuyaⁿ′xtudạhani′*, ye or you hate them. *nḳi′xtu ko′ nyaⁿ′xtudạhani′*, we hate them. *iⁿnyaⁿ′ni* (±*na′*), I hate you. *ewande′ kuyaⁿ′yaⁿni′*, he hates me. *ayi′ndi kuyaⁿ′yaⁿni′*, you (sing.) hate me. *iⁿnyaⁿ′xtuni′*, we hate thee. *iⁿnyaⁿ′dạhani′*, I hate you (pl.). *iⁿnyaⁿ′xtudạhani′*, we hate you (pl.). *ewande′ ku′yaⁿyaⁿ′dạhani′*, he hates us. *ayi′ndi kuyaⁿ′yaⁿdạhani′*, thou hatest us. *e′we yuḳe′ ko ku′yaⁿyaⁿ′xtudạhani′*, they hate us. *ayiⁿ′xtu ko′ kuyaⁿ′yaⁿxtu′dạhani′*, ye hate us. *aⁿya′di nyaⁿ′ni*, I hate (the) man (**3**: 11). *nḳiⁿ′hiyaⁿ′nixti′*, I do not like it at all.

iⁿ.—*iⁿni* or *hini*, to drink (*ayiⁿ′ni, nḳiⁿ′ni*). *iⁿ′ oⁿ′knĕ*, he drank (in the past), he had drunk it. *ani′ iⁿ te′*, he wished (or, wishes) to drink water. *ani′ ayiⁿ′ te*, did (or, do) you wish to drink water? *ani′ nḳiⁿ te′*, I wish (or, wished) to drink water. *i′ ha′nde*, he was drinking (lit., he continued drinking); this use of *i*, instead of *hini* or *iⁿni*, is puzzling. *ani′ hi oⁿdi′*, he was drinking water slowly (*ani′ yiⁿ oⁿde′, ani′ nkiⁿ oⁿde′, ani′ iⁿ′tu oⁿde′, ani′ yiⁿ′tu oⁿde′, ani′ nkiⁿ′tu oⁿde′*). *ani′ hini′*, to drink water (*ani′ ayi′ni, ani′ nḳi′ni*). *ini′hiⁿ; ini′hiⁿ ha′nde*, he was drinking (=he continued drinking); the use of *inihiⁿ*, instead of *hini* or *iⁿni*, is puzzling. *ayiⁿ*, you drink (**28**: 253). *ayiⁿni′*, you did not drink. *ani′ kiya′ ayiⁿni′ dande′*, you shall not drink again of the water from the well (**1**: 6). *ani′ i′kiⁿ ṭe′*, do you wish to drink water? a case of "hapax legomenon." *nihoⁿ′ yiñḳi′*, a tin cup, probably means "small drinking vessel."—*duniyĕ′*, (1) to be drunk. *i′duniyĕ*, you are or were drunk. *nduni′yĕ*, I am or was drunk (*duniyĕtu′, i′duniyĕtu′, nduni′yĕtu*). (2) to cause to be drunk; to make another drunk. *duni′hayĕ*, you made him drunk. *duniñḳĕ* (contr. from *duni′hiñḳĕ*), I made him drunk. (*Also* **24**: 2, 3, 8.)

iⁿda′!, well! (**27**: 6).

iⁿda (cf. *da*, to gather, and *de*, to go).—*iⁿda′hi*, to hunt, seek (*ayiⁿda′hi, nḳiⁿda′hi; iⁿdaxtu, ayiⁿdaxtu, nḳiⁿdaxtu*). *nyiⁿ′dahi*, I seek you. *i′yiⁿda′hi*, he seeks you. *ya′ñḳiⁿda′hi*, he seeks me. *hiya′ñḳiⁿda′hi*, you seek me. Subsequently given thus: *yaⁿxḳiⁿdahi*, you seek for me. *yaⁿxḳiⁿ′dahi*, he seeks for me. *i′ñḳiⁿda′hi*, I seek for thee (you). *oⁿṭi yaⁿ′ e′yaⁿ hi′ asoⁿ′ taⁿ′ iⁿda′hi hande′txyaⁿ*, when the Bear reached there, he was seeking a large brier patch (**2**: 4). *ha′me taⁿ′ oⁿ iⁿda′hi ande′ txye*, he was seeking a large bent tree (**2**: 13) (cf. *hane*). *i′yiⁿda′hi yuḳĕ′di ko′ ayande′yuwa′yaⁿ nda′hi hani′, hĕ′di Tcĕ′tkanadi′*, "When they are seeking you (as they move), I will go toward the place where you shall be," said the Rabbit (**2**: 29, 31). *ĭnda′xtu′*, the sought her (**26**: 28). (*Also* **18**: 10, **20**: 19; **23**: 14; **26**: 72; **28**: 181, 182, 187; **31**: 32; p. **148** passim.)

iⁿdĕ′, dung, manure, feces; to dung, to go to stool (*ayiⁿ′dĕ, nḳiⁿ′dĕ*). *toho′xk iⁿdĕ′*, horse manure. *wak iⁿdĕ′*, cow manure. *ma′xi iⁿdĕ′*, chicken manure.—*iⁿtĭti′*, the anus; a bird's vent. *iⁿtĭti′ tpĕ′*, the orifice itself. (*Also* **25**: 1, 6.)

iⁿḳaⁿ′, **iñḳaⁿ′**, **iḳaⁿ′** (**28**: 53, 54, 84), **ḳaⁿ**, (**28**: 52) cord, line, muscle, sinew.—*Iⁿḳaⁿ′ ndu′si na′ûñḳihi′ xye′ni iⁿske′yañḳĕ′ hena′ni*, I wished to get the cord, but I was scared (off) every time (**3**: 18, 22; **28**: 56).—*ñḳiñḳaⁿ′*, my sinews (**28**: 56). *ḳaⁿḳoⁿni′* (*ḳaⁿ = iⁿḳaⁿ*), a noose, a trap (**3**: 8, 13, 14). *kŭdĕska′ ḳaⁿḳoⁿni′*, bird trap. (*Also* **3**: 22; **28**: 56) *ita′ kaⁿ*, deer trap (**28**: 187). *kañḳoⁿ′*, trapping (**28**: 30).—*añkada* (**28**: 201), *añḳada′*, *añkạda′k*, *añḳada′ki*, *añkadaki* (**28**: 189). *añkadaka* (**28**: 190), *añḳada′ḳa*, cord, string, thread. *añkạda′ yiñḳi′ daksû′ki*, to bite a string in two. *añkạda′k miska′*, "fine cord": thread (?). *aⁿ′sadûki′ a′ñkạda′ki udu′xtaⁿ*, to thread a needle. *koxode′ nika′ a′ñkạda′ḳa yoⁿni′*, "the spider makes little cords," a spider web.—*uñktca′ki*, thread, sewing cotton, string. *uñktca′ki miska′*, fine thread. This word seems to be a synonym of *añkạda′*.—J. O. D.

iñḳe′, so (**28**: 14).

i′ñki, to let him go, to release him; to abandon or leave a person or place (*ayi′ñki, nḳi′ñki*) (p. **140**: 31).—*iyi′ñki*, he let you go, let you loose. *nyi′ñki*, I let you go. *yañḳi′ñki*, he (or you) let me go. *i′ñkidạha′ a′de*, release (or, loose) them and they go. *iⁿ′x kĭda′*, release him and let him go. *yañḳiⁿ′x nda′*, release me and I go, let me go! (**1**: 12). *yañḳiⁿxtu′ nḳa′da*, release us (sic) and we go, let us go! *yañḳiⁿ′x*, to release me. *yañḳiⁿ′x nda′*, release me and I go, let me go! *iⁿx*, to let alone (p. **140**: 27, 28, 29, 30). *iⁿ′xkaⁿ na*, let it (the standing object) alone (p. **163**: 30). *iⁿ′xkanda′*, let him (who is going about, *a′nde*) alone! (p. **163**: 31). *iⁿxk nañḳi′*, let him (the sitting one) alone! (p. **163**: 32; p. **164**: 1, 4). *yañḳiⁿ′x ñḳanda′*, let me be (if I am moving, *ñḳande*)! (p. **164**: 5, 6, 10). *iⁿdạha′tĕ*, let them alone! (p. **165**: 4, 5, 6). *iⁿ′kix*, he left him and (**28**: 40). *ayiⁿ′ktuni′*, do not ye let him go (**28**: 119). *iⁿdạha′x*, you let them alone (**28**: 160).—*kiñkini′*, not to let him go (*kûyi′ñgni, nḳi′ñgni*). *kiyi′ñgni*, he did not release you. *nyi′ñgni dande′*, I will not let you go. (*Also* **23**: 20; **28**: 90, 122, 152, 162; p. **150**: 31, 32; p. **164**: 1, 2, 3, 4, 6, 7, 8, 9, 10; p. **165**: 5, 6.)

i′ñkidudi′, to mix together, as water and grease, or as earth and manure (*i′ñḳidu′hayĕ′, i′ñkiduhûñḳĕ′*) (cf. *du*).

iⁿkxapka′, shingles (cf. *itap* and *xyapka*).—*iñka′pxkini′*, the floor (of a white man's house). Another word for floor was given by the same persons: *itapxkiⁿ*; also, *ti u′xkûⁿni′*. (See *ti*.)

iñkowa′, by itself: of its own accord (cf. *i*).—*iñkowa′ pûtwi′ hidĕ′*, it crumbled and fell of its own accord, as plaster or a decayed stump. *iñkowa′ pŭtcpi′ taho′*, it slipped off of its own accord, as a belt from a wheel, and fell (*also* **20**: 19). *iñko′wa*, he depends on him (or her) to protect him (p. **154**: 37). *ayiñko′wa*, do you depend on him (or her) to protect you? (p. **154**: 38). *ñḳiñko′wa*, I depend on him to protect me (p. **155**: 1). *nyiñko′wa*, I depend on you to protect me (p. **155**: 2). *yañḳiñko′wa*, he depends on me to protect him (p. **155**: 3).

iñks.—*nḳi′ñksu*, I want fresh meat (**22**: 4). *iñksiyo′*, meat (p. **121**: 14). *i′ñksu wa′ di*, he wants fresh meat exceedingly (or greatly) (p. **157**: 19). *ayi′ñksu wa′di*, have you a strong desire for fresh meat? (p. **157**: 20). *ñḳi′ñksu wa′di*, I have a strong desire for fresh meat (p. **157**: 21).

iñktcaⁿ′hi, next to her (**26**: 43).

iⁿpi′, **hiⁿpi′**, to put or lay down a large (horizontal) object on something (*ayiⁿ′pi, nḳipi′; iⁿ′pitu′, ayiⁿ′pitu, nḳi′pitu*).—*itka′yaⁿ iⁿpi′*, to put a large or horizontal object in something. *dŭkŭtckĕ′ haⁿ′ iⁿ′pi haⁿ′ kyaⁿ′hix̣ne′di*, he tied him and laid him down and was scolding him as he stood (?) (**1**: 15). (*Also* p. **142**: 24.) *hiⁿpi′*, (he) laid him down (**21**: 16).

iⁿ′pûdạhi′, to protect.—*iⁿ′pûdạhi′ de′di*, to go with him to protect him (p. **147**: 10). *ñḳiⁿ′pûdạhi′ nde′di*, I go (or went) with him to protect him (p. **147**: 11). *nyiⁿ′pûdạhi′ nde′di*, I go with you to protect you (p. **147**: 12). *yañḳiⁿ′pûdạhi′ ide′di*, you go with me to protect me (p. **147**: 13).

iⁿsḳạ′, a skunk.—*iⁿsḳạ′ ti kwia′yaⁿ xĕ′ nañḳi′*, a (or, the) skunk is sitting under the house.

iⁿske, greedy (**19**: 15).—*ahiⁿ′ske*, he was greedy (**22**: 7, 12). *ahiⁿ′sketaⁿ′*, covetous (**19**: 18). *ahiskĕ′*, fond of it, begrudged it to anyone else; was greedy (**14**: 23).

iⁿskĕ, to be scared, frightened, alarmed (*hayiⁿ′skĕ*, or *ayiⁿ′skĕ, nḳiⁿskĕ′*).—*tcĭ′dĭka i′wahĕ′di*, why did you cry out? *nḳiⁿskĕ′ nixki′*, because I was scared. *eḳikaⁿ′ Oⁿ′ṭi yandi′ iⁿskĕ′haⁿ yahe′yaⁿ dĕ′ siⁿ′hiⁿxḳaⁿ*, etc., and then the Bear was much scared and went off very far, and when he stopped and stood (listening?), etc. (**2**: 5, 6).—*iⁿske′yĕ*, to cause one to be scared, to scare him (*iⁿske′hayĕ′, iⁿske′hûñḳĕ′*). *iⁿske′hiyĕ′*, he scared you. *iⁿske′hiⁿyĕ′*, I scared you. *ewande′ iⁿske′yañḳĕ′*, he scared me. *ayindi′ iⁿske′yañḳĕ′*, you scared me. *iⁿske′hinya′ dande′*, I will scare you.—*kiⁿske′yĕni′*, not to scare him (*kiⁿske′hayĕni′, kiⁿske′hûñḳĕni′*). *kiⁿske′hiyĕni′*, he did not scare you. *kiⁿske′hiⁿyĕni′*, I did not scare you. *kiⁿske′hiⁿyĕni′ dande′*, I will not scare you. *ewande′ kiⁿske′yañḳĕni′*, he did not scare me. *ayindi′ kiⁿske′yañḳĕni′*, you did not scare me.—*iⁿ′sihi′xti*, to be much afraid of. *eḳaⁿ′ asoⁿ′ poska′ iⁿ′sihi′xti ma′ñḳi, ĕ′di*, then he said that he lay in great fear of a brier patch (**1**:16). *asoⁿ′ayiⁿ′sihi′xtiko′,asoⁿ′ iⁿ′noⁿda′hi na*, as you are in such dread of briers, I will throw you into briers (**1**: 17.) *asoⁿ′ nḳiⁿ′sihi′xti*, I am in great fear of briers (**1**: 19). *iⁿsinhiⁿ′xti*, he is much afraid of (**25**: 5). (*Also* **25**: 4; **26**: 18; **28**: 175.)

iⁿsu or **iⁿsu′di**, a tooth, teeth, his tooth or teeth (*ayiⁿsu(di) nḳiⁿsu(di)*; *iⁿsutu′, ayiⁿsutu′, nḳiⁿ′sutu′*).—*iⁿ′su soⁿsa′*, one tooth. *iⁿsu′ kagi′ kĭ′giksĕ′di*, to gnash the teeth. *iⁿ′su tu′diyaⁿ*, roots of teeth. *iⁿsu′ ptçaxka′*, the "wide teeth," the incisors. *iⁿsu′ psûⁿti′*, "sharp teeth," canine teeth. *iⁿsu′ tŭdĕ′*, "long teeth," canine teeth. *nḳiⁿsu′ pŭtsa′ dĕ′xtca*, the sharpness of my teeth is all gone. *nḳiⁿ′sudinsḳiḳsĕ′di*, I gnash my teeth. *yatkiⁿ′ iⁿsudi′*, jaw teeth. *iⁿsu′ nedi′*, to have the toothache (*ayiⁿ′su ne′di, nḳiⁿ′su ne′di*). *iⁿsu ne′ oⁿni′*, the toothache. *Iⁿsu′kĕtco′na*, Ancient-one-with-crooked-teeth (**26**: 45, 55, 80). (*Also* **21**: 1, 4, 14, 16.)

iⁿtc, old.—*hayasa′hi iⁿtcya′*, an aged Indian man. *iⁿtcĭtcya′*, old (**20**: 16). *iⁿtĭtcya′*, old man (**24**: 11; **28**: 29, 43, 44). *haⁿya′ iⁿ′tcya txa*, "people all old men," the ancients, the people of the olden times. *tsi′piⁿtcya′*, "old man hundred," one thousand. *Ma iⁿtci′na*, Ancient-of-turkey-gobblers (**8**: 2, 5). *nyaⁿ′iⁿtcya′*, O, my old man! (*Also* **20**: 26; **22**: 15; p. **157**: 30.)

iⁿtce.—*ka′iⁿtce*, to creak, as shoes. *ûñkwa′xi nḳa′iⁿtce*, my shoes creak. *ka′iⁿtcedi′*, to cause to creak, as shoes (*ka′iⁿtcehayĕ′di, ka′iⁿtcehiñḳĕ′di*).

iⁿtciⁿpoⁿ′, gall (cf. *tciⁿpoⁿ*).—*o′ iⁿtciⁿpoⁿ′*, fish gall.

iⁿti′, **indi′**, or **i′ndiyaⁿ′** (Bk.), an egg; eggs. The word for vent, *iⁿtĭti*, gives a reason for preferring *iⁿti′* to *indi′* and *indiyaⁿ′* for egg (J. O. D.).—*o iⁿte′*, "fish egg," roe. *ind ahi′*, an eggshell (Bk.). *i′ndsaⁿyaⁿ′* (*=indi+saⁿ*), the white of an egg (Bk.). *i′ndsiyaⁿ′* (*=indi+sidi*), the yelk or yolk of an egg (Bk.).

iⁿti′.—*yukpĕ′ iⁿti′*, the calf of the leg

iⁿ′tka or **iⁿtka′**, a star, stars.—*iⁿ′tka nitaⁿ′yaⁿ*, "big star," the morning star. *iⁿtka′ poska′*, "stars in a circle," the Pleiades. *iⁿtka′ pa′ panaⁿ′*, "stars all heads (?)," three large stars in a row, near the Pleiades. *iⁿ′tka taⁿhiⁿ′*, "a running star," a meteor. *iⁿ′tka si′nd, oⁿ yaⁿ′*, "where the stars have tails," the Aurora Borealis.

iⁿṭo, **iⁿdo**, brave, proud (cf. *ayiⁿsihiⁿ* under *si*).—*iⁿṭoxti′* (Bj., M.), *iⁿdoxti′* (Bk.), to be brave (*ayiⁿ′ ṭoxti′, nḳiⁿ′ ṭoxti′*). *haⁿ′ya iⁿṭoxti′*, a brave man. *iⁿtohe′daⁿyĕ*, she finished making him brave (**17**: 2). *iⁿdokiⁿyĕ*, proud (p. **157**: 12). *kiⁿdo′kiⁿha′ñ ḳeni*, I am not proud (p. **157**: 13). *iⁿdo′kiⁿi′ñkiyĕ*, I am proud of you (p. **157**: 13). (*Also* **17**: 4; **21**: 23; p. **157**: 9, 10.)

iⁿ′tuhẹ′di, he is ready (in anger) (p. **142**: 7).

ka, what, something, somewhat. *sûpka′, sŭpka′*, somewhat black. *tcūtka′*, somewhat (or, a sort of) red.—*kaka′*, what sort or kind? *a^{n}ya′ kaka′ ye′ho^{n} te′ ha′nde ĕtuxa′ Tcĕ′tkanadi′*, the Rabbit (for some time) had been wishing to know what sort of person this was (**3**: 3).—*ka′wa*, (1) what? *ka′wa dedege′*, what do you call it? (Bj., M.); subsequently given as, *kawat de′ṭikĕ*, what is this? *ka′wa nḳyĕ′hû^{n}tuni′ naxo′, nḳa^{n}′yasa′xtu hi′*, when we were (or, lived as) Indians in the past, we knew nothing (**5**: 6). *ka′wa hena′ni*, everything. *ka′wa ni′ḳi na′x ḳa^{n} ĕ′ṭiḳĕ ya′nde na′*, he (the Rabbit) was there at length, but he (the Bear?) sat without any thing for him (**2**: 16). (2) Who? *ewa^{n}ya′di yande′ ka′wa*, who is yonder running man?—*ka′wa xohi′*, "something ancient": an elephant. *ka′waxti′ xyĕ*, said when one feels sorry for a poor or unfortunate person. *kawaxti′ xyĕ ĕṭiḳi′xti na*, poor fellow! he was poor enough already (without having this additional misfortune)! *ka′waxti′ xyĕ, ĕ′ṭiḳi′yo^{n}tu′ ya*, poor fellow! I feel sorry on account of the way in which they treat you.—*kawaya^{n}′*, something or other. *ḳû^{n}ḳû^{n}ya^{n}′, ka′waya^{n}′ ndu′si xye′ni, i^{n}ske′yañḳĕ′*, O grandmother, I would have taken something or other, but it scared me (**3**: 16, 17).—*ka′wak*, what? *ka′wak ya′tcĕ*, what is its name? *ha^{n}ya′di ka′wak ya′tcĕ*, what is the man's name? *a′xti ka′wak ya′tcĕ*, what is the woman's name? *tcụ′ñḳi ka′wak ya′tcĕ*, what is the dog's name? (Bk.). *ka′wak ka′nĕni′*, "what he did not find": he found nothing (**1**: 4).—*ka′wat*, what? *ka′wat de′ṭikĕ*, what is this? (given at first as, *ka′wa dedege′*). *ka′wat ĕ′ṭikĕ*, what is that?—*kawakĕ′*, what? *kawakĕ′ hi′yatcĕ*, what is your name? *ka′wak hû^{n}′yĕ xo′*, what is he (or she) saying? *ka′wakĕhi′*, what? in what manner? *ka′wakĕhi′ yatc o^{n}′ni*, what does he call it? *ka′wakĕhi′ yatc nḳo^{n}′ni*, I do not call it anything (here the negative is marked by the initial *k* and the final *ni*). *ka′wakĕhi′ yatcĕ′*, what is its name? *a^{n}yadi′ ka′wakĕhi′ yatcĕ′*, or, *ha^{n}yadi′ kawa′kĕhi yatci′*, what is the man's name? *ka′wakĕ′hi yatci′ ḳiḳa′*, I wonder what his name is! *ka′wakĕ hi yatci′*, what is his name? *ka′wa tŭpe′ta*, whose? *ti sa^{n}′ no^{n}pa′ ama′ñḳi ko ka′wa tŭpe′ta ti′*, whose are those two white houses? (*Also* **7**: 1; **8**: 13, 29; **9**: 3; **10**: 11, 14; **19**: 23.)—*ka′ta*, whose? *toho′xk ne ka′ta*, whose horse is this? *waka′ ne ka′ta*, whose cow is this? *a^{n}se′pi ne ka′ta*, whose ax is this? *psde′hi ne ka′ta*, whose knife is this? *akue′ na′ñḳi ka′ta*, whose hat is this?

kâ!, Oh! (exclamation) (**22**: 8), said in ridicule (**28**: 232).

kâde′ (=English, cord).—*aya^{n}′ kâde′*, a cord of wood.

kagi′.—*i^{n}su′ kagi′ kĭgiksĕ′di*, to gnash the teeth.

kaha, to mean.—*peti′ he ya^{n} ko ka′wa kaha′ ĕ′ṭiḳe he′tu*, what do they mean when they say "fire"? (p. **156**: 12). *ka′wak ikaha′ ĕṭikaye′di*, what do you mean when you say that? (p. **156**: 13). *ka′wak xka′ha*, what I meant (p. **156**: 15). "*fire*" *ñḳe′ ya^{n} ko pe′ti xka′ha*, when I say "fire" I mean *pe′ti* (p. **156**: 16). *ayintk iñkaha′ ñḳe′xya^{n}*, I meant you when I said it (p. **156**: 17). *iñka′hadạha′*, I mean you (pl.) (p. **156**: 18). *ya′ñḳaha′dạha′*, he means us (p. **156**: 19). *iya′ñḳakaha′dạha′ wo*, do you mean us? (p. **156**: 20). *ya′ñḳakaha′tudạha′*, they mean us (p. **156**: 21).

kahoyĕ′, a grave (under ground) = *amaxi′*.

ḳạhudi′, a necklace.—*aho′ ḳạhudi′*, a bone necklace. *kŭdĕska′ xohi′ ptcû^{n} ḳạhudi′*, a necklace made of the bills of the red bird called "*kŭdĕska xohi*," or ancient bird.

Ḳạmă′ntci.—*Ḳạmă′ntci ha^{n}ya′*, the Comanche people.

kana, in the past (**10**: 22).—*kana′ñḳi*, sitting in the past (**10**: 22).

kanatcki′, a tick.

ḳaskani′, on the left, the left, as distinguished from *spewaya^{n}*, the right.—*asa^{n}hi^{n}′ ḳaskani′*, the left arm. *isi′ ḳaskani′*, the left foot. *ḳaskani′wa, kaskaniwa* (p. **130**: 6), on the left side, on the left. *û′ñḳatcûtcû^{n}′ ḳa′skani′wa pahi*, my left eye is sore. *i′nixu′xwi ḳa′skani′wa ne′di*, does your left ear pain?

ka′tcĭdĭktĕ′, ka′tcidĭkte′ (**10**: 9), **kasdĭktĕ′**, an ant—generic.—*ka′tcĭdĭktĕ′ sŭpi′*, a black ant. *ka′tcĭdĭktĕ′ tcti′*, a red ant. *Ḳa′tcidĭktena′*, The Ancient of Ants (**12**: 1, 2). *kasdĭktĕ′ ti*, an ant hill.

ḳatcûⁿhi′, a paddle.

kâwa, a little farther (**20**: 29; p. **155**: 7).

kayadi′, to rip (see *sa*).

kaye, to give away.—*kaye de′di*, he has gone to give it away (p. **154**: 11). *i′kay ide′di*, did you go to give it away? (p. **154**:12). *xka′yi nde′ di*, I went to give it away (p. **154**: 13). *ka′ye a′de*, they have gone to give it away (p. **154**: 14). *ka′ye aya′de*, did you (pl.) go to give it away? (p. **154**: 15). *ka′ye ñḳa′de*, we went to give it away (p. **154**: 16). *ka′ye ḳu*, he is returning after having given it away (p. **154**: 17). *ka′ye hiⁿ*, he has come to give it away (p. **154**: 18). *i′kaye a′yiⁿ′hiⁿ*, have you come to give it away? (p. **154**: 19). *xka′ye ñḳiⁿhiⁿ′*, I have come to give it away (p. **154**: 20).

kaⁿ, a fem. imperative ending of verbs ending in *di*, *ye*, *uni*.—*konicka′ pstûgoⁿ′kaⁿ*, put a cork in the bottle! *akue′ xehe′kaⁿ*, hang up the hat! *xti′wiyĕkaⁿ′*, turn or set it upside down! *doxpĕ′ nask oⁿ′kaⁿ*, put on the coat! *dŭkse′kaⁿ*, sweep it!

kaⁿ.—*akaⁿ′*, to lean against, to come in contact with an object and stop (*yakaⁿ′* or *aya′kaⁿ*, *nḳa′kaⁿ* or *nḳakaⁿ′*). *naha′d akaⁿ′*, the boat came against it and stopped.—*akaⁿ′ ktaho′* (*yakaⁿ′ ktaho′*, *nḳakaⁿ′ ktaho′*): *kohi′xti akaⁿ′ ktaho′*, to make fall from a height by weight or pressure, as by leaning against. *xwŭhi′xti akaⁿ′ ktaho′*, to make topple and fall by weight or pressure, as by leaning against.

kaⁿ, ka (**8**: 3), **ḳaⁿ**, (1) an objective ending.—*waka′kaⁿ kito′weyĕ′*, to exchange cows. (*Also* **6**: 16; **7**: 1.) *Tcĕ′tkana′ḳaⁿ*, the Rabbit (**2**: 24). *inayaⁿ′ kō′kxahe′nĭk, ṭe′hiⁿyĕ kĭ ima′ñḳi xyo′*, before the sun moves (lit., the sun moves-not-when), I will surely kill you as (or, where) you recline (**2**: 24). (2) Marks the instrument, when followed by *oⁿha*, as *tca′kĭk oⁿ′ha kte′di*, he hit him with his hand (**1**: 10, 11).

kaⁿ, into.—*pe′tikaⁿ*, into the fire (p. **146**: 27). *ani′kaⁿ*, into the water (p. **146**: 28). *hama′ kûdo′tcikaⁿ*, into the mud (p. **146**: 30).—*ani′ ḳnedi′*, in the water (p. **139**: 27). *ti ḳnedi′*, in the house (p. **139**: 28). *taⁿyaⁿ ḳnedi′*, in the town (p. **139**: 29). *ayaⁿ ḳnedi′*, in the tree (p. **140**: 1). *pe′ti ḳnedi′*, in the fire (p. **140**: 2). *aⁿ′xu ḳnedi′*, in the rock (p. **140**: 3).

ḳaⁿ′, kaⁿ (**6**: 16; **9**: 5), (1) if, when (at the end of a clause).—*tanĕ′ks haⁿyadi′ ade′ yoⁿ′ hiya′ñḳuka′dĕ ḳaⁿ′*, *psde′hi ma′ñḳd¢ĕ panaⁿ′ ayindi′ta dande′*, if you will talk to me in Biloxi, all these (horizontal) knives shall be yours. *atspaⁿ′hi kte′ ḳaⁿ*, he stuck to it when he hit it (**1**: 11). *naxtĕ′ ḳaⁿ atspaⁿ′hi*, when he kicked it, he stuck to it (**1**: 12). *yahe′yaⁿ dĕ′ siⁿ′hiⁿxḳaⁿ′*, he went to a distance, and when he stopped and stood (listening?), etc. (**2**: 6). *aya′nde ḳaⁿ′ ĕ′ṭiḳiⁿyoⁿ′ni wo*‵, when it was you did I treat you so?: was it you whom I treated so? (**2**: 6, 7, 15). *kĭduni′yaⁿ ku ḳaⁿ′ duti′ oxpa′*, when he (the Rabbit) gave him (the Bear) the young canes, he (the Bear) devoured them at once (**2**: 8). *Tcĕtkana′ soⁿ′sa akû′skûsi′ñḳi nax ḳaⁿ′*, *Oⁿ′ṭi ya′ndi, o′xpa*, when the Rabbit sat mincing a single piece (of cane), the Bear swallowed all (the pieces given him) (**2**: 9). "*ha′me taⁿ′ oⁿ′ni nḳati′ na*," *ĕ haⁿ′ kĭdĕ′ ḳaⁿ Tcĕ′tkanadi′ ti′wo de′di*, he (the Bear) said, "I dwell in a large bent tree," and when he went home, the Rabbit went abroad (**2**: 11, 12). (2) as, because, since: *kani′ki na′xkaⁿtca na′*, I have nothing at all as I sit (**6**: 4, 13). *tcûtcapi′xti ḳaⁿ′ ndutcpi′*, as it was very slippery, I could not hold it. *dutcû′p ḳaⁿ taho′*, it falls because it slips from his grasp. *iñksiyo′ stcŭki′ ḳaⁿ saⁿhaⁿ′xtiyĕ′*, as the meat was tough, he bore down hard on it (in cutting). *wahu′ xohi′ idĕ′ḳaⁿ nde′ni*, I did not go because it hailed.—*eḳaⁿ′*, or *ĕḳaⁿ′*, then; *ĕkaⁿ′*, and then (**8**: 6, 21; **9**: 5). *eḳaⁿ Toweyaⁿ′ eyaⁿ′ hi*, then the (distant) Frenchman arrived there (**1**: 14). *eḳaⁿ′ asoⁿ′ poska′ iⁿ′sihi′xti ma′ñḳi, ĕ′di*, then he (the Rabbit) said that he was (lit., he lay) in great fear of the brier patch (**1**: 16). *eḳaⁿ′*, "*asoⁿ′ ayiⁿ′sihi′xti ko′, asoⁿ′ iⁿ′noⁿda′hi na*," as you are in such dread of a brier patch, I will throw you into it, said the Frenchman (**1**: 16, 17). *ĕḳaⁿ′ Tcĕtkana′ de′ oⁿ′xa*, then the Rabbit departed (in the past) (**2**: 31).—*eḳaⁿhaⁿ′* (=*eḳaⁿ* + *haⁿ*), *ekaⁿhaⁿ* (**10**: 8), *eḳihaⁿ*, *eḳikaⁿ*, *eḳehaⁿ′*

(**9**: 11; **11**: 8), *eḳeḳaⁿ′* (**10**: 11; **11**: 7), and then, whereupon. *eḳaⁿhaⁿ′ e′witĕxti′ hena′ni wax de′ ĕtuxa′*, and then he went to hunt the game very early each morning. *eḳaⁿhaⁿ′ "xki′toⁿni e′yaⁿ nḳihiⁿ′ xyo," uyi′hi ha′nde Tcĕ′tkanadi′*, and then the Rabbit was continually thinking, "I will get there ahead of him" (**1**: 2, 14; **2**: 17). *eḳihaⁿ′ tâptowe′di Tcĕ′tkanadi′*, and then the Rabbit made a pattering noise with his feet (**2**: 5). *eḳihaⁿ′ ṭe′yĕ tĕ Tcĕ′tkana′ḳaⁿ*, and then he wished to kill the Rabbit (**2**: 26, 27). *eḳikaⁿ′ Oⁿ′ṭi yandiiⁿskĕ′haⁿ yahe′yaⁿ dĕ′ siⁿ′hiⁿxḳaⁿ′ Tcĕ′tkanadi′*, etc., whereupon the Bear was alarmed and went to a great distance and then stopped and stood (listening?) (**2**: 5, 6). *eḳe′di*, that is why (**11**: 10). *eḳekaⁿ′k*, and then (**7**: 3). *e′ḳeoⁿ′nidi*, since then (**7**: 14). *e′ḳeoⁿ′ni*, therefore (**9**: 10, 13, 17; **11**: 3). *eḳekaⁿ′*, and then (**11**: 7; **18**: 4).—*niḳaⁿ′*, as, since (**11**: 2). *toho′xk i′ñku naⁿ′ni niḳaⁿ′, yaⁿ′tĕna′xi da′nde*, as I have already given you a horse, will you be a friend to me? *ayi′ndi ko′ iya′ñḳaku′yaⁿ i′ñkĭya′nitepi′ yahe′tu ḳo′hĕ naⁿ′ni niḳaⁿ′, ĕṭi′ḳiyañḳoⁿ′ni xyexỵo′*, when you entertained me I liked your food very well and ate it all, but now when I give you food, why do you treat me thus? (**2**: 22, 23).

kaⁿhi′, to dip a vessel into water, etc. (*ani′ kaⁿhi′, ani′ yi′kaⁿhi′ ani′ nḳi′kaⁿhi′*).—*ikaⁿ′hiⁿ*, she dipped up (water) (**10**: 32). *iⁿkaⁿ′hiⁿ*, to dip up water (**28**: 2; **31**: 16, 29). *i′ñkaⁿ*, to dip water (**28**: 131). *iⁿkaⁿ′x*, to dip water (**31**: 14). *ñḳikaⁿhiⁿ′*, I dip water (**31**: 23). *ikaⁿ′hiⁿx*, (he) dipped water (**31**: 25).

kaⁿhi.—*hakaⁿhi′*, to tell (what has been heard?) (*haya′kaⁿhi, nḳa′kaⁿhi*) (cf. *kûtĭ*). *kû′kikahiⁿ′ni*, he did not tell about it. *naxĕ hakaⁿhi*, to tell what he hears.

kaⁿxi′, a bee.—*kaⁿx te′ asaⁿ′*, "white-faced bee," the bumblebee or humblebee. *kaⁿ′x konixka′*, the "bottle bee," the hornet (so called because of the shape of its nests, which it makes on boughs of trees). *kaⁿxko′nicka*, hornet nests (**31**: 28, 30). *kaⁿx u′sĭ naskĕ′*, "bee with a long sting," a wasp. *kaⁿx u′sĭ naskĕ′ yokxi′*, a wasp's nest. *kaⁿ′x atcĭⁿni′*, "bee grease," honey.

kaⁿxo′ or **kaⁿxoyaⁿ′**, a grandfather; his or her grandfather; including father's father, mother's father, husband's father's father, husband's mother's father, wife's father and wife's mother's father (*ikaⁿxo′* or *i′kaⁿxoyaⁿ′, xkaⁿxo′* or *xkaⁿxoyaⁿ′;* voc., *xkaⁿxo′*). (*Also* **26**: 78, 84.)—*kaⁿxo′ a′kĭtko′xi*, a great-grandfather: includes his or her father's father's father, father's mother's father, mother's father's father, and mother's mother's father (*i′kaⁿxo′ a′kĭtko′xi, xkaⁿxo′ a′kĭtko′xi*).—*kaⁿxo′ kĭtko′ a′kĭtko′xi*, a great-great-grandfather: includes his or her great-great-grandfathers (paternal and maternal) (*i′kaⁿxo′ kĭtko′ a′kĭtko′xi, xkaⁿxo′ kĭtko′ a′kĭtko′xi*).—*kaⁿxo′ kĭtko′ kĭtko′ a′kĭtko′xi*, his or her great-great-great-grandfather: includes such ancestors on both sides (*i′kaⁿxo′ kĭtko′ kĭtko′ a′kĭtko′xi, xkaⁿxo′ kĭtko′ kĭtko′ a′kĭtko′xi*).

kaⁿtcayi′, a mallard duck (=*kaⁿ′tc hayi′?*) (cf. *aⁿsna*).

kdaḳayi′, to imitate or mock the words of another (*i′kdaḳayi′, û′ñḳû′kda′ḳayi′*).—*ade kdaḳayi*, "it mocks one's words," a mocking bird.

kde (**8**: 4), **-kde** (**8**: 7), **kĭde′** (**28**: 100, 101), for some time (when compounded with time words): until, till. (*Also* **9**: 2; **14**: 14; **15**: 3; **19**: 2; **20**: 20, 25; **28**: 108, 109, 124, 128, 129, 217; p. **139**: 27, 28.)

kde.—*asoⁿ′waⁿ kde′yĕk ta′ho*, he threw it into the briers (p. **139**: 27). *asoⁿwaⁿ kdehiñḳĕ′k ta′ho*, I threw it into the briers (p. **139**: 28).

kde, kdĕ, to creep up on.—*akde′di*, to creep up on (*-di*, causative). *akde′diye*, I creep up on you. *akde′diñḳĕ′*, I creep up on him. *akdĕ′dhayĕ′*, I creep [he crept?] up on him. *yakdēdi′yĕdaha′*, did you creep up on them? *akdĕ′diñḳĕdaha′*, I crept up on them. *ñḳakdĕ′diñḳĕdaha′*, I crept up on them.—*kdĕdye′*, to creep up on, as game, in order to surprise and kill it (*kdĕdhayĕ′, kdĕdhûñḳĕ′*). *akŭde′diyĕ*, creeping up on (the wolves) (**23**: 19).

kdĕ′.—*kdĕ′xi* (p. **119**: 4, 5), *kdĕ′xyi, kŭdĕx* (**20**: 17), *kŭde′xyi* (**26**: 6, 41; **28**: 24), (1) spotted, striped. *kdĕxtu′*, they are spotted. *toho′xk kdĕxtu′*, spotted horses. *toho′xk ta^{n}′hi^{n} ko kdĕ′xi*, or *kdĕxi′ xĕ* (w. sp.), the running horse is spotted. *toho′xk no^{n}pa′ ta^{n}′hi^{n} a′mañḳi′ ko* (or *ta^{n}′hi^{n} ha′maki*) *kdĕ′xi* (or *kdĕxi′ xĕ*, w. sp.), the two running horses are spotted. *toho′xk ha′ta^{n}hi^{n} a′mañḳi′ ko kdĕ′xi* (or *kdĕxi′ xĕ*, w. sp.), the running horses are (all) spotted. *natci′ kdĕxi′*, mackerel sky. *ndĕs kdĕ′xi*, a garter snake. (2) tattoo marks. (Betsy Joe's grandmother had marks on her cheeks, but none on her forehead.)—*aho′ye kdĕ′xyi tca′yĕ*, to mark off or cancel a debt (*aho′ye kdĕ′xyi tca′hayĕ, aho′ye kdĕ′xyi tca′hûñḳĕ*).—*kdĕckŭ′dĕdĕta′*, striped; plural, *kdĕckŭ′dĕdĕtatu′*. *toho′xk kdĕckŭdĕdĕtatu′ da′ni yuḳe′ ya^{n}xa^{n}′*, where are those three striped horses?—*kdĕxyĕ′* (=*kdĕxi*+*yĕ*), to draw a mark, as on an arrow (*kdĕ′xyayĕ′, kdĕ′xyiñḳĕ′; kdĕxyĕtu′, kdĕ′xyayĕtu′, kdĕ′xyiñḳĕtu′*). *kdĕ′x sidiyĕ′* (=*kdĕxyi*+*sidi*), "used for making yellow spots or stripes," yellow paint (Bk.). *kdĕ′x sŭpiyĕ′*, "used for making black stripes or spots," black paint (Bk.). *kdĕ′x tcutiyĕ′*, "used for making red spots or stripes," red paint (Bk.).—*akŭtxyi′*, paper, a letter (epistle). *akŭtxyi′ dusa′di*, to tear paper. *akutxyi tcaḳĕ′di na′ñḳi patckĕ′* (=*akŭtxyi′ patckĕ′ dusi′*), to take a book from the place (or nail) where it hangs. *axisa′x akŭtxyi′*, paper money. *akŭtxyi′ nḳuka′dĕ xana′*, I can read (male sp.) (**4**: 1, 5). *akŭtxyi′ akĭptadi′* "paper folded or doubled," a book (=*akŭtxyi akiptçatçadi*). *akŭtxyi′ hapode′*, wrapping paper (Bk.). *akŭtx′yi akiptça′tçadi′*, "paper lies one on another," a book. *akŭtxyi′ o^{n}′ni* or *a′kŭtxyi o^{n}*, "makes writing" or "makes books," a pen or pencil. *akŭtxyi′ o^{n}ni′*, to write (*akŭtxyi′ ayo^{n}′ni, akŭtxyi′ nḳo^{n}′ni*). *akŭtxyi′ nḳo^{n}′ xana′*, I can write (male sp.). *akŭtxyi′ nḳo^{n}′ xa*, I can write (fem. sp.). *akŭtxyi′ o^{n}′ tu′xaya^{n}′*, ink. *akŭtxyi′ pahi^{n}′*, a paper sack. *akŭtxyi′ uka′dĕ ti′*, "paper talk-to house," a schoolhouse. *akŭtxyi′ uka′de tu′xaya^{n}′*, a newspaper ("paper to-talk-to"). *akûtxyi′ ada′go^{n}ni′*, a picture, a portrait (?). (*Also* **9**: 8, 10; **11**: 2; **28**: 17, 21.)

kdeḳĕ.—*kdeḳĕdi′*, to cackle, as a hen does.

kdopka′, deep dish, or soup plate.—*mŭsŭdạ kdopka*, an earthenware bowl.

ke.—*keyĕ′*, to saw (*ke′hayĕ′, ke′hûñḳĕ′*).—*yañke′o^{n}ni* (=*yañkeyĕ*+*o^{n}ni′*), "what is used for sawing," a saw. *yañke′o^{n}ni′ ya^{n} xa^{n}′ko tca′ka^{n}mañḳi′*, where is the saw? (*Also* p. **121**: 25.) *yañkeyĕ′* (*aya^{n}*+*keyĕ?*), to use a saw, to saw (*yañke′hayĕ, yañke′hañḳĕ*). *yañkeyĕ′ pihedi′*, he can saw. *yañkeyĕ′ pi′hedi′di^{n}*, he ought to saw. (*Also* p. **121**: 19, 20.)

kĕ!, nonsense! (**6**: 9).

kĕ, kạ (**16**: 8), to dig, etc.—*aye′ḳiya^{n}′ tudiya^{n}′ kĕ dutitcu′ tca′yĕ*, he dug around the corn and pulled it all up by the roots (**1**: 3). *i^{n}′dutckĕ′x*, when they dig it up by (**21**: 19). *dutckĕ′*, to dig it up (**21**: 20). (*Also* **21**: 27; **28**: 2.) *nḳạkĕtu′*, we dig, or let us dig. *ani′ kyă o^{n}nĭ′k nḳạkĕtu′*, let us dig a well (**1**:4).—*kĕdi′, kyă′di*, to dig, scrape, paw the ground, etc. (*i′kyădi, xkă′di; kyătu′, i′kyătu, xkătu′*). *ani′ kyă o^{n}ni′ kĕdi′ xyo*, he must dig the well (alone) (**1**: 5). *tohoxka′ ama′ ke′di*, the horse pawed the ground. *kuya′ kedi′*, to dig under, undermine (*kuya′ ike′di, kuya′ nḳe′di*). *amaxi′ kedi′*, to dig a grave.—*kĭkyă′di*, to scrape for some one (*ya′kĭkyă′di, a′xkĭkyă′di; kĭkyătu′, ya′kĭkyătu′, a′xkĭkyătu′*). *i′ñkĭkyă′di*, I scraped it for you. *ya′xkĭkyă′di*, you scraped it for me. *kĭkyă′ dande′*, he will scrape it for him. *ya′kĭkyă′ da′nde*, will you scrape it for him? *a′xkĭkyă′ dande′*, I will scrape it for him. *i′ñkĭkyă′ dande′*, I will scrape it for you. *ya′xkĭkyă da′nde*, will you scrape it for me?—*kû′kyăni′*, not to scrape (*ku′yukye′ni, kxke′ni; kûkyă′tuni′, ku′yukyă′tuni′, kxke′tuni′*). *kûkyăni′ dande′*, he will not scrape it.

kehe′ya^{n}, the same, identical.—*kŭdĕ′sk kehe′ya^{n}*, the same bird.

kĕtci′, crooked.—*Ayo′x kĕtci′*, "Crooked Lake," Bayou Larteau, Louisiana.

kê′tcĭ, bent like a hook (distinct from *kĕtci′*; see *kûnĕki′*).

ki or **kĭ**, to carry.—*kidi′*, to carry something on the back (*yaki′di, xki′di; kitu′, yakitu′, xkitu′*. Imperatives: *ki* (to a child); *kikañko′* (man to man);

ki′tki′ (man or woman to woman); *kiṭaṭe′* (woman to man); *kitu′* (to children); *ki′ṭakañko′* (man to men); *ki′ṭaṭŭki′* (man or woman to women); *kitaṭŭte′* (woman to men)). *i′ndita′yaⁿ kidi′*, to carry his own property on his back (*i′ndita′yaⁿ yaki′di, i′ndita′yaⁿ xki′di*). *kĭkidi′*, to carry something on the back for another (*ya′kĭkidi′, a′xkĭkidi′; kĭkitu′, ya′kĭkitu′, a′xkĭkitu′*).—*kihiⁿ′, kiⁿ′hiⁿ*, (**14**: 4) to bring an object back (*i′kihiⁿ, û′ñkĭkhiⁿ′*). *kĭ′kihiⁿ′*, to bring an object back to or for another (*yakĭ′kihiⁿ′, xkĭ′kihiⁿ′*). *kyŭkihiⁿ′*, to take an object back (*ya′kyŭkihiⁿ′, xkyŭ′kihiⁿ′*). *dusi′ dehaⁿ′ kyŭkihiⁿ′ tcaḳedi′*, take it off (the nail, and then) go and return it to the place and hang it up. *xkyŭkihiⁿ′ dande′*, I will take it back for him. (*Also* **6**: 15; **8**: 12; **14**: 12, 14, 15; **22**: 11; **26**: 59; **28**: 25, 194, 250; p. **142**: 24, 25, 26.)

kĭ.—*inayaⁿ′ kōkxahe′nĭk ṭe′hiⁿyĕ kĭ ima′ñḳi xyo′*, before the sun moves I will surely kill you as (or, where) you recline.

kĭda′giya′, the edge of an object.—*kĭda′giya′ dasĕ′*, to bite out a piece from the edge. *kĭda′giya′ dusa′di*, to tear a piece from the edge of an object. *kĭda′giya′ uksa′ki*, to knock or chop a piece from the edge of an object with an ax, etc.

kĭdĕ′, forcibly, (**28**: 221, 223).—*kĭdedi′*, expressing forcible action (see *kte, xte, kĭntcĕ*) (**11**: 5). *naxtĕ′k okde′*, kick him and make him go!

kĭduni′, the young growth of the plant *Arundinaria macrosperma*, young canes (**2**: 3) (see *axoki*).—*kĭduni′yaⁿ*, the young canes remote from the speaker; those young canes. *kĭduni′yaⁿ ḳu ḳaⁿ′ duti′ oxpa′*, when he (the Rabbit) gave him (the Bear) the young canes, he (the Bear) devoured them at once (**2**: 8).

kĭduspĕ′, (it) sank in the water (**15**: 7).—*kĭduspĕ′yĕ*, to cause to sink in (**18**: 4, 8, 9). *isi′ pa i′kĭduspĕ*, only your feet went under the water (p. **150**: 8). *û′ñksi′ pa yaⁿxkĭduspĕ*, only my feet went under water (p. **150**: 9).

ḳi′ḳa, ḳiḳa′, kiḳa′ (**20**: 27; **28**: 236), a sign of uncertainty; I wonder whether.—*kcixka′ nedi′ ko tca′naska uki′kiñge ko′ skane′ e′naska ḳiḳa′*, he wonders whether this hog is half as large as that one. *ani′sti ḳiḳa′*, it is uncertain (?). *kawakĕ′ yatci′ ḳi′ḳa*, I wonder what his name is!

kiḳĕ′, although; yet (used at the end of the clause).—*nḳa′uti kiḳĕ′, nḳata′mĭni*, although I am sick, I work. *yaⁿxkte′di kiḳĕ′, ayiⁿ′t kûnyikte′ni dande′*, although you hit me, I will not hit you. *kûdo′tci kiḳĕ′, adĕ′*, though it be wet, it burns. *e′witĕxti′ hena′ni de′ kiḳĕ′*, though he went very early every morning (**3**: 2). *xkitoⁿ′ni te′ nḳa′nde kiḳĕ′*, though I have been continually wishing to be the first. (*Also* 7: 14; **8**: 7; **10**: 4; **16**: 15; **18**: 3.)

kikna′ni, may, perhaps (p. **137**: 24): refers to the future or to a contingency.—*ṭe′di kikna′ni*, he or she may die (p. **124**: 13). *wite′di ko′ Taⁿyi′ñḳiyaⁿ nde′di kikna′ni*, I may go to Lecompte to-morrow. *nĕ′ pi′hiñḳĕ′ kikna′ni*, perhaps (or, I think that) I could made that correctly (if I tried). *yi′ndoⁿha′ kikna′ni snisni′hi*, I may see you against the autumn (4: 3). *yi′doⁿdạha′ kikna′ni* (**5**: 2), should be, *nyi′doⁿdạha′ kikna′ni*, I may see you (pl.).

kiko.—*kikodi′*, to mend (p. **120**: 17, 21), to repair; to mend, as a garment (*ya′kikodi, a′xkikodi;* pl., *kikotu′, ya′kikotu′, a′xkikotu′*). *do′xpĕ naskĕ′ kiko′di na′*, the coat is mended. *do′xpĕ naskĕ′ kiko′ hedaⁿ′*, she finished mending the coat. *do′xpĕ naskĕ′ kiko′dĭxyaⁿ′*, the coat must be mended. *do′xpĕ naskĕ′ kiko′ pi′hedi′diⁿ*, she ought to mend the coat. *yaduxtaⁿ′ kiko′di xyaⁿ′*, the wagon must be repaired. *yaduxtaⁿ′ kiko′ hedaⁿ′*, the wagon is or has been repaired (complete action). (*Also* p. **120**: 17; p. **121**: 1.)

kinaxa, to scatter.—*hati′ ki′naxadi′ mañḳi′ ko saⁿ′ xĕ* (w. sp.), the scattered houses are white. *ayaⁿ′ ki′naxadi′ mañḳi′ ko ṭe′di*, the scattered trees are dead. *aⁿsĕ′p xa′xaxa ki′naxadi′ a′mañḳi′ ko pa′na iñkta′*, all the scattered (standing) axes are mine. *aⁿsĕ′p tci′di ki′naxadi′ (a′mañḳi′ ko ?) pa′na iñkta′*, all the scattered (reclining) axes are mine. (*Also* p. **118**: 10, 13; p. **120**: 8, 9).

kinoⁿ′usa′, a bat (recorded by Gatschet as *kina′psa*, and at first by J. O. D. as *kioⁿsna′*).

kĭntcĕ, to throw a stone, etc. (*i′kĭntcĕ*, *ṇkĭ′ntcĕ*).—*kĭntcĕ′ sa^{n}ha^{n}xtị′ kĭdedi′*, to throw very far. *i^n′kạnatcĕ′*, I throw you somewhere. *aso^{n}wa^n′ i^{n}kạnatcĕ′*, I (will) throw you into the briers (**1**: 20). (*Also* **10**: 25; **20**: 32; **28**: 85, 88, 90.)

ki′skisa′yi, the sparrow hawk. (Future investigation may show that the word is *kī′skīs ha′yi*.—J. O. D.)

kĭtca (cf. *tca*).—*kĭtca′di*, to forget him, her, or it (*ya′kĭtca′di*, *a′xkĭtca′di; kĭtcatu′*, *ya′kĭtcatu′*, *a′xkĭtcatu′*). *iñktca′di*, I forget thee (you). *ewande′ ya′xkĭtca′di*, he forgets me. *ayi′ndi ko′ ya′xkĭtca′di ha′nû^n*, perhaps you have forgotten me. *kĭtca′dạha′*, to forget them (*ya′kĭtca′dạha′*, *a′xkĭtca′dạha′; kĭtcatudạha′*, *ya′kĭtcatudạha′*, *a′xkĭtcatudạha′*). *iñktca′dạha′*, I forgot you (pl.). *iñktca′tudạha′* we forgot you (pl.). *ewande′ ya′xkĭtca′dạha′*, he forgot us. *ayindi′ ya′xkĭtca′dạha′*, thou (you) forgot us. *e′we yuḳe′ ya′xkĭtcatu′dạha′*, they forgot us. *ayi^{n}xtu′ ya′xkĭtcatu′dạha′*, you (pl.) forgot us. *ya′xkĭtca′dạha′ xye′ni*, *nḳi′xtu ko′ iñktca′tuni′*, you have forgotten us, but we have not forgotten you (**4**: 3). *kû′kĭtcani′*, not to forget him, her, or it (*kuyu′kĭtcani′*, ———; *kû′kĭtcatuni′*, *kuyu′kĭtcatuni′*). *iñktca′ni*, I have not forgotten thee (you). *iñktca′tuni′*, we have not forgotten thee (you) (**4**: 3).

kĭtĭsta′, (1) a cross; (2) a member of the Roman Catholic Church (cf. *akida*).

kĭtĭtĭ′kĭ, in a row or line (**20**: 3).

kĭts, kûds.—*a′kĭdĭsti′* (=*akûds ti*), a store. *A′sa^{n}pska-a′kĭdĭsti′-ti′-o^{n}ya^n′*, the Place of the Store of the One-armed (man, i. e., James Calhoun)," Babbs Bridge, Rapides Parish, La.—*a′kĭdĭsti wata′*, "watches a store," a clerk (at a store). *akûds ti′*, "house where things are piled up": a store.—*a^n′ya akû′ds ti taneya^n′*, "man store has elsewhere," a storekeeper. *Akûds ti′ nita^{n}ya^n′*, "big store," a former name of Lecompte, Rapides Parish, La., from the large brick store of a Mr. Stevens, which used to be there.—*Kĭts a^n′ya*, an American (**9**: 9, 10). *kĭtsa^n′yadi′* (=*kĭtsa^n*+*a^{n}yadi?*), a white man, an American. *kĭtsa^n′ yatu′*, O ye Americans (**5**: 1). *kĭtsa^n′ha^{n}xti′*, a white woman. *kĭtsa^n′ ha^{n}xti′ akue′*, "white woman's hat," a bonnet.

kitŭpe.—*ñḳakitŭpe′ wa nḳa′nde*, I am carrying something on the shoulder all the time (p. **149**: 25). *a′kĭtŭpe′ xyĕ na′*, let us carry (them?) on our shoulders (p. **150**: 23). *ñḳi^n′txa ñḳakĭtŭpe′ ñḳade′di*, I went carrying it on my shoulder, with no companion (or assistance) (p. **150**: 25). *ayi^n′txa aya′kĭtŭpe′ aya′dedi*, you alone went carrying it on your shoulder (p. **150**: 26). *i^n′txa a′kĭtŭpe′ ade′di*, he alone went carrying it on his shoulder (p. **150**: 27).

kiya′, kiy (**31**: 24), again (cf. *akiya′*).—*kiya′ kito^n′ni de o^n′knĕ*, he had already gone ahead again (**3**: 6). *psdehi′ dusi′ hañkeya^n′ kiya′. de ĕtuxa′*, he seized the knife and departed again (**3**: 19). *sa^{n}hi^n′kiya′ nḳo^n iñkte′ xo*, I will do it again and hit you on the other side (**1**: 11). *sa^{n}hi^{n}ya^n′ kiya′ nḳo^n′ i^n′naxta′ xo*, I will do it again and kick you on the other side (**1**: 13). (*Also* **1**: 2; **2**: 20; **8**: 3, 26, 27; **10**: 25; **12**: 5; **14**: 11.)

ki′yasĭ, to like it (*yaki′yasĭ*, *nḳaki′yasĭ*) (cf. *iya^n*).—*ki′yasĭ′xti*, he liked it very well. *nḳa′kiya′sĭ xa na′ yahe′ ko*, this is what I have liked, and now I have it (?) (**2**: 9).

kiya^{n}ska′, the marsh hawk.

ki′yu (a word in Opossum's song) (**7**: 11).

ḳi^{n}hi^n′.—*Ta^{n}yi′ñḳiya^n ḳi^{n}hi^n′ ya^{n}tcede′ Lamo′ri tcehe′da^n*, how far is it from Lecompte to Lamourie?

kiñḳĕ′, pretending (**28**: 174).—*dekiñḳe′*, motioning (**28**: 199).

kĭ^{n}no.—*kĭkĭ^{n}no′*, to speak to him, he spoke to him (*ya′kĭkĭ^{n}no′*, *a′xkĭkĭ^{n}no′*). *ya^n′xkĭkĭ^n‵no*, he spoke to me. *ya^n′xkĭkĭ^n′no*, did you speak to me? *eya^n′ hi ha′ kĭkĭ^{n}no′*, when he reached there, he spoke to him (**1**: 9).

ki^{n}ti.—*duki^n′xtu*, they slipped (the skin) off (from its tail) (**21**: 40).

kxi.—*hakxĭ′di*, to get angry (**2**: 27) (*aya′kxidi* or *yakxĭdi*, *nḳa′kxĭdi; hakxĭtu′*, *ya′kxĭtu*, *nḳa′kxĭtu′*). *yakxi′di*, are you angry? (**1**: 10). *kakxi′ni*, not to be angry (*ka′yakxi′ni*, *ûñḳakxi′ni; kakxi′tuni′*, *ka′yakxi′tuni′*, *ûñḳa′kxituni′*). (*Also* **25**: 3; **31**: 11.)

kxipa, kipa, to meet.—*o′kxipa*, he met him (**7**: 11). *ayo′kxipa*, you met him.

nḳo′kxipa, I met him. *okxipaḍaha′*, etc., he met them, etc. *nyo′kxipa*, I met you. *yañḳo′kxipa*, he met me.—*kipŭkta′ na′ñḳi*, he is sitting by him or her (p. **143**: 3). *ikipŭkta′ na′ñḳi*, you are sitting by him or her (p. **143**: 4). *ñḳipŭkta′ na′ñḳi*, I am sitting by him or her (p. **143**: 5). *yañḳipŭkta′ ina′ñḳi*, you are sitting by me (p. **143**: 6). *nyikipŭkta′ na′ñḳi*, I am sitting by you (p. **143**: 7).

kxwi.—*iñkxwi′*, always, ever; follows the qualified verb. *ata′mĭni iñkxwi′*, he always works. *nḳa′tamĭni′ iñkxwi′* I always work.

knĕ.—*iñknĕ′*, to vomit (**2**: 20) (*ayi′ñknĕ*, *nḳi′ñknĕ*). *iñkne′di*, to vomit (*a′yiñkne′di*, *nḳi′ñknedi; i′ñknetu′*, *a′yiñknetu′*, *nḳi′ñknetu′*). *ikŭne′yĕ*, (he) made him vomit by means of it (**29**: 14). (*Also* **17**: 1; **29**: 14.)

knĕ, a verb ending.—(1) at the moment of another action: *a′yihĭ′nt nde′ knĕ*, I went at the moment you came. *iⁿhĭ′nt nde′ knĕ*, I went at the moment he came. *nḳiⁿhĭ′nt de′ knĕ*, he went at the moment that I came. *yaⁿ′xkitoⁿ′ni knĕ*, he reached there just before me, i. e., I was but a few yards or feet behind him.—(2) action shortly after some other action: *ayi′hiⁿ yañka′ nde′ knĕ*, I went when (= shortly after) you came.—(3) action after (not immediately after) another action: *aⁿya′di si′ naskĕxti′ de′ knĕ kaⁿḳoⁿni′ nĕtkohi′ xĕhe′kiyĕ ĕtuxa′*, *Tcĕ′tkanadi′ ĕ′ṭuḳoⁿ′ni*, the Rabbit (himself) laid the trap in the path where the person with very long feet had been passing (**3**: 13, 14).—*oⁿ′knĕ*, *oⁿkănĕ* (**7**: 2), one of the signs of past time: already. *e′yaⁿ hi′xyaⁿ kiya′ de oⁿ′knĕ ĕtuxa′*, when he (the Rabbit) reached there, again he (the Sun) had already gone (**3**: 11, 12). *e′yaⁿ nḳiⁿhiⁿ′ xyaⁿ de oⁿ′knĕ* or *e′yaⁿ nḳiⁿhiⁿ′ yañka′ de oⁿ′knĕ*, when I reached there, he had already departed. *ayi′hiⁿ yañka′ nde oⁿ′knĕ*, when you arrived, I had already departed. *de′ oⁿkane′di*, (he) has gone already (**7**: 14). (*Also* **3**: 6, 8; **9**: 3.)

ko, a demonstrative; used in several ways: (1) After classifiers: *ti nĕ′ ko saⁿ′ xĕ*, the standing house is white. *ti noⁿpa′ xa′xa ma′ñḳi ko tcti′ xĕ*, the two (standing) houses are red. *toho′xk taⁿ′hiⁿ ko kdexi′ xĕ* (w. sp.), the running horse is spotted. *toho′xk ha′kinini′ a′mañḳi′ ko toxka′ xĕ* (w. sp.), the walking horses are gray. *toho′xk tcĭ′diḳi a′nde ko′ a′yindi′ta*, which is your horse?—(2) After nouns: *ayipa′ ko′ nĕdi′*, does your head ache? *ịtoho′ ko nitani′ xĕ* (w. sp.), the log is large. *itcaⁿxka′ ḳo tcaⁿ′xkoⁿ′ni′*, the post is forked (at the top). *kcixka′ ko tcĭna′ni yuḳe′di*, how large is the hog? *tohoxka′ ko tcĭna′ni yuḳe′di*, how many are the horses? *ani′ ko skûti′*, how deep is the water? *yaduxtaⁿ′ ko tca′kaⁿnedi′*, where is the wagon? *Latci′ ko Djĭm kue′naska′ni na′*, Charles Prater is not as large as Jim Jackson. *siⁿṭo′ ko tcehe′daⁿ*, how tall is the boy (Bankston Johnson)? *tcĕtkana′ ko′ soⁿ′sa duti′*, the Rabbit ate one (**2**: 8; **3**: 26). *ĕdi′ Ina′ ko dusi′ oⁿ′xa ĕtuxa′*, behold, the Sun had been taken, they say (**3**: 15). *pâ′si haⁿ′ iⁿḳaⁿ′ ko psdehi′ ko uksa′ki Tcĕ′tkana′di*, the Rabbit lowered his head and cut (at) the cord with the knife (**3**: 22).—(3) After numerals: *ti′ noⁿpa′ ko tca′k ha′maki*, where are the two (standing) houses? *toho′xk noⁿpa′ ko xkuku′ oⁿḍaha′ dande′*, I will give two horses to each (man). *toho′xk topa′ ko kuku′ oⁿḍaha′*, he gave four horses to each. (4) After verbs: as, when; before verbs: now. *ko′ nḳo′di*, I shoot at it now. *kcixka′ ne′di ko tca′naska uki′kiñge ko′ skane′ e′naska na′*, this hog is half as large as that one. *tcĭna′ni nedi′ ko uki′kiñge*, half as many. *tcina′ yuḳe′di ko ĕṭi′ḳĕ*, as many as. *skûti′xtcitiḳĕ′ ko ĕ′ṭiḳĕ′*, it is as deep as that (water). Idea of waiting for some act: *akŭtxyi′ idu′si ko′*, *ayindhĕ′ akŭtxyi′ huyaⁿ′xkiya′*, when you receive the letter, do you (in turn) send one to me. *akŭtxyi′ nkta′ idu′si ko′*, *akŭtxyi′ oⁿ huyaⁿ′xkiya′*, when you get my letter, write one and send it to me. *kiya′ mi′xyi ko′*, when it turns around again in a circle (do so and so). *ṭe′yĕ ko′*, when he kills it (idea of waiting for the act). *toho′xk iñku′di ko′*, *yaⁿ′tĕna′xi da′nde*, if I give you a horse, will you be a friend to me? *eḳaⁿ′*, "*Asoⁿ′ ayiⁿ′sihi′xti ko′, asoⁿ′ iⁿ′noⁿda′hi na,*" then (the Frenchman said), "If you (or, as you) are in such dread of briers, I will throw you into them" (**1**: 19). (*Also* **2**: 29; **7**: 4.)—(5) After correlatives: *tca′naska ko e′naska*, as large as. *tcehe′daⁿ ko e′hedaⁿ*, as tall as. *tca′naska uki′kiñge ko′*, half as large (?). *kcixka′ nedi′ ko tca′naska uki′kiñge ko′ skane′ e′naska na′*, this hog is half as large as that one. *aduti′ ĕṭuḳe′ ko ndu′x̣ni xa′na*, I have never eaten that sort of food (**2**: 21).—(6) After pronouns: *ayi′ndi ko′ kuyaⁿ′yaⁿni′*, do you hate me? *ewande′ ko kuyaⁿ′yaⁿni′*, he hates me. *e′we yuḳe′ ko kuyaⁿ′xtuni′*, they hate him. *ayiⁿ′xtu ko′ kuyaⁿ′xtuni′*, you (pl.) hate him. *nḳi′xtu ko′ nyaⁿ′xtuni′*, we hate him. *nḳi′xtu ko′ nyaⁿ′xtudạhani′*, we hate them. *nḳi′xtu ko′ iñktca′tuni′*, we have not forgotten you (**4**: 2). *nḳa′kiyasĭ′ xana′ yahe′ ko*, this is what I usually (or, always) like (**2**: 10); *ko* here is not translated.—(7) After adverbs: *wite′di ko′ nḳa′da dande′*, I will be on the way thither to-morrow.—(8) After conjunctions: *eḳaⁿhaⁿ′ ko po′tcka na′ñḳi*, and then he (the Rabbit) sat (i. e., was drawn together) like a ball (**1**: 14). (*Also* **10**: 3, 12; **14**: 3, 5, 13, 16; **15**: 5; **17**: 22; p. **117**: 17, 18; p. **118**: 1, 2, 3 passim.)—*ko′wa*, probably a locative adverb, meaning in that direction, to that place, being the correlative of *dowa′* (?). *ko′wa de′di*, to move. *inayaⁿ′ ko′wa de′di*, the sun moved. (Could this mean, the sun went in that direction—*ko′wa?*). *ko′wa desiⁿhiⁿ′*, to move, he moved (*ko′wa ide′ yasiⁿ′hiⁿ, ko′wa nde′ ûñksiⁿ′-hiⁿ* (rare)).—*kode*, now (**24**: 5).

ko, a gourd.—*ko tcku′yĕ*, "sweet gourd": a watermelon. (*Also* **16**: 3, 10, 11.)

kode′, together (cf. *kûtske′*).—*kode′yĕ*, taking all (**26**: 1). *kode′ haⁿ du′xtu*, they got together and ate (p. **162**: 21). *yako′de haⁿ idu′xtu*, you (pl.) got together and ate (p. **162**: 22). *ñḳako′de haⁿ ndu′xṭu*, we got together and ate (p. **162**: 23).—*kû′dûk tcûgōⁿyĕ′*, to bolt a door.

kode′haⁿ, alas! (masc. or fem. intj., used when anything happens).—*kode′haⁿ, nyi′ñḳado′di de′ a′taxnixti′* Alas! my son's son is burnt severely (said the Rabbit's grandmother) (**3**: 25, 26).—*kode′hi*, what is the matter? (**1**: 10).

ḳo′hĕ (=**dĭḳohĕ, tḳohĕ**), altogether, entirely, sure enough, just.—*yahe′tu ḳo′hĕ*, it was just like this, or, it was just in this manner (**2**: 22) (cf. *to*).—*tḳo′hĕ, ṭikohi* (**24**: 3; **28**: 210), *tĭḳo′hĕ* (**27**: 28), *dĭḳo′hĕ*, used (1) in forming the comparative degree of adjectives, as: *pi*, good; *pi tḳo′hĕ*, better; *pixti′*, very good, best.—(2) At all. *ku′yañḳyĕ′hûⁿni′ tḳo′hĕ*, you do not know me at all.—(3) Very, sure enough, really, entirely, altogether. *ni′stûti tḳo′hĕ ya′ñḳukûtiki′ na′ûñḳihi′*, I wish that you would tell me very accurately (how affairs are) (**4**: 4). *ksahoⁿ′ tḳo′hĕ*, he has gone sure enough. (*Also* **9**: 16; **17**: 21.)—*xye′pixti dĭḳo′hĕ*, entirely dry (of water) (Bk.). *yo′xaxti dĭḳo′hĕ*, he is entirely naked. *i′yoxaxtĭ dĭḳo′hĕ*, you are entirely naked. *nyo′xaxtĭ′ dĭḳo′hĕ*, I am entirely naked. *ṭĭko′hixti, dĭḳo′hixti* (**16**: 12), sure enough (**23**: 5; **26**: 4, 6, 7, 9, 10, 27; **27**: 19; p. **157**: 30). *ṭĭḳo′hĕdi′*, real (sub.) (**24**: 1).

kohi, ḳụhi′, kụ′hi (**28**: 77), or **ḳuhi′** (see *xwŭhi′*), up, high.—*ti kohi′*, the house is high. *aⁿxu′di kohi′*, the rock is high. *ti nĕ′ ko ko′hi ti ne′di ko′hi kĕ′ṭiki′ni*, that house is not as high as this one. *tcaḥamaⁿ′ ḳụhi′*, the river is high. *ḳu′hiyaⁿ′*, up there (**10**: 21). *kohi′xti* (=*ko′hi +xti*) or *kụhi′xti* (**7**: 8), very high, up. *kuhi′xtiyaⁿ′*, very high (**17**: 4). *ku′hadi*, up stairs (**14**: 15, 17).—*kuwo′*, upward, on high. *ina′ kuwo′ dedi′ ĕtuxa′*, they say that the Sun went on high (**3**: 23). *kowo′hi; ti tko′ kowo′hi tcehe′daⁿ*, how high is this house? *ti ne′yaⁿ kowo′hi tcehe′daⁿ*, how high is that house? *ti nĕ′ ko kowo′hi ti ne′di uki′kiñge*, that house is half as high as this one. *kowō′d*, upward (**29**: 38, 40). *kowohī′k*, up above (**30**: 2).—*kŭ′tŭxaxe′*, noon. *kŭtŭta′xĕhe′*, noon (**28**: 129). *kŭtŭta′yĕ ko′wa de′yĕ*, he stood it on end and moved it further (p. **149**: 8). *kŭ′tŭxaxa′ yaⁿ′xa*, "almost noon," forenoon. *kŭ′tŭxaxe′ dunahi′* or *kŭtxĕhĕ′ dunahi′*, "noon turned," afternoon. *kde′kŭtŭxaxe′*, till noon. *ni′ hine′ kde′-*

kŭtŭxaxe′, he walked (was walking) till noon. *kŭ′tŭxaxe′ aduti′*, "noon meal," dinner. *Ku′ṭi ma′ñkdĕ*, "One up above," God. *Ku′ṭi ma′ñkdĕ kihi′yeō^n′hiyĕ ĕtuḳĕ′ ka′hana′n iyĕhō^n′ni*, you know everything because God has taught you (**5**: 9). (*Also* **9**: 1; **10**: 11; **14**: 18, 21; **19**: 10; **20**: 17, 24; **26**: 4, 5, 6, 8, 9, 10, 11; **28**: 46, 67, 98, 106, 130, 135, 160, 162, 163, 164, 165, 244; p. **149**: 9, 10, 11; p. **155**: 4, 5, 6.)

ko′kayudi′ (=*kok*+*ayudi*), the magnolia of central Louisiana) (p. **147**: 1).

koko.—*koḳo′sĕdi′*, to give forth a cracking sound, as a hazelnut does when bitten (**8**: 23, 24, 25, 26).—*da′koḳo′sĕdi′; dasĕ′ da′koḳo′sĕdi′*, to crack a hazelnut by biting (*i′dasĕ i′dakoḳo′sĕdi′, nda′sĕ nda′koḳo′sĕdi′*).—*ḳoḳohe′*, making rattling sounds (**28**: 177). *koko′hedi′*, to make the sound heard in coming in contact with a door, plank, or stiff hide. *pxwĕ′ koko′hedi′*, to punch against a stiff hide, etc., and make it give forth a sound (?).

kōx, kōk.—*kōx xĕhe′ da o^n′ni*, he is sliding (a chair on which he sits) along (p. **149**: 7). *kōk xĕhe′tuni*, they did not sit farther off (p. **149**: 14).

kox̣ ti^{n}pka′, pokeberries (**28**: 66, 67).

koxode′ nika′, a spider (cf. *xoxo*).—*koxode′ nika′ añḳada′ḳa yo^{n}ni′*, "the spider makes little cords," a spider web.

koxpĕ′, diarrhea, to have diarrhea (*i′koxpĕ′, ûñkoxpĕ′*).

kox̣ta′, koḳta′ (**25**: 4), **kokta′** (**28**: 168), **kûkta, kot,** to run away.—(*i′kox̣ta′, nkox̣ta′*). *kûkta′di*, to run away. *i′kûkta′di, xkûkta′di inakotkoti ide′ni hi ñkihi′*, I think that you ought not to sneak off (p. **145**: 28). (*Also* **2**: 14; **8**: 30; **20**: 47; **31**: 39.)

komomo.—*komo′mohedi′*, a war whoop; to give the war whoop (*komo′mohayedi′, komo′mohûñḳedi′*).

konicka′ or **konixka′**, a bottle.—*konicka′ yiñḳi′*, a vial. *konicka′ pstûgo^{n}ya′* (m. sp.) or *konicka′ pstûgo^n ka^n′* (w. sp.), put a cork in the bottle! (*Also* **24**: 7.) *konicka′ kxwûdati′*, "bottle one can look through," a glass bottle. *konicka′ pstûgo^{n}ni′*, "bottle stopper," a cork. *konixka′ so^{n}ho^{n}ni′*, a jug. *koni′xka hayi′*, a horsefly (Bj.,M.); probably identical with the following: *kanikĕ′xyi*, a black horsefly (given by Bankston Johnson).

Kosate.—*Kosate′ ha^{n}ya′*, the Koasati or Coushatta people.

kosayi′, minnows (**26**: 91).

ḳotcĕ′, to make a gulping sound, as a person or horse does in drinking when very thirsty (*i′ḳotcĕ, nḳo′tcĕ*) (Ȼ., *ȼak′uci*).

kota′pka, the marsh hawk.—*Kota′pkana*, The Ancient of Marsh Hawks (**20**: 4, 36, 45).

ḳotka′ (see *akĭ′nĭ*).—*akĭkŭne ḳotka*, the wild goose.

ko^{n}hi.—*kako^n′hiwo′*, it makes no difference, it matters not (**1**: 6).

ksa.—*daksa′di* (in full, *spdehi′ o^n′ daksa′di*), to cut with a knife (*i′daksadi, ndaksa′di*). *spdehi′ nḳo^n′ ndaksa′di*, I cut with a knife. *spdehi′ ayo^n′ i′daksadi*, you cut with a knife. *ya^{n}daksa′di na′ spdehi′*, the knife cut me. *dŭksa′di*, to cut once with a knife (*i′dûksa′di, ndûkṣadi; dûksatu′, i′dûksatu′, ndûksatu′*). *isi′ dûksa′di*, to cut his foot with a knife (*ayisi i′dûksa′di, iñksi′ ndûksa′di*). *tûksadi′*, to cut an object in two with a knife (same as above) (*i′tûksadi′, ntû′ksadi′; tûksatu′, i′tûksatu′, ntû′ksatu*). *dŭ′kŭsa′di*, to cut with a knife (*i′dŭkŭsa′di, ndŭ′kŭsa′di; dŭ′kŭsatu′, i′dŭkŭsatu′, ndŭkŭsatu′*). *dŭkŭsa′ dutcati′*, to make a splinter by cutting a stick, etc., with a knife. *dŭ′kŭsasa′di*, to cut often with a knife (*i′dŭkŭsasa′di, ndŭ′kŭsasa′di*). *dŭ′kŭsasa′ du′tcạtcati′*, to cut often with a knife, making many splinters.—*dû′ksasạ′di hutpĕ′*, to cut a hole through with a knife (*i′dûksasạ′di yutpĕ′, ndû′ksasạ′di ûñḳutpĕ′*).—*i′xkitûksadi′*, to cut himself with a knife (*yi′xkitûksadi′, nḳi′xkitûksadi′; i′xkitûksatu′, yi′xkitûksatu′, nḳi′xkitûksatu′*).—*kĭdu′ksadi*, to cut an object once with a knife for another (*ya′kĭdu′ksadi, a′xkĭdu′ksadi; kĭdu′ksatu, ya′kĭdu′ksatu, a′xkĭdu′ksatu*). *kĭdu′ksasa′di*, to cut an object often with a knife for another (*ya′kĭdu′ksasa′di, a′xkĭdu′ksasa′di; kĭdu′ksasa′tu, ya′kĭdu′ksasa′tu, a′xkĭdu′ksasa′tu*). *i′kĭdu′ksasa ne′di*, he stands cutting it often with a knife for you.—*dĭ′ksasa′di*, to cut meat, a stick, etc., in pieces, across, or lengthwise (*i′dĭksasa′di, ndĭ′ksasa′di*).—*uksa′ki*, to cut with an ax or knife. *kĭda′giyạ′ uksa′ki*, to knock or chop a piece from the edge of an object with an ax, etc. (*yuksa′ki, nḳuksa′ki*). *psdehi′ a′duxta′ni uksa′ki*, to cut a rope with a knife. *pû′si ha^{n}′ i^{n}ḳa^{n}′ ko psdehi′ ko uksa′ki Tcĕ′tkana′di*, the Rabbit lowered his head and cut (at) the cord with the knife (**3**: 22). *aya^{n}′ dûktca′ ksa′ xtaho′*, to fell, as a tree. (*Also* **16**: 3; **28**: 86, 87, 89, 201.)

ksaho^{n}′.—*ksaho^{n}′ tḳo′hĕ*, he has gone sure enough.

ksapi, to grow (a human being).—*ksapi′ hiya^{n}′xa*, nearly grown. *iḳsapi*, you grow (**12**: 3). *yû′ñḳi ksa′wiyĕ*, he or she raised a daughter (p. **149**: 16). *yi′ñḳi ksawi′hayĕ*, you raised a son (p. **149**: 17). *yi′ñḳi ksawûñḳĕ*, I raised a son (p. **149**: 18). *kso′wo^{n}*, she raised them (**14**: 1).

ksapi′, wild.

ksa^{n} or **ksa′ni**, five.—*toho′xk ksa^{n}′ ko xkuku′ o^{n}dạha′*, I gave five horses to each (man).—*teksani′* or *deksani*, five times.

ksa^{n}′xa.—*ksa^{n}′xa txa′*, all the brothers and sisters.

kse.—*dŭksedi* or *dûkse′di*, to sweep a room (*i′dŭksedi, ndŭksedi*). *yusatxa′ ma′ñḳi, dŭkse′ka^{n}*, it is (lies) dusty; sweep it (said by woman to woman). *ma^{n}tkse′o^{n}ni* or *mĕñkso^{n}′*, a broom ("sweeping dirt"). *ta^{n}si mĕñkso^{n}*, "broom grass" (*Andropogon macrourus*). *adŭkse′*, she spread over him (**29**: 27). *aṭo′ miska′ dûkse′ ko′wa tcu*, to move small potatoes farther (on the floor) (p. **149**: 12). (*Also* **20**: 46; **26**: 21.)

ksĕ.—*ksĕ′di*, to break, as a stick, in the hands (cf. *ksa*) (*i′ksĕdi, ûñksĕ′di; ksĕtu′, i′ksĕtu′, ûñksĕtu′*). *pxwĕ′ ksĕ′di*, to break, as a chair or rope, by punching. *kse′di; aye′k kse′di*, to pull ears of corn from the stalks (*aye′k ksaye′di, aye′k ksanḳe′di*.) *ksû* (**6**: 20; p. **154**: 5), *kso* (**17**: 14), broken. *ksûñḳa′ hi*, I will break it (**28**: 225).—*naksĕ′di; asi′ naksĕ′di*, to break (a stick) with the foot. (*Also* **21**: 23, 25; **28**: 225.) *naksŭ′ki; asi′ naksŭ′ki*, to break (a string) with the foot.—*duksû′ki*, to break a string, cord, etc., by pulling (*i′duksûki, nduksû′ki; duksû′ktu, i′duksûktu′, nduksûktu′*). *ndu′ksûki′ he′detu*, we have finished breaking the cord, etc. *uxtûki′ duksû′ki*, to break (a rope) by pushing.—*daksû′ki* (in full, *aya^{n}′ dasĕ′ daksû′ki*), to bite a stick in two (*i′daksû′ki, ndaksû′ki; daksûktu′, i′daksûktu′, nda′ksûktu′*). *i′dasĕ i′daksû′ki*, did you bite it in two? *ndasĕ′ ndaksû′ki*, I bit it in two. *añḳạda′ yiñḳi′ daksû′ki*, to bite a string in two.—*i^{n}su′di iksĕ′di* (?), to gnash the teeth (*ayi^{n}′sudi ayi′ksĕdi, nḳi^{n}′sudi nḳiksĕ′di*) (Bj., M.). *i^{n}su′ kagi′ kĭgiksĕ′di*, to gnash the teeth. *ayi^{n}su′ kû′gûksuyĕ′di*, you gnashed your teeth (p. **140**: 16). *ñḳi^{n}su′ kûgûksûñḳĕ′di*, I gnashed my teeth (p. **140**: 17). *i^{n}su′kû′gûksĕ′di*, he gnashed his teeth (p. **140**: 18).

ksepi′, clear, as the eye (**9**: 11).—*tûtco^{n} ksepi*, clear sighted. *ksepixti′*, clear, as water; "very clear".

ksihi^{n}′, to be crazy (*i′ksihi^{n}, nḳa′ksihi^{n}* or *û′ñḳaksihi^{n}′* or *ûñḳa′ksihi^{n}′*) (p. **164**: 16). *iksixtu′*, you (pl.) are crazy (**28**: 195). *ksi′xtu*, they are crazy (**31**: 22). *ksixtki′* (=*ksihi^{n}*+*tki*), to be partly crazy (*i′ksixtki, û′ñḳaksixtki′*). *kûksi′hi^{n}ni′*, not to be crazy (*ku′yuksi′hi^{n}ni′, û′ñḳûksi′hi^{n}ni′*). The second singular was also given as *kiñksi′hi^{n}ni′*, and the first singular as *kyañksi′hi^{n}ni′*.—*ksix̣* (**19**: 19), *ksi′hu* (**19**: 22), bad.—*ha′aksi′hi*, she forgot and left (**26**: 44) (cf. *yihi′*).

ksi^{n}′hi^{n} or **ûksihi^{n}′**, evening (cf. *si* and *psi*).—*ksi^{n}′hi^{n} ya^{n}′xa*, almost evening.

ksŭpi.—*daksŭpi′*, to get the juice out of sugar cane by chewing (*i′daksŭpi′, nda′ksûpi′*). Sometimes expressed by *dasĕ′ daksŭpi′*.—*daskĭpi′*, to get the juice out of sugar cane by chewing (*i′daskĭpi′, nda′skĭpi′*). *dasĕ′ daskĭpi′*, sometimes used for this.

kcicka or **kcixka**, a hog.—*ema^{n}′, kcicka′ haka′naki xyo′*, take care! or the hog will surely get out! *kcixka′ ne′di ko tca′naska uki′kiñge ko′ skane′ e′naska na′*, this hog is half as large as that one. *kcixka′ ko tcĭna′ni yuḳe′di*, how many (living) hogs are there? *kcixka′ tca′naska*, how large is the hog? *kci′xka ohi′ iñktạ′*, I have ten hogs (**5**: 6). (*Also* p. **122**: 7, 14.) *kcickayo′*, (=*kcicka*+*yo*) "hog meat," pork, bacon. *kcixka yoḳa′*, "swamp hog," an opossum. *Kûcka′yokana′* (**21**: 1, 26, 30, 35), *Skakana* (**7**: 1, 2, 3, 6, 7, 10, 13, 15), The Ancient of Opossums. *kci′cka mayi^{n}tka′*, a ground hog. *kcicka′ dudayi′*, hogweed, species not named; it grows near Lecompte, La.

ktca, to chop.—*aya^n′ ktcadi′*, to cut wood (*ayi′daktca′di, aya′ndaktca′di; aya^n′ ktcatu′, ayi′daktcatu′, aya′ndaktcatu′*). *aya^n′ ktca yuḳe′*, they are cutting wood. *ayi′daktca′ i′da da′nde*, will you go to cut wood? *aya′ndaktca′ nda′ dande′*, I will go to cut wood. *aya^n′ ktcade′di*, he goes or went to cut wood. *aya^n′ ktca xyaxyĕ*, to stop cutting wood. *aya^n′ ktca da′ dande′*, he will go to cut wood. —*duktca′di*, to chop wood, etc. (*i′duktca′di, ndu′ktcadi; du′ktcatu′, i′duktcatu′, ndu′ktcatu′*). *isi′ duktca′di*, to cut his foot with an ax (*ayisi′ i′duktca′ di, iñksi′ nduktca′di′*).—*kĭduktca′di*, to chop wood for another (*ya′kĭduktca′di, a′xkĭduktca′di; kĭdu′ktcatu′, ya′kĭdu′ktcatu′, a′xkĭdu′ktcatu′*). *kĭduktca′*, chop it for him! *i′kidu′ktca ne′di*, he stands chopping for you.—*dûktca′ ksa′ xtaho′*, to fell, as a tree (*aya^n′ dŭktca′ ksa′ xtaho′; aya^n′ i′dûktca ksa′ xtaho′, aya^n′ ndû′ktca ksa′ xtaho′*).—*dŭkŭtca′ so^n′sa dutcati′*, to split at one blow (?) (*i′dŭkŭtca′ so^n′sa i′dutcati′, ndŭ′kŭtca so^n′sa ndu′tcati*).—*dŭktcạ′ hutpĕ′*, to cut a hole through with an ax (*i′dŭktcă yutpĕ′, ndûktcạ′ ŭ′ñḳutpĕ′*).

ktca^n.—*iñktca^{n}hi′*, next to, the next one. *isi′ ayiñḳa′ iñktca^{n}hi′*, the toes next to the little toes. *tca′k ayiñḳa′ iñktca^{n}hi′*, the fingers next to the little fingers, the third or ring finger. *iñktca^{n}hi′ a′xohiya′*, the second toes (of a person). *iñktca^{n}hi′ a′xohiya′*, "next to the old one," the second toe, the second toes of a person.

kta.—*a′kta*, in a straight line, by the shortest cut. *a′kta dedi′*, to go straight across (*a′kta ide′di, a′kta nde′di*). One can say also *a′kta de′ a′kĭduxtĕ′*, to go straight across (a stream) (*a′kta ide′ ya′kĭduxtĕ′, a′kta nde′ nḳa′kĭduxtĕ′*).—*kŭtata′*, straight, erect, upright. *kŭtata′ si^n′hi^{n}yĕ*, to set it up straight (*kŭtata′ si^n′hi^{n}hayĕ, kŭtata′ si^n′hi^{n}hañḳĕ*). *kŭtạṭa′xti*, straight, level; applicable to land as well as to other objects.—*kidu′ktadi′*, to bend down. *a′dŭkta* (it might) crush her (**26**: 32). *kidu′ktayĕ*, to bend down or fold an object (*kidu′ktahayĕ′, kidu′ktahûñḳĕ′*). *kû′tûtûkta′di*, limber, supple, pliant.

kte, kĭtĕ′ (7: 14), **kitĕ′** (**20**: 11), to hit (cf. *xte*).—*xkĭte′*, I shoot at (**20**: 22). *ikte′tu*, they hit you; you are hit (**28**: 196, 198). *atspa^n′hi kte′ ḳa^n*, he stuck to it when he hit it (**1**: 11).—*ktedi′* or *kĭte′di* (**26**: 61), to hit, hammer (*ya′ktedi, xkte′di; ktetue′* or *kĭtĕ′tu* (**31**: 30), *yaktetu′, xktetu′*). *ma′sạ û′tsa^{n}xti′ ktedi′*, to hammer very hot iron. Imperative: *kta* (to a child). *ha^n′ya ya^n′x′ktedi′ nixki′*, because a man hit me. *yaxkte′di*, he hit me, you hit me. *iñkta′ dande′*, I will hit thee. *sa^{n}hi^n′ kiya′ iñkte′xo*, I will do it again and hit you on the other side (**1**: 11). *iñkte′ ha dande′*, I will hit you (all). *aya^n′ ḳo^n ktedi′*, to hit him with a stick (*aya^n′ ḳayo^n′ ya′ktedi, aya^n′ nḳo^n xkte′di*). *tohoxka′ kta′ kte′di*, to hit his own horse. *tcu′ñḳi kta′ aya^n′ ḳo^n kte′di*, to beat his own dog with a stick.—*tca′kĭk o^{n}ha kte′di*, he hit him with his hand or paw (**1**: 10, 11). *ayindi′ i′ktedi*, he hit thee (you). *yaxkte′tu na′*, they hit me (of their own accord). *kte′ heda^n′*, he finished hitting, he hit. *kte′ exa′yĕ*, he stopped hitting. *kte′ hande′ ya^{n}ka^n′, xku′*, while he was hitting him, I was coming back. *kte′dạha′*, to hit them (animate objects) (*ya′ktedạha′, xkte′dạha′; kte′dạhatu′, ya′ktedạhatu′, xkte′dạhatu′*). *ya^n′xktedạha′*, he hit us. *ya^n′xktedạhatu′*, they hit us. *ktekte′di*, to hit him often (*ya′ktekte′di, xkte′ktedi; ktektetu′, ya′ktektetu′, xkte′ktetu′*). *aya^n′ ḳo^n ktekte′di*, to hit it (or, him) often with a stick. *kte′ kĭdedi′*, to hit a light object and send it flying through the air (*ya′kte kĭdedi′, a′xkte kĭdedi′; kte′ kĭdetu′, ya′kte kĭdetu′, a′xkte kĭdetu′*). *kte′ ktaho′*: (1) *kohi′xti kte′ ktaho′*, to make an object fall from a height by chopping or hitting with a club, ax, etc.; (2) *xwŭhi′xti kte′ ktaho′*, to make topple and fall, as a tree, by chopping, or a person, etc., by hitting with a club, etc. (*yakte′ ktaho′, nḳakte′ ktaho′*).—*kûkteni′*, not to hit, hammer, strike (*kûyu′kteni′, nḳukteni* (?). *kûya^n′xkteni*, he did not hit me, you did not hit me. *ya^{n}xkte′di kiḳĕ′, ayi^n′t kûnyiḳte′ni dande′*, although you hit me, I will not hit you.

kte′ni, not to hit him, her, or it. *kte′ni hande′ yaⁿkaⁿ′ nḳihiⁿ′*, I came before he hit him. *ki′xkĭkte′di*, to hit himself (*yi′xkĭkte′di, nḳi′xkĭkte′di; ki′xkĭktetu′, yi′xkĭktetu′, nḳi′xkĭktetu′*). *nḳi′xtedi*, I hit myself. *nḳi′xtetu′*, we hit ourselves. These seem to be irregular forms, for we might expect to see *nḳi′xkikte′di* and *nḳi′xkikte′tu*. *iñkte′oⁿni′* (=*ktedi* +*oⁿni*), to hit with. *nitawiⁿ iñkteoⁿni*, "to hit a ball with," ball club. *mas iñkteoⁿni*, "iron made for hitting," a hammer.—*ayaⁿ′ ktĕ′*, to shoot at a mark (lit., "to hit wood") (*ayaⁿ′ yiktĕ′, ayaⁿ′ axtĕ′ nḳa′ni*, or *ayaⁿ′ iñkĭktĕ′*).—*ayaⁿ′ axtĕ′ nḳa′ni*, given as one form of first singular of *ayaⁿ′ ktĕ′*, I shot at the mark.—*kĭkte′di*, to hit an object for another person (*ya′kĭkte′di, a′xkĭkte′di; kĭktetu′, ya′kĭktetu′, a′xkĭktetu′*). *tcu′ñḳi ya′xkĭkte′*, hit my dog! *tcu′ñḳi iñkikta′ dande′*, I will beat your dog. *tcu′ñḳi iñkikta′ ha dande′*, I will beat your dogs (sic). *i′ñkĭkte′di*, I hit your dog. *ya′xkĭkte′di*, he hit my dog. *hiya′xkĭkte′di*, you (sing.) hit my dog.—*kĭktĕ′*, a battle, a fight; war. *kĭktĕ′ oⁿni′*, to "make a fight," to fight (*kĭktĕ′ ayoⁿ′ni, kĭ′ktĕ′ nḳoⁿni′*). *ki′ktchayaⁿ añksi′*, "fighting ball," a conical ball or bullet, such as a minie ball, as distinguished from the ordinary globular ball or shot (*añksawi, añksi*). (*Also* **20:** 25; **21:** 18, 19, 23; **28:** 99, 108, 123, 186, 200, 202, 210, 220, 221, 222; **31:** 10, 15; p. **140:** 19, 20, 21, 22, 23, 24, 25, 26.)—*uktĕdi′; tca′k uwû′si uktĕdi′*, to fillip with the fingers (*tca′k uwû′si ukte′hayĕdi′, tca′k uwû′si ukte′hañḳĕdi′*).

ktoⁿ.—*ktoⁿhi′*, the common frog (**28:** 244). (See *pĕska′, kûⁿ′nĭnuhi′*.) *ktoⁿ′ xoxoni′*, "wants rain," the tree-frog.—*a′ktu daxka′*, a toad (*daxka′* =rough). *Aktada′kana*, Ancient of Toads (**28:** 245, 252, 254).

ktu, a cat.—*ktu′ indoke′*, a male cat. *ktu′ ya′ñki*, a female cat. *ktu′ yiñḳi′*, a kitten. *ktu′ ya′ndustûki′*, the cat scratched me.

ku, to give.—*kĭduni′yaⁿ ku′ ḳaⁿ′ duti′ oxpa′*, when he (the Rabbit) gave him (the Bear) the young canes, he (the Bear) devoured them at once (**2:** 8).—*xku*, I gave to it (**26:** 66). *ku′di*, to give to him (*yikudi′, xku′di; kutu′, yikutu′, xkutu′*). *iku′di*, did he give it to you? *nyi′ku dande′*, I will give it to you. *nyiku′ ha dande′*, I will give it to you (all). *nyi′kudi′*, I gave it to you. *ya′xkudi′*, give it to me! Imperatives: *ku* (to a child); *kukañko′* (man to man); *kutki′* (man or woman to woman); *kuṭate′* (woman to man); plurals: *kutu′* (to children); *ku′ṭakañko′* (men to men); *ku′ṭatŭki′* (man or woman to women); *ku′ṭatŭte′* (women to men). *kĭpa′nahi kudi′*, to give back an object to the owner (*kĭpa′nahi yikudi′, kĭpa′nahi xku′di*). *kĭpa′nahi ya′xkudi′*, give it back to me! *aⁿse′pi ne′ yaxku′*, give me that (standing or leaning) ax. *aⁿse′pi ma′ñḳiyaⁿ yaxku′*, give me that (reclining) ax! *ku′daha′*, to give to them. *i′kudaha′*, you give to them. *xku′daha′*, I give to them. *ku′dahatu′*, they give to them. *ikudahatu′*, ye give to them. *xku′dahatu*, we give to them. *toho′xk xku′daha′*, I gave a (single) horse to them (as the common property of all). *iñku′di* (as well as *nyikudi*), I give to you. *toho′xk iñku′di ko′, yaⁿ′tĕna′xi da′nde*, if I give you a horse, will you be a friend to me? *toho′xk i′ñku naⁿ′ni niḳaⁿ′, yaⁿ′tĕna′xi da′nde*, as I have given you a horse, will you be a friend to me? *aⁿse′wi noⁿpa′ ma′ñḳd¢ĕ i′yiku′di*, he gave you these two (horizontal) axes (N. B.—*iyikudi* instead of *ikudi*). *aⁿse′ui noⁿpa′ ma′ñḳiyaⁿ nyiku′di*, I gave or give you those two (horizontal) axes. *kuku′ oⁿ′daha′*, distributive of *kudi*, to give to each of them (*i′kuku oⁿ′daha′, xkuku′ oⁿ′daha′; kuku′ oⁿ′dahatu′, i′kuku oⁿ′dahatu′, xku′ku oⁿ′dahatu′*). This verb is preceded by the number of the objects given to each, as: *toho′xk noⁿpa′ ko kuku′oⁿdaha′*, he gave two horses to each; *toho′xk dani′ ko kuku′oⁿdaha′*, he gave three horses to each; *toho′xk topa′ ko xkukuoⁿ′daha′*, I gave four horses to each of them; *toho′xk soⁿsa′ ko i′kukuoⁿ′daha′*, did you give them one horse apiece? (*Also* **10:** 28; **14:** 2, 5; **15:** 5, 6; **16:** 11, 12; **23:** 5; **24:** 2, 7; **26:** 64, 75, 86; **27:** 4, 5, 9, 17, 20, 25; **28:** 7, 72, 137, 138; **31:** 25; p. **160:** 14, 15, 16.)

kûda′ni.—*kûdĕni′* (p. **125**: 5), *kû′dĭni* (**28**: 92, 102, 111; **29**: 31), inferior, ugly. *kûda′nixti*, inferior, superfluous (=what is left) (**11**: 8). *kûda′nik*, not the best.

kŭdĕska′, kûdĕ′sk, (rarely, **kŭdĕski′**), a bird; birds.—*kûdûpi′ sa^{n}hi^n′ya̩^{n} kŭdĕska′ o′di,* shoot (at) the bird on the other side of the ditch! *kŭdĕski′ yukpĕ′*, the legs of a bird. *kŭdĕ′sk kiyo′wo,* another bird. *kŭdĕ′sk axe′* (cf. *axĕ*), the wings of a bird. *kŭdĕska′ ḳañḳo^{n}ni′*, a bird trap. *kŭdĕ′sk siya^n′*, birds' tracks. *kŭdĕ′ska ạtcūtka′*, a red bird. *Kŭdeska′ tcūtkana′*, Ancient of Red Birds (**20**: 15; **31**: 32). *Kûdĕska′ atcū′tkana′*, Ancient of Red Birds (**31**: 38). *kŭdĕska′ atcū′t xohi′*, "ancient red bird," the cardinal bird (G.), probably the cardinal grosbeak (*Cardinalis virginianus*). *kŭdĕska′ dahayi′*, the "blue darter" of Louisiana, given as a hawk, but it may be the American snake bird, or *Plotus anhinga* (**20**: 28, 33, 50). *Kûdĕ′ska daha′yina*, Ancient of Blue Darters (**20**: 6). *kŭdĕska′ xohi′*, the "ancient bird": (1) a long-legged red bird, with a white bill; (2) a parrot. *kŭdĕska′ xohi′ ptcû^n ḳạhudi′*, a necklace made of bills of the birds called "*kŭdĕska′ xohi′*." *kŭdĕ′ska sidi′*, a yellowbird, or yellow warbler. *kŭdĕska′ si^n′ pso^{n}ti′*, "sharp-tailed bird," the swallow. *kŭdĕ′sk pa tcti′*, "red-headed bird," the red-headed woodpecker. *kŭ′dĕsk sŭpi′*, a blackbird: generic. *kŭ′dĕsk tohi′*, a bluebird. (*Also* **15**: 6; **20**: 13, 32, 49; **28**: 60, 61, 64, 72, 76, 92, 102, 157, 158, 159, 251.)

kŭdo.—*kŭdotci′, kûdo′tci, kû′dotc* (**26**: 54), wet, muddy. *ĕṭuḳĕ′ kŭdotci′*, because it is wet. *ama′ kûdotci′* or *hama′ kûdotci′*, "wet earth," mud, a little mud; but, *hama′ kûdo′tcixti′*, much mud, deep mud. *kûdo′tcixti′*, very wet. *kûdo′tci tki′*, "a sort of wet," damp, moist.—*kûdûpi′, kŭdupi′, kŭdo′*, a ditch. *kûdûpi′ ndosa^n′hi^n si^{n}ṭo′ ni nĕ′ ndo^{n}hi′*, I see (or, saw) the boy walking on this side of the ditch. *kûdûpi′ sa^{n}hi^n′ya^n kŭdĕska′ o′di,* shoot (at) the bird on the other side of the ditch! *ayi′x kŭdo′ ta^{n}ya^n′*, "Big Ditch," Louisiana. *dŭ′kŭkûdûpi′*, to cut a trench with an ax or hoe (*i′dŭkŭkûdûpi′, ndŭ′kŭkûdûpi′*).

kûdûksa′, crack ("a trench broken") (**10**: 8, 9).—*a′kûdûksa′ye,* peeping through a crack (**10**: 8). *kû′dûksa′yĕ*, through a crack (**28**: 7). *iya′kûdûksa′yañḳa na*, beware lest you peep at me! (p. **146**: 15). *ka′kûdûksa′hinyĕni′*, I did not peep at you (p. **146**: 16). (*Also* **16**: 8.)

kuhi.—*kĭkuhi′* (=*sĭsi′*), a wrinkle, wrinkles; to be wrinkled (*i′kĭ kuhi′, û′nḳĭkuhi′*).

kŭk.—*okŭki*, to fish. *ayo′kŭki, nḳo′kŭki o′kūk de′di*, he went fishing, to go fishing (**6**: 4). *okŭktu′*, they went fishing (**6**: 14). *û′ñkogo^{n}ni′*, a hook, fishhook (Bk.). *ûñḳoḳo^n′ sudi′*, a fishhook. (Bj., M.). *ûnḳoḳo^n′ i^{n}ḳa^n′*, a fishing line. *ûñḳoḳo^n′ udi′*, a fishing rod.

kûka′pi.—*du′kûka′pi*, pulled off (**17**: 8).

kûxwi′, coffee.—*kûxwi′ ne′di,* is there any coffee? *kûxwi′ ni′ḳi,* there is no coffee. *kûxwi′ o^n*(*ni′*), to make coffee.

kŭnĕki′, (1) to bend any inanimate object; (2) a single bend or curve (*i′kŭnĕki′, ûñḳu′kŭnĕki′*) (?).—*pŭdiya^n′ kŭnĕki′*, to bend the point of an object. *psdehi′ kŭnĕki′*, the knife (edge) is turned. *kŭnĕkiyĕ′*, to cause an inanimate object to bend or be turned. *psdehi′ kŭ′nĕkiyĕ′*, to turn the edge of a knife blade (*psdehi′ kŭnĕki′hayĕ′, psdehi′ kŭnĕki′hûñḳĕ′*). *kŭnĕgnĕ′ki,* having a series of curves or bends (〰).—*kŭnŭxka′* or *kanaxka′*, circular. *nahi^{n}ṭe′ kŭnŭxka′*, full moon. *kûna′xka kĭdu′nanahi′*, to go round and round, as the hands of a clock (?).

kûni.—*kû′nini′* to ford a stream, to wade (*i′kûnini′, ûñḳukû′nini′; kûni′tu, i′kûni′tu, û′ñḳukûni′tu*). *kuni′ ɗande′*, he will wade.

kûnĭ′ski hayi′, a gnat.

kûs.—*akûskûsi′ñḳi* (=*akûskûsĕ+yiñḳi*), he nibbled a little now and then, he ate in a mincing manner. *Tcĕtkana′ so^n′+sa akû′skûsi′ñ+ḳi na′xka^n O^n′ṭi a′nde o′xpa,* when the Rabbit sat (there) nibbling now and then at one piece, the Bear devoured all the rest.—*akû′skûsĕ*, archaic word for above.

kûtci^{n}cka′, the red-winged blackbird.—*Kûtci^n′ckana′*, Ancient of Red-winged Blackbirds (**23**: 16). *Kû′tci^{n}cka′a,* Ancient of Red-winged Blackbirds (**23**: 21).

kût, kûd.—*kû′dûkûxpeyĕ′*: *aⁿ′pstûgoⁿni′ pxwĕ′ kû′dûkûxpeyĕ′*, to thrust a stick through meat in order to barbecue it (*pxwĕ′ kû′dûkûxpehayĕ′*, *pxwĕ′ kû′dûkûxpehûñḳĕ′*).

kûtĭ.—*kû′tĭki′*, to tell what one has perceived himself (not what he has heard or has been told, *kaⁿhi*) (*ya′kûtĭki′*, *û′ñḳukû′tĭki′*). *inyu′kûtiki′*, or *nyuku′tĭki′*, I tell it to you. *ewande′ ya′ñḳukûtĭki′*, he tells it to me. *ayindi′ ya′ñḳukutĭki′*, you tell it to me. *he′yan kĭ′di′ ḳûⁿḳûⁿyaⁿ′ kûtĭki′*, he reached home (and) told it to his grandmother (**3**: 16). *yañḳu′kûtĭki′*, tell me! *ni′stûti tḳo′hĕ ya′ñḳukûtĭki′ na′ûñḳihi′*, I wish that you would tell me very accurately (how affairs are) (**4**: 4). *iⁿya′ dande′ iya′kûtĭki na′*, I will say it to you; do not tell it. *hiñksoⁿ′tkaka′*, *naxa′xa nyu′kûtĭki′*, O younger brother, now have I told you (**5**: 7, 8). *kûkûtĭni′*, not to tell another what one has seen or observed (*ku′yukûdûⁿ′ni*, *û′ñḳukûdûⁿ′ni*). *nyu′kûdûⁿ′ni*, I did not tell you. *nyu′kûdûⁿ′ni dande′*, I will not tell you. *tcĭ′diḳĕ′ ya′ñḳukûdûⁿ′ni*, why did you not tell me? (*Also* **26**: 67, 85.)

kûtska′ or **kûdĕskạ′**, a flea (**31**: 5). (cf. *kŭdĕska′*.)

kûtske′ (used by females=*kûtskeyĕ*), to shut a door (*kûtske′hayaxaⁿ′*, *kûtske′hûñḳaxaⁿ′* (cf. *kode′*).—*eye′wi kûtske′kạⁿ*, shut the door (said by a female to a female). *kûdûske′yĕ*, shut the door (**19**: 5, 7, 9). *kûtske′yĕ*, (they) shut it up (**31**: 10). *eye′wi kûtske′yĕ*, to shut a door (*kûtske′hayĕ′*, *kûtske′hûñḳĕ′*) (said by men and boys).

kuya′, under.—*kuya′ kedi′*, to dig under, undermine (*kuya′* ———, *kuya′ nḳe′di*). *ayahi′ kuya′*, under the bed (p, **139**: 9). *yaxoⁿ′ kuya′*, under the chair (p. **139**: 10). *aduhi′ kuya′*, under the fence (p. **139**: 12). *i′tkap kuya′*, under the board (p. **139**: 14). *okạya′*, under, underneath (p. **142**: 21, 22, 23).—*kwia′yaⁿ*, under. *aⁿ′xu kwia′yaⁿ*, under the stone. *ati′* or *ti′ kwia′yaⁿ*, under the house. *iⁿskạ′ ti k wia′yaⁿ xĕ′ nañḳ i′*, a (or, the) skunk is sitting under the house.

kŭya.—*dukŭya′di*, to pick to pieces or into shreds, as sinew (*i′dukŭya′di*, *ndu′kŭya′di*).

ḳûⁿḳûⁿ′, a grandmother, his or her grandmother (*iḳûⁿḳûⁿ*, *xḳûⁿḳûⁿ′*). O grandmother! (**3**: 7, 8, 16, 17, 24).—*Tcĕtkana′ ḳûⁿḳûⁿ′ unoxĕ′ ha′nde ōⁿ′xa*, it used to be that the Rabbit lived with his grandmother. *Tcĕtkana′ ḳûⁿḳûⁿ′ kĭnoⁿpa′ ti′ xyapka′ ktihandoⁿ′ ĕtuxa′*, it is said that the Rabbit used to dwell in a low tent with his grandmother (**3**: 1, 10, 26).—*ḳûⁿḳûⁿ′yaⁿ*, a grandmother, his or her grandmother; includes the following affinities: his wife's mother, his wife's father's mother, his wife's mother's mother, her husband's mother, her husband's father's mother, her husband's mother's mother (*i′ḳûⁿḳûⁿ′yaⁿ*, *xḳûⁿḳûⁿ′yaⁿ*). *tcûma′na ḳûⁿḳûⁿyaⁿ′ unoxwĕ′ a′nde oⁿxa′*, long ago he was living with his grandmother. *ḳûⁿḳûⁿyaⁿ′ kûtĭki′*, he told his grandmother (**3**: 16).—*ḳûⁿḳûⁿ′yaⁿ a′kĭtko′xi*, a great-grandmother, his or her great-grandmother (*i′ḳûⁿḳûⁿ′yaⁿ a′kĭtko′xi*, *xḳûⁿḳûⁿ′yaⁿ a′kĭtko′xi*).—*ḳûⁿḳûⁿ′yaⁿ kĭtko′ a′kĭtko′xi*, a great-great-grandmother, his or her great-great-grandmother (*i′ḳûⁿḳûⁿ′yaⁿ kĭtko′ a′kĭtko′xi*, *xḳûⁿḳûⁿ′yaⁿ kĭtko′ a′kĭtko′xi*).—*ḳûⁿḳûⁿ′yaⁿ kĭtko′ kĭtko′ a′kĭtko′xi*, his or her great-great-great-grandmother (*i′ḳûⁿḳûⁿ′yaⁿ kĭtko′ kĭtko′ a′kĭtko′xi*, *xḳûⁿḳûⁿ′yaⁿ kĭtko′ kĭtko′ a′kĭtko′xi*). (*Also* **29**: 1, 10, 12, 25, 27; **31**: 16, 23.)

kûⁿ′nĭnuhi′, or **kŭnĭnuhi′**, the bull frog (see *ktoⁿ*, *pĕska′*).

kwinhi′, a valley.

kyaⁿhe, kyaⁿhi, from, to take from.—*kyahe′yaⁿ ḳu′di*, he comes from the same place. *kyahe′eyaⁿ*, to the same place (?). *ya′ñkakyaⁿ′hi*, they took from me (**23**: 17). *ñḳakyaⁿ′hiⁿ*, we take it from (them) (**23**: 18). *akyaⁿ′hi*, (he) took her from him (**27**: 12). *akyaⁿ′hi*, he took from her (**28**: 202). *i′yaⁿxkya′tuxaⁿ na*, beware lest you search in my house for my possession (?) (p. **158**: 17).

kyaⁿ′hi, to scold, reprove.—*dŭkŭtckĕ′ haⁿ iⁿ′pi haⁿ kyaⁿ′hixḳne′di*, he tied him and laid him down and was scolding him (as he stood?) (**1:** 15, 16). (*Also* **8:** 18; **10:** 3; **12:** 3; **31:** 2, 3, 7.)

kyĕto^{n}hi′, the duck hawk (see *ki′skisa′yi*).

kyŭski′, the jack fish, a small fish resembling the gar.

x.—Several words in "*x*" admit of a synonym in "*xy*" (cf. *exayĕ* and *exyaxyĕ; xuhu* and *xyuhu; xa* and *xya; xapka* and *xyapka; txa* and *ṭxya; xanaxka* and *xyinixka; xĕ* and *xyĕ; xuhi* and *xyuhi*). Most words ending in *-hi* or *hi^n* (in the singular) change that ending to *-x* in contractions and before the plural ending *-tu: Asa^{n}hi^n, asa^{n}xtu, asa^{n}x no^{n}pa; anahi^n, anaxtu; do^{n}hi, do^{n}xtu; ayohi, ayox kĕtci; ta^{n}hi^n, ta^{n}x* (in *yaduxta^n ta^{n}x si^{n}hi^{n}ya^n*)*; amihi, amix; pahi*, sore, *pax* (in *apaxto^{n}yĕ*)*; mihi, mĭxkĭtedi; axisahi, axisax; tcĕtkohi′, tcĕtkō′x.*—As in Ȼegiha, Dakota, etc., there is in Biloxi the permutation of *c: x;* as, *kcicka, kcixka; konicka, konixka.*—*k* followed by a vowel is sometimes changed to *x* in contractions, as *iñki, i^{n}x; wax ta′hixti* or *wax ta′xti* (in *waka′* + *tahi*). *yañḳi^n′x nda′* (for *yañḳi′ñki nda′*), *yañḳi^{n}xtu′.*

xa, still, yet.—*nḳû^{n}noxĕ′ xa nḳa′nde*, I am still living with her (or him). *kadĕni′ xa*, it does not burn yet. *kana′xtetuni′ xa*, they never did kick (fem. sp.). *nḳa′duti te xa*, I am still hungry. *a′duti te xa*, he is still hungry.—*xa′na* (masculine term for the above with a negative "never"). *kana′xtetuni′ xana′*, they never did kick. *aduti′ ĕṭuḳe′ ko ndu′x̣ni xa′na*, I have never eaten that sort of food (**2:** 21). *ndo^n′ni xya*, I have not yet seen him or her.

xa, feminine sign of ability: can.—*ta^{n}hi^n′ xa*, he can run (but he will not run at present). *ta^n′hi^n de′ xa*, he can run away (but he will not). *akŭtxyi′ nḳo^n′ xa*, I can write (if I wish). *toho′xk no^{n}pa′ ama′ñḳi a′naxtetu′ xa*, those two horses are in the habit of kicking (idea of ability also).—*xana′*, masculine sign of ability: can. *ta^{n}hi^n′ xana′*, he can run (if he wishes; but he will not run at present). *akŭtxyi′ nḳo^n′ xana′*, I can write. *akŭtxyi′ nḳuka′dĕ xana′*, I can read. *ûñkta^{n}hi^n′ xana′*, I can run (if I wish). *e′ya^n nde′ xana′*, I can go thither. (*Also* **7:** 5, 6.)

xa or **xya**, a sign of past time.—*ĕ′ṭañḳe xa′*, I said that. *ĕtuxa′*, they said (did say) it (long ago) (see *e*).—*kĭ′tĕna′xtu xa′*, they had been friends to each other (**2:** 1). *hao^n′knĕ xya*, he nailed it long ago.

xa, customary or usual action (*also* **9:** 13, 17; **10:** 13; **11:** 10; **12:** 5, 6, 7; **14:** 30); he used to say so (but we do not know that it was true) (see *e*).—*o^{n}ṭi′k ha′ne otu′ xa*, they (the dogs) have (usually) found a bear and (men) have shot him (**2:** 31). *ayu′ya^n nḳa′ka^{n}tcki′ḳĕ nḳa′nde xa na′*, I am used to licking the dew off of (the ground) (**1:** 7). *nḳa′kiyasĭ′ xana′ yahe′ ko*, this is what I usually (or always) like (**2:** 9, 10).

xa or **xya.**—*ĕ′xa*, that is all. *ĕ′xa o^n ne′di*, that was all which he had on or wore (Bk.) (**22:** 17). *e′ṭixya*, this is all. *nki^{n}t xya ndedi*, I went alone, by myself.—*xya′xyĕ, i′xyaxyĕ′, e′xyaxyĕ*, to cease, quit, stop doing anything (*ixyayayĕ′, ĕ′xahañḳĕ′;* pl., *ĕxatu′, exayitu′, ĕ′xaha′ñḳĕtu′*).—*exa′ya da′nde*, will he stop? *ixya′yaya da′nde*, will you stop? *ĕxa′hañḳa′ dande′*, I will stop (doing it). Imperatives: to a child, *ĕxaya′!* man to man, *ĕxa′yĕṭạkta′;* man to woman, woman to woman, *ĕxa′yĕtki′;* woman to man, *ĕxa′yĕtạṭe′*. *aya^n′ ktca xya′xyĕ*, to stop cutting wood. Some parts of this verb seem to belong to *ĕxayĕ*, and others to *ixyaxyĕ*, but they are recorded as dictated.

xa (**27:** 8), **xapi′**, **xap** (**28:** 146), **xam** (**28:** 140, 151), a box or trunk (**28:** 213). *o mĭska xa utcidi*, "small fish put in a box," sardines. *xa′ utcu′di*, to pack or put articles into a box or trunk (*xa′ yu′tcudi, xa′ nḳu′tcudi*). *xa′ utcu′ nedi′*, he stands putting things into a box or trunk.

xa, **xyi.**—*ha′xāhĕ*, to laugh. *ha′xahĕ dĕ′di Tcĕ′tkanadi′*, the Rabbit went off laughing (**1:** 21) (*also* **10:** 10, note). *iñkxihi′*, or *iñkxyihi′, i′ñkihi* (**18:** 16), *i^{n}kxihi* (**23:** 8), to laugh (*ayi′ñkxihi* or *ayi′ñkxyihi′, nḳi′ñkxihi′* or *ûñḳi′ñkxyihi′*). *nḳi′ñkxihi ne′di*, I am laughing (as I stand). *nḳi′ñkxihi na′ñxḳi*, I am laughing as I sit. *nḳi′ñkxihi o^n′*, I was laughing. *nḳi′ñkxihi′ dande′*, I will laugh. *ki′ñkxihini′*, or *ki′ñkxyihini′*, not to laugh (*kayi′ñkxihini′* or *kayi′ñkxyihini′; nḳi′ñkxihini′* or *ûñḳi′ñkxyihini′*).

xa.—*pa′xaxahi′: doxpa′saⁿhiⁿ′ pa′xaxahi′*, to pull up or roll up the sleeves (*doxpa′saⁿhiⁿ′ i′paxaxahi′, doxpa′saⁿhiⁿ′ û′ñḳapa′xaxahi′*).

xa, to stand (cf. *si.*)—*xa′xa,a′xa* (**20**: 3), dual and plural of *siⁿhiⁿ*, they stand. *aⁿ′ya noⁿpa′ xa′xa ha′maki nḳyĕhoⁿ′ni*, I know the two standing men. *ti′ noⁿpa′ xa′xa ma′ñḳi ko tcti′ xĕ* (w. sp.), the two (standing) houses are red. *ayaⁿ′ noⁿpa′ xa′xa a′mañḳi′ ko ṭe′di*, the two (standing) trees are dead. *toho′xk noⁿpa′ xa′xa a′mañḳi′ ko sŭpi′ xĕ* (w. sp.), the two standing horses are black.—*xa′xaxa*, they (pl.) stand. *aⁿ′ya xa′xaxa ha′maki nḳyĕhoⁿ′ni*, I know (all) the standing men. *aⁿ′ya xa′xaxa ma′ñktu*, they (all) are standing (said of many). *toho′xk xa′xaxa a′mañḳi′ ko saⁿ′ xĕ* (w. sp.), the standing horses are (all) white. *aⁿsĕ′p xa′xaxa ama′ñḳi ko pa′na iñkta′*(±*xĕ*, w. sp.), all the standing axes are mine. *aⁿsĕ′p xa′xaxa ki′naxadi′ ama′ñḳi ko pa′na iñkta′*(±*xĕ*, w. sp.), all the scattered (and standing) axes are mine. (*Also* **18**: 16; **20**: 41; **21**: 9; p. **117**: 6, 12; p. **118**: 5, 9; p. **119**: 6, 11; p. **120**: 6, 8; p. **151**: 25.)

xahi′, rough to the touch (**14**: 27).—*masxahi′*, "rough iron," a file.—*xaxahi′*, rough to the touch here and there. *astotonixka akidi xaxahi*, a black lizard with rough skin.

xạḳ.—*a′xạḳoⁿni′*, to be poor (*aya′xạḳoⁿni′, nḳa′xạḳoⁿni′; a′xạḳoⁿtu′, ayx′xạḳoⁿtu′, nḳa′xạḳoⁿtu′*).—*a′xạḳoⁿyĕ′*, to make one poor, to treat one ill (*a′xạḳoⁿ′hayĕ′, a′xạḳoⁿ′hûñḳĕ′; a′xạḳoⁿ′yetu′, a′xạḳoⁿ′hayĕtu′, a′xaḳoⁿ′hûñḳĕtu′*).

xanaxka or **xyinixka** (**6**: 16, 17; **28**: 218), an otter (cf. *ni*, to roll). *ci′naxka*, otter (G.). *Xyini′xkana*, Ancient of Otters (**29**: 1, 26, 39). *xyi′nixka′hi* (=*xyinixka*+*ahi*), an otter skin. *ci′naxk a′hi*, an otter skin.—*xanaxpĕ′*, a muskrat.

xandayi′, the fishhawk.

xati.—*axati′*, to slide, as on ice (*aya′xati, nḳa′xati*).

xaye.—*duxayĕ′*, to scratch in order to relieve itching (*i′duxayĕ, ndu′xayĕ*). *pạ′ duxayĕ′*, to scratch the head. *tca′ke duxayĕ′*; to scratch the hands. *si′ya ski′xtiki′ duxayĕ′*, to scratch the top of the foot. *nyi′duxaye′*, I scratched you. *nyi′duxaya′ dande′*, I will scratch you. *ya′nduxaya′*, he or she scratched me. *ya′nduxayata′*, scratch me! (male to male).—*du′xayaxaⁿ′* (fem. of *duxayĕ′*), to scratch (*i′duxa′yaxaⁿ′, ndu′xaya xaⁿ′*); used when a female addresses a female.—*nxayoⁿni′*, riding spurs.

-xaⁿ, feminine ending of certain verbs answering to the masculine ending *-di*, thus: *pa′tcĭtcuxaⁿ′* (fem.), *pa′tcĭtcudi′* (masc.).

xaⁿ, where.—*taⁿyaⁿ′ xaⁿ′ ko tcuwa′*, where is the village? *aⁿ′sudioⁿ′yaⁿ xaⁿ′ ko tca′kaⁿnañḳi′*, where is the pine forest? *aⁿse′wi yaⁿ xaⁿ′ ko tca′kaⁿmañḳi′* (sometimes shortened to *aⁿse′wi yaⁿ xaⁿ?*), where is the (reclining) ax? *spdehi′ yaⁿ xaⁿ′ ko tca′kaⁿmañḳi′*, where is the knife? *miḳoⁿ′ni yaⁿ xaⁿ′ ko tca′kaⁿmañḳi′*, where is the hoe? *yañke′oⁿni′ yaⁿ xaⁿ′ ko tca′kaⁿmañḳi′* where is the saw? *tohoxka′ yaⁿ xaⁿ′ tca′kaⁿnedi′*, where is the (standing) horse? (*Also* **29**: 29.)

xaⁿ, bring! (**28**: 148,149).

xdo.—*dĭxdo′*, to hull beans or green nuts. *aye′k dĭxdo′*, to husk corn (*aye′k i′dĭxdo, aye′k ndĭ′xdo*).

xĕ, one form of the feminine oral period; its masculine equivalents are *xyĕ* and *xyĕxo*. *ti nĕ′ ko saⁿ′ xĕ*, the house is white (w. sp.). *xĕ* affects the accent of the preceding word, thus: *ayaⁿ′ siⁿ′hiⁿ nĕ′ ko ṭe′di;* but *ayaⁿ′ siⁿ′hiⁿ nĕ′ ko ṭedi′ xĕ*, the (standing) tree is dead; *toho′xk taⁿ′hiⁿ ko kde′xi;* but *toho′xk taⁿ′hiⁿ ko kdexi′ xĕ*, the running horse is spotted.—*xyĕ*, (1) one of the masculine forms of the oral period, the others being *xyĕxo* and *na;* the corresponding feminine forms are *xĕ* and *ni*. *aⁿya′ pi′ xyĕ*, he is a good man. *aⁿya′ ptu′ xyĕ*, they are good men.—*hauti′ xyĕ*, he is sick much or often. (2) Indeed, at any rate, at all hazards. *e′yaⁿ nde′di xyĕ′*, I went thither at any rate (whether he consented or not). *e′yaⁿ nda′ dande′ xyĕ* (or *xyĕxo′*), I will go thither at all hazards (whether he consents or opposes). *ṭedi′ xyĕ*, he is (indeed) dead. (3) Very, exceedingly. *nyukpe′yaⁿ nedi′ xyĕ*, my legs pain (exceedingly?). *aⁿya′di hande′ saⁿhaⁿni′ xyĕ*, that man is very strong.—*xyĕxo′*, an emphatic form of the masculine oral period, sometimes having the force of very; the other masculine forms being *xyĕ* and *na* (*e′yaⁿ nda′ dande′ xyĕxo′* = *e′yaⁿ nda′ dande′ xyĕ′*).

xedi′, frost.

xĕhe′, to sit (*i′xĕhĕ*, *nḳixĕhe′*, *xĕhetu′* or *taⁿtu′*, *ixĕhĕtu′* or *itaⁿtu′*, *nḳi′xĕhĕtu* or *ntaⁿ′tu*. Imperatives: To a child, *xaha′!* man to man, *xa′hata′* (2: 7, 15) or *xĭhe′kañḳo′!* man to woman, or woman to woman, *xĭhe′tki!* woman to man, *xahaṭe′!* man to men, *ta′ntkañko′;* man to women, *ta′ntukañko′;* women to men or children, *ta′nttûtûte′;* woman to women, *ta′ntukaⁿ′*. *axehe*, *axĕhĕ*, *xĕheye*, *donxĕhĕ*, *uxĕhe;* D., *iyotañka;* Ȼ., *g¢iⁿ;* K., *liⁿ;* Os., *ḳ¢iⁿ;* Kw., *kt iⁿ*, *ḳniⁿ;* Tc., *mina;* H., *ama′ki*).—*aⁿ′ya xe′hĕ na′ñḳi a′yĕhûⁿ′ni*, do you know the sitting man? *aⁿ′ya noⁿpa′ xĕhe′ ha′maki nḳyĕhoⁿ′ni*, I know the two sitting men. *toho′xk xĕ′he nĕ′ ko tcti′ xĕ* (w. sp.), the sitting horse is red. *aⁿya′ xĕ′he na′ñḳi ko tcakna′ñḳihaⁿ*, where is the sitting man? *aⁿya′ xĕ′he na′ñḳiyaⁿ nḳynĕho′ⁿi*, I know that sitting man. *aⁿya′ xĕ′he na′ñḳid¢ĕ nḳyĕhoⁿ′ni*, I know this sitting man. *nḳi′xĕhe′ na′ñḳi*, I am sitting. *i′xĕhe na′ñḳi*, are you sitting? *xe′ na′ñḳi*, she is sitting. *yaduxtaⁿ′ nḳi′xĕhe*, I sit (ride) in a wagon. *e′we yuḳe′ taⁿ′ ha′maḳi*, they are sitting. *asoⁿ′ poska′ dĕ xĕ′hĕ haⁿtca′ hakxĭ′di Tcĕ′tkanadi′*, when the Rabbit went to a brier patch and sat there, he was angry (2: 28). *Tcĕ′tkanadi′ koẋta′*, *yahe′yaⁿ kĭde′ xe′hĕ*, the Rabbit ran from (what he thought was) danger, he went some distance and sat down (2: 14).—*xĕ*, *xĕẋ* (28: 135), a contraction of *xĕhe*, to sit (26: 14). *iⁿskạ′ ti kwia′yaⁿ xĕ′ nañḳi′*, a skunk is sitting under the house. *asoⁿ′ poski′ñḳi xĕ na′ñḳi Tcĕ′tkanadi′*, the Rabbit was sitting (=was) in a very small brier patch (2: 4).—*xĕheyĕ′*, to cause to sit; to hang up, as a hat, coat, or shirt on a nail or post (*xĕhe′hayĕ′*, *xĕhe′hûñḳĕ′*). *doxpĕ′ xĕheye′* (=*doxpĕ′ tcaḳedi′*), to hang up a coat, etc. *akue′ duxpi′ xĕhe′kaⁿ*, pull off (your) hat (and) hang it up (w. sp.)! A man or boy would use *xĕheya′* instead of *xĕhe′kaⁿ*. "*kaⁿḳoⁿni′ nḳoⁿ′haⁿ nĕtkohi′ xĕ′hĕñḳĕ′ ndu′si xyo′*," *ĕdi′ ĕtuxa′ Tcĕ′tkanadi′*, they say that the Rabbit said, "I will make a trap and set it on the road and catch him!" *doxpĕ′ itka′ xahe′yĕ*, to put a bottle inside a coat (p. 139: 6).—*xĕhe′kiyĕ*, "to cause to sit for another," to set down an object for another. *aⁿyadi′ si naskĕxti′ de knĕ′ kaⁿḳoⁿni′ nĕtkohi′ xĕhe′kiyĕ ĕtuxa′ Tcĕ′tkanadi′ ĕtuḳoⁿni′*, the Rabbit did thus: he set the trap down in the road where the man with the very long feet had been going, they say.—*axĕhe′*, collective of *xehe;* they (many) sit. *aⁿ′ya a′xĕhe ha′maki a′yĕhûⁿ′ni*, do you know (all) the sitting men? (can refer to persons riding).—*a′xĕhĕ* (=*a*+*xĕhe*), to sit on, as on a chair (*aya′xĕhĕ*, *nḳa′xĕhĕ;* *a′xĕhĕtu′*, *aya′xĕhĕtu′*, *nḳa′xĕhĕtu′*). *nḳa′xehe′ psû′ki*, I sat on it (and) it broke. *axĕhe′ oye′*, to break down an object by sitting on it. *tohoxka′ axĕhe′*, to ride a horse (Ȼ., *ag¢iⁿ;* K., *aliⁿ*).—*axĕhe′ utpĕ′*, to make a hole through an object by sitting on it (*yaxĕhe′ yutpĕ′*, *nḳaxĕhe′ ûñḳutpe′*).—*uxĕ′* or *uxĕhe′*, to sit in or within an object. *uxĕ′ na′ñḳi*, he was sitting in it (2: 13). *yu′xĕ ina′ñḳi*, you were sitting in it. *nḳuxĕ′ na′ñḳi*, I was sitting in it. *utaⁿ′ ha′maki*, they were (already) sitting in it (when seen). *utaⁿtu′* they sat in it (if they enter and take seats, the act of going being seen; said when one reports what he has observed). *yaduxtaⁿ′ u′xạha′*, get into the wagon!—*xa′hĕyĕ′*, to put a cv. object, etc., on something (*xahĕ′hayĕ′*, *xahĕiñḳĕ′;* *xahĕ′yĕtu′*, *xahĕ′hayĕtu′*, *xahĕi′ñḳĕtu′*). *itka′yaⁿ xahĕ′yĕ*, to put a cv. object in something.—*akyĕhe′*, to take a seat, to sit down (*aya′kyĕhe′*, *nḳa′kyĕhe′*).—*uxki′ni*, a seat (Bk.), to spread out, as a mat or carpet (*yuxkini′*, *nḳuxkini′;* with the oral period, *yu′xkini na′*, *nḳu′xkini na′*).—*xwĕ′hĕ*, she sat in

(**26**: 15; **28**: 221). *uxwĕ′hĕñkĕ*, I put it in (**28**: 236). *uxwĕhe′yĕ*, she set it in (the water) (**28**: 237). *xwûhe′*, he put her in (**28**: 203). *xoxo′ kxwĕhĕ′*, to swing himself, "to sit in a swing." (*Also* **6**: 14; **9**: 7; **10**: 22, 31; **11**: 9; **14**: 26; **16**: 3; **20**: 17, 39; **25**: 1; **26**: 2, 42, 43, 46, 48; **28**: 18; **29**: 28, 32, 40, 71, 80, 114, 120, 135, 221, 229; **31**: 17; p. **117**: 2, 7, 13, 17, 18; p. **119**: 1.)

xĕpi, to go down.—*aniyaⁿ′ xĕ′pi*, the water went down (**15**: 3).

xi, supernaturally mysterious (**10**: 15).—*xi′di*, strange (**10**: 11). *xiya′*, bad (cunning) (**10**: 15). *ta xi′di* (**27**: 20), *taxi* (**27**: 22, 24), supernatural deer. *axi′hinya′ dande′*, I will shut you up, diet you, and give you medicine (in order to give you magic power) (p. **150**: 34). *axiya′kĭdạha′*, you putting them in the house to treat them (**28**: 12). *ayañkxi′yaⁿ*, a doctor. *axi′kiyĕ*, treating him (=doctoring) (**28**: 1). *tixyi′* (**28**: 2), *tĭx* (**29**: 13), medicine. *xidi′*, a chief, governor, doctor; a lawyer (Bk., *fide* G.). *aⁿ′ya xi*, chief (**27**: 7, 9). *ndĕs xidi*, "a chief snake," a rattlesnake.—*ayaxiya′*, a law. *a′yaxi′oⁿni′*, a lawmaker. (*Also* **10**: 6, 20, 24, 25, 27; **16**: 12; **17**: 1; **26**: 42; **27**: 19.)

xĭdi′dihe′.—*ama xĭdidihe oⁿni*, a quicksand.

xiha.—*xi′hayudi′*, a thorn; thorns. *ayaⁿ′ xi′hayudi′*, the thorn tree (a species of *Cratægus*). *ĭxi′hayudi′*, the large thorn; probably identical with the *ayaⁿ′ xi′hayudi′*. *ĭxi′hayu′ yiñḳi′*, the small thorn; probably a species of *Cratægus*.

xixika′, to ruffle up the feathers, as birds do.

xiye.—*a′xiyehi′*, *axiye′*, *xye′hi*, *xayehi′*, blossoms, flowers. *paⁿ′hiⁿ a′xiyehi′ nŭpi′hi*, "the vine with fragrant blossoms," the honeysuckle. *axiye′ saⁿ paⁿhiⁿ′*, "the vine with white blossoms," the Cherokee rosebush. *xye′hi si′di*, yellow blossoms (of the *ninda′yi*). *xayehi′ soⁿsa′*, a single flower; *xa′yehitu′*, flowers. (*Also* **21**: 8, 10.)

xiⁿ.—*axiⁿ′* (assumed 3d sing.), to pierce with a tined instrument (*aya′xiⁿ*, *nḳaxiⁿ′*).—*mas-tûtcŭtka′ taⁿsi′ nḳaxiⁿ′*, I thrust a pitchfork into grass or hay.

xke (cf. *du*).—*duixkĕ′*, to unbraid (*i′duixkĕ′*, *ndu′ixkĕ′*).

xkĕ (cf. *du*).—*duxkĕ′*, to bark a tree; to flay or skin an animal (*i′duxkĕ*, *nduxkĕ*). *wa′k duxka′ dande′*, he will flay the cow. *ayaⁿ′ duxkĕ′*, to skin or bark a tree. *a′dŭkŭxkĕ′*, to peel vegetables. *aṭo′ a′dŭkŭxkĕ′*, to peel potatoes (*aya′dŭkŭxkĕ′*, *nḳa′dŭkŭxkĕ′*).—*oxke′*, to have the hand, etc., skinned. *oxke′yĕ*, to cause the hand, etc., to be skinned (*oxke′hayĕ′*, *oxke′hûñḳe′*).—*adaxkĕ′*; *tcĕmu′k adaxkĕ′*, to make a gnawing sound, as a mouse does; to gnaw on a bone, as a dog or person does; to bite pieces off a manger, like a horse (*aya′daxkĕ*, *nḳa′daxkĕ*). (*Also* **22**: 7, 12, 13; **26**: 81.)

xku.—*dĭxkuhi′* (*i′dĭxkuhi′*, *ndĭ′xkuhi′*), *aye′ki dĭxkuhi′*, to shell corn.

xo.—*xo′ hayi′*, the screech owl (cf. *hayi*).—*xo′ yiñḳi′*, the "little king" or "switch king" of Louisiana, a weed. *xo′yiñg a′pi*, the leaves of the preceding.

xo, a future sign, implying a contingency (it differs from *dande* and *xyo*).—*ṭe′ya xo′*, he will kill it (if he does not desist, as a horse that is trespassing, if not removed very soon). *e′wa nda′ xo*, I will go further (if —). *saⁿhiⁿ′ kiya′ nḳoⁿ iñkte′ xo*, I will do it again and kick you on the other side (if you do not reply) (**1**: 11).—*saⁿhiⁿyaⁿ′ kiya′ nḳoⁿ iⁿ′naxta′ xo*, I will do it again and kick you on the other side (if you do not reply) (**1**: 13).—Use of *xo* after *ko*: *ayiⁿ′sihi′xti ko′*, *asoⁿ′ kde′hiⁿya xo′*, as you are in great dread of briers, I will send you into them (**1**: 20).—*xyo*, shall (**24**: 10) (see *xyaⁿ*, *xyexyo*, *xa*).—*nde′ hiⁿdoⁿ′hi xyo′*, *wite′di ko*, I will go to see you to-morrow. *kaⁿḳoⁿni′ nḳoⁿ′haⁿ nĕtkohi′ xĕheñḳĕ′ ndu′si xyo′*, I will make a trap and place it in the road, and (thus) I will catch him. "*xki′toⁿni e′yaⁿ nḳihiⁿ′ xyo*," *uyi′hi ha′nde*, he was thinking for some time, "I will reach there first." *emaⁿ′*, *kcicka′ haka′naki xyo′*, take care, or the pig will get out! *inayaⁿ′ kōkxahe′nĭk ṭe′hiⁿyĕ′kĭ ima′ñḳi xyo′*, before the sun moves, I will kill you as you recline, or where you recline (**2**: 24). *ṭe′hûñḳĕ ma′ñḳi xyo′*, I will kill him as (or where) he reclines. These last express certainty (*also* **16**: 17). *ani′ kyă o^{n}ni′ kĕdi′ xyo*, he must dig the well (alone) (**1**: 5).

xo, interrogative sign.—*ka′wak hû^{n}′yĕ xo′*, what is he (or she) saying?

xo, oh!—*xo+xo*, oh! (**22**: 14). *xo′xoxo′xo*, oh! oh! (**22**: 15).

xo, hâ, o, to break (modern for *kse*).—*xoxo′ki*, broken here and there (**17**: 6). *dŭ′kxoxo′ki*, knocked to pieces (**31**: 31). *nya′ndi hâ′yĕ*, my heart is broken (p. **154**: 7). *ya^{n}′xtu hâ′yĕ*, their hearts are broken (p. **154**: 8). *ya′ndi kahâ′yĕha′ñkĕni′ dande′*, I will not break her heart (p. **154**: 9). *axĕhe′ oye′*, to break down, as a chair, by sitting on it.

xohi, xo′xi.—*dŭkxohi′* or *tûkxohi′*, to make smooth with a knife, to scrape (*i′dŭkxohi′* or *itûkxo′hi, ndŭkxo′hi* or *ntûkxo′hi*).—*dŭkxohi′ tcdoyĕ′*, to make smooth by using a drawing-knife (*i′dŭkxohi′ tcdo′hayĕ, ndŭkxo′hi tcdo′hañḳĕ′*).—*pa^{n}hi^{n}′ tûkxo′hi*, to shave himself (*pa^{n}hi^{n}′ i′tûkxo′hi, pa^{n}hi^{n}′ ntûkxo′hi*).—*kĭtû′kxohi′*, to scrape for another (*ya′kĭtû′kxohi, a′xkĭtû′kxohi′*).—*pa^{n}hi^{n}′ kĭtû′kxohi*, to shave another (*pa^{n}hi^{n}′ ya′kĭtû′kxohi, pa^{n}hi^{n}′ a′xkĭtû′kxohi*). — *i^{n}tkxo′ho^{n}ni* (rather, *i^{n}tûkxo′ho^{n}ni′*), a draw-shave.—*paxoxi′*, to scrape an object by pushing.

xo′hi or **xohi′**, rain.—*xohi′xti nedi′*, it still rains (rather, it is raining very hard). *to′ḥanak xo′hi*, it rained yesterday. *wite′di ko xo′hi dande′*, it will rain to-morrow. *psidĕ′ xo′hi ko′ nde′ni dande′*, if it rains to-night, I shall not go. *kxohoni*, not rain (**28**: 254). *xo′x saha′ni*, shower, "hard rain." *xohidi′*, it rains. *xotpiska′*, a drizzling rain (G). *xoha′txeo^{n}ni′* (*xohi+atxe+o^{n}ni*), "frozen rain," icicle. (*Also* **28**: 167, 252.)

xohi′, old (see *i^{n}tc*).—*ha^{n}′yasa^{n}ha^{n}′xti xohi′*, an aged Indian woman. *tcak xohi′*, "old hand," the thumb. *kŭdĕska xohi′*, "the ancient bird." *adū′sk xohi′*, a species of rat. *kawa xohi*, "something ancient," an elephant. *akĭni xohi*, the ancient goose (a species). *xo^{n}niyohi dudayi xohi*, "the old one that eats crawfish," a pelican. *nya^{n}′xohi′*, O my old woman! (voc. of *yiñḳo^{n}ni*). *Xoha^{n}′tiya^{n}′*, "Old-woman's-house," Mrs. Martin's place at Lamourie, Rapides Parish, La.; also Hirschmann's store at the same place. So-called after old Mrs. Martin, an owner of the plantation, who died in January, 1892. (*Also* **14**: 1, 7, 10, 23; **16**: 1, 2; **18**: 1, 10.)—*axohi′*, old. *isi′ axohi′*, "the old toes," the big toes. *iñktca^{n}hi′ a′xohiya′*, the second toes (of a person): lit., "next to the old ones."—*xoxo′hi*, pl. of *xohi*, ancient ones. *wahu′ xoxo′hi*, "ancient snows," i. e., hailstones (in the plural), hail. *xoxo′hiya^{n}′*, "the old ones," both parents. *xoxtĕtu′ya^{n}*, both parents. *a^{n}ṭatka′ xoxtĕtu′ya^{n} tcadi′*, a child both of whose parents are no more (i. e., dead).

xoho^{n}′ or **xoho^{n}′ni**, a saddle.—*xoho^{n}′ o^{n}ni′*, to make a saddle (*xoho^{n}′ ayo^{n}′ni, xoho^{n}′ nḳo^{n}′ni*). *xoho^{n}′na*, a saddle-maker. *toho′xk xoho^{n}yĕ′*, to saddle a horse (*xoho^{n}′hayĕ′, xoho^{n}′hûñḳĕ′*).

xoxo′, a swing; to swing in a swing (*i′xoxo, nḳa′xoxo*).—*xoxo′ kxwĕhĕ′*, "to sit in a swing," to swing himself or herself (*xoxo′ yu′kxwĕhĕ, xoxo′ ú′ñḳukxwĕ′hĕ*).—*ani′ xoxoni′*, a wave, waves.—*yaxo^{n}′* (p. **142**: 21), *ya′xoxo^{n}ni′*, a chair.

xoxo′, to cough (*i′xoxo, nḳxo′xo; xoxotu′, i′xoxotu′, nḳxo′xotu′*).

xotka′, hollow, empty.—*aya^{n}′ xotka′ uxĕ′ na′ñḳi O^{n}′ṭi ya′ndi*, the Bear was sitting in a hollow tree (**2**: 13). *aya^{n}′ xotka′ akĭ′pûpsŭki′*, he (the Bear) headed off (the Rabbit) in the hollow tree (thus preventing his escape) (**2**: 26). (*Also* **7**: 8; **28**: 146; **31**: 34.) *xotkaya^{n}′* (=*xotka+aya^{n}*), a hollow tree (=*aya^{n} xotka*). *xotkaya^{n}′ hakŭ′nŭki*, he got out of the hollow tree (**2**: 27).

xo^{n}, to have enough (**6**: 18) (*ixo^{n}, iyi′xo^{n}, nḳe′xo^{n}*) (**6**: 9).—*ñḳixo^{n}′pi*, I have had plenty (**14**: 11).

xo^{n}dayi′, the wingless grasshopper when young. "It is reddish and very offensive." Probably the lubber grasshopper.

xo^{n}he′.—*doxpĕ′ itka′ xo^{n}he′di*, to put a knife, etc., inside a coat (p. **139**: 7). *axkido^{n} xo^{n}hedi*, to put a curved object in the belt. *axkido^{n} kidamañḳye xo^{n}hedi*, to put a horizontal object in the belt.

xoⁿ′niyohi′, a crawfish (7: 9, 11).—*xoⁿ′niyohi′ duda′yi xohi′*, "the old one that eats crawfish," a pelican.

xpi.—*duxpi′*, to pull off a scab or something else adhering to another object (*i′duxpi, nduxpi′*). — *du′xapi*, (he) pulled off (**31**: 25). *akue′ duxpi′*, to remove a hat from the head. *duhạpi′; akue′ duhạpi′*, to pull a hat from the head (*akue′ i′duhạpi′, akue′ ndu′hạpi′*).

xtaⁿ, (cf. *xtûk*).—*duxtaⁿ′*, to pull (*i′duxtaⁿ, ndu′xtaⁿ; duxtaⁿtu′, i′duxtaⁿtu′, ndu′xtaⁿtu*). *duxtaⁿ′ ma′nte deyĕ′*, to move an object by pulling it (*i′duxtaⁿ ma′nte de′hayĕ′, ndu′xtaⁿ ma′nte de′hiñḳĕ′*). *duxtaⁿ′ dutckĕ′*, to pull out a single arrow from the quiver. *duxtaⁿ′ du′tcĭtcudi′*, to pull out several arrows from the quiver. *soⁿ′sa duxtaⁿ′ dedi′*, to take one large object off another or from a pile. *noⁿpa′ duxtaⁿ′ dedi′*, to remove two large objects from a pile. *duxtaⁿ′ tŭsiyĕ′*, to bend backward, as a person, by pulling (*i′duxtaⁿ tŭsi′hayĕ′, ndu′xtaⁿ tŭsi′hûñḳĕ′*). *iⁿ′duxtaⁿ tŭsi′hiⁿyĕ′*, I pull you (used if one already holds the person). (See *si.*) *duxtaⁿ′ dupŭdĕ′*, to pull open a cache or box. *duxtaⁿ′ xtaho′* (*kohi′xti duxtaⁿ′ xtaho′*), to make an object fall from a height by pulling. *xwŭhi′xti duxtaⁿ′ xtaḥo′*, to make a tree, etc., topple over by pulling (*i′duxtaⁿ xtaho′, nduxtaⁿ′ xtaho′*). *du′xtaxtaⁿ′ na*, jerking now and then to straighten it (**6**: 5) (*idu′xtaⁿ′ na, ndu′xtaⁿ′ na*) *duxtaⁿ′ de′di*, to pull and go, to drag it along (**6**: 14) (*iduxtaⁿ′ de′di, nduxtaⁿ′ de′di*). *duxtuxtaⁿ*, he pulled them out (**19**: 13). *dasĕ duxtaⁿ xtaho*, to make fall from a height by biting. *psdehi′ a′duxta′ni uksa′ki′*, to cut a rope with a knife.—*udu′xtaⁿ*, to pull through. *aⁿ′sadûki′ a′ñkada′ki udu′xtaⁿ*, to pull thread through a needle, to thread a needle(*yudu′xtaⁿ, nḳu′duxtaⁿ*).—*yaduxtaⁿ′*, a wagon (p. **120**: 12, 21; p. **121**: 1). *yaduxtaⁿ′ iñktitu′* (or *iñktạtu′*), the wagon is ours. *yaduxtaⁿ′ ko tca′kaⁿnedi′*, where is the wagon? *ya′duxtaⁿ* or *ya′tctaⁿ* (G.), wagon. *yaduxtaⁿ′ taⁿhiⁿ′*, "running wagon," a railway car. *yaduxtaⁿ′ taⁿhiⁿ′ nŭtkohi′*, a railway. *yaduxtaⁿ′ taⁿhiⁿ′ nŭtkohi′ ndosaⁿ′hiⁿ aⁿyadi′ siⁿ′hiⁿ nĕ ndoⁿhi′*, I see (or saw) the man standing on this side of the railway. *yaduxtaⁿ′ taⁿhiⁿ′ natkohi′*, "wagon running road," a railroad. *Yaduxtaⁿ′ taⁿ′xsiⁿhiⁿyaⁿ′*, "Where-the-running-wagon-stands," i. e., a railroad station; a former name of Lecompte, Rapides Parish, La.—*paxtaⁿni′*, to move an object by putting a stick against it and pushing it along (*i′paxtaⁿni, npa′xtaⁿni′*). (*Also* **21**: 40; **28**: 85, 87, 147, 148, 150, 151; **31**: 33, 36.)

xte (probably = *kte*, to hit).—*naxtĕ′*, to kick (*hina′xtĕ, uⁿna′xtĕ; naxtĕtu′, hina′xtĕtu′, uⁿna′xtetu′*). *wite′di ko′ kiya′ naxta′ dande′*, he will kick him again to-morrow. *kiya′ hina′xta, da′nde*, will you kick him again? *kiyaⁿ′naxtĕ′*, I kicked him again (*kiya′ naxtĕtu′*, 3d pl.; *kiya′ ina′xtĕtu′*, 2d pl.; *kiyaⁿ′naxtĕtu′*, 1st pl.). *naxte′ hedaⁿ′*, he has kicked, has finished kicking (*hina′xtĕ hedaⁿ′, ûⁿna′xtĕ hedaⁿ′; naxte′hetu′, hina′xtehetu′, uⁿna′xtehetu′*). *he′une′di i′naxtĕ′*, that one kicked you. *yaⁿ′naxtĕ′*, he kicked me. *naxtĕ′k-okde′*, kick him and make him go! Imperatives: *naxta′* (man or woman to child); *na′xteḳañḳo′* (man to man); *na′xtĕdĕki′* (man to woman); *na′xtate′* (woman to man); *naxtĕḳaⁿ′* (woman to woman). *tcụ′ñḳi yande′ naxtate′* (woman to man), kick that dog! *naxtĕ′ ma′nte deyĕ′*, to move an object by kicking it (*i′naxtĕ ma′nte dehayĕ′, ûⁿna′xtĕ mante dehiñḳe*). *nḳana′xtĕ te′ nḳihiⁿ′*, I have come here to kick him; but it is probable that the first word should be *ûⁿna′xtĕ*. *iⁿ′naxta′ xo*, I will kick you, if—(1: 12). *naxtĕ′ ḳaⁿ atspaⁿ′hi*, when he kicked him, he stuck to him (1: 12). *a′naxtĕ*, to be in the habit of kicking; *a′naxtĕtu′*, 3d du. and pl. *toho′xk noⁿpa′ amạ′ñḳi a′naxtĕtu′*, those two horses will kick, are in the habit of kicking. *naxtĕ′dạha′*, to kick them (*hina′xtĕdạha′, ûⁿna′xtĕdạha′; naxtĕtu′dạha′, hina′xtĕtu′dạha′, ûⁿna′xtĕtu′dạha′*). *ayiⁿ′xtitu′ yaⁿna′xtĕtu′dạha′*, you (pl.) kicked us. *naxte′ ktaho′*, to make fall by kicking (*i′naxte ktaho′, ûⁿna′xte ktaho′*). *kohi′xti naxte′ ktaho′*, to make fall from a height by kicking. *xwŭhi′xti naxte′ ktaho′*, to make topple and fall by kicking.

naxtĕ′ kĭdedi′, to kick a light object and send it flying through the air (*i′naxtĕ kĭdedi′*, *ûnna′xtĕ kĭdedi′; naxtĕ′ kĭdetu′*, *i′naxtĕ kĭdetu′*, *ûnna′xtĕ kĭdetu′*). *kana′xtĕni′*, not to kick (*kaya′naxtĕni′*, ——; *ka′naxtĕtuni′*, *kaya′naxtĕtuni′*, ——). *kana′xtĕtuni′ xa* (w. sp.), or *kana′xtĕtuni′ xana′* (m. sp.), they never kicked. *toho′xk noⁿpa′ ama′ñdĕ ka′naxtetuni′*, these two horses do not kick (are not in the habit of kicking). *kĭna′xtĕtu′*, they kick one another (*ya′kĭna′xtĕtu′*, *nḳi′xkĭna′xtĕtu′*, instead of *a′xkĭnaxtĕtu*). The last form was given thus, also: *nḳi′xtuha nḳi′xkĭna′xtĕtu′*. *kûnaxte′*, to kick something. *nḳi′ndi nḳoⁿ′ kûnaxte′*, "I-caused-it-he-kicked-something," I made him kick something.

xte.—*ûñḳtca′ḳe de′xtĕ*, my hand is numb (asleep) (p. **149:** 23).

xti (cf. *sti*).—(1) Very; sign of superlative degree, as: *pi*, good; *pi tḳo′hĕ*, better; *pixti′*, very good, best; *û′tsaⁿ*, hot; *û′tsaⁿxti′*, very hot; *amihiⁿ′*, warm weather, summer; *amihiⁿ′xti na′*, it is very warm weather. — (2) Preceded by a negative: not at all. *kadĕ′nixti′*, it does not burn at all. *i′ndixtihiⁿ′ ĕ′ṭiḳoⁿ naⁿ′ni*, he could not do that! how would it be possible for him to do that! (p. **159:** 1, 2, 3).—*xti oⁿ* (rather than *tĕxti oⁿ*), a sign of past action or condition. *a′duti te′*, he is hungry (he desires to eat). *a′duti tĕ′xti oⁿ*, he was hungry. *aya′duti tŭ′xti oⁿ′*, you were hungry. *nḳa′duti tĕ′xti oⁿ′*, I was hungry.

xto.—*hiⁿ′hiyaⁿ′hiⁿ xto′*, given as meaning I love him or her, but probably means I love you (see *iyaⁿ*).

xtu.—*uxtu′wiyĕ′* or *xtiwiyĕ′*, to set or turn an object upside down (*uxtu′wihayĕ′* or *xtiwi′hayĕ′; uxtu′wihûñḳĕ′* or *xtiwi′hûñḳĕ′*). *uxtu′wiya′*, masculine imperative; *xti′wiyekaⁿ*, feminine imperative. —*a′wixtupi′ xtu′wiyŭ′ñḳitute*, turned over on; turn it over on me! (**20:** 10). *awixtu′witu*, they turned it over (**20:** 11). (*Also* **20:** 14, 24.)

xtûk.—*uxtû′ki* or *uxtû′k* (*uxtaki′*, *uxtaxki′*), to push (2d pers., *yuxtûki*, *yu′xtaxki*, *yuxtaki′;* 1st pers., *nḳû′xtûki*, *nḳu′xtaxki*, *nḳu′xtaki′*). *iⁿyû′xtûki′*, I push you. *nyu′xtûki′* (?), you push me (rather, *nyu′xtûki*, I push you; *yañḳu′xtûki*, he pushes me, you push me.—J. O. D.).—*uxtûki′ ma′nte deyĕ′*, to move an object by pushing it (*yuxtûki′ ma′nte de′hayĕ′*, *nḳu′xtûki′ ma′nte de′hiñḳĕ′*). *uxtûki′ tcudedi′*, to push a vessel, making it spill its contents (*yu′xtûki′ itcu′de*, *nḳuxtûki′ ntcu′de*). *uxtûki′ duksû′ki*, to break (a rope) by pushing. *nxtuki xaninatiye*, to push a heavy object, making it roll over and over in one direction (*yuxtûki′ xa′nina′tihayĕ′*, *nḳu′xtûki′ xa′nina′tihûñkĕ′*). *uxtû′ksaⁿhaⁿ′yĕ′*, to push hard against (a thing) (*yu′xtûksaⁿhaⁿ′hayĕ′*, *nku′xtûk saⁿhañḳĕ′*). *uxtûki′ tpĕ′* or *uxtûki′ ḳut′pĕ*, to push a hole through (*yuxtûki′yutpĕ′*, *ûñḳuxtûki′ û′ñḳutpĕ′*). *uxtaxki′ idĕ′*, to overturn a vessel by pushing (making its contents spill out) (*yu′xta′ xki′ idĕ′*, *nḳu′xtaxki′ idĕ′*). *uxta′k taho′* (*uxtûki*+*taho*), to make fall by pushing. *kohi′xti uxta′k taho′*, to make fall from a height by pushing. *xwŭhi′xti uxta′k taho′*, to make topple and fall by pushing (*yu′xtak taho′*, *nḳuxta′k taho′*). *nyuxta′k taho′*, I make you fall by pushing you. *ya′ñḳuxta′k taho′*, he pushes me or you push me. *kĭduxtûki′*, to push it for him (*ya′kĭduxtûki′*, *a′xkĭduxtûki′*). *ikĭduxtûki′*, he pushes for thee (you). *i′ñkĭduxtûki′*, I push for thee (you). *yaⁿ′xkîduxtûki′*, he pushes for me. *hiy aⁿ′xkĭduxtûki′*, thou (you) push for me. *kyu′xtûki*, to push an object for another person (*ya′kyuxtûki*, *a′xkyutû′ki*); given as equivalent to *kĭduxtûki*, but there may be a difference). *kohi′xti kyuxta′k taho′*, to make an object fall by pushing it from a height for the benefit or injury of another. *xwŭhi′xti kyuxta′k taho′*, to make an object topple and fall by pushing it, for the benefit or injury of another (*ya′kyuxta′k taho′*, *a′xkyuxta′k taho′*). *uxta′x*, *uxta′ki*, he pushed her (**26:** 70). *uxta′xk utohotĕ*, push her and make her fall in! (**28:** 173, 177).

xude′diḳe (**28:** 196), **xŭde′diḳĕ** (**29:** 36), that way (female speaking).

xu′he, to roar (?) (cf. *wu′xwĕ*).—*Ayixyi xuheyaⁿ*, "Waterfall Creek," Roaring Creek, Rapides Parish, La.

xuḳe.—*xuḳe′di*, to mock the crying or weeping of another (*i′ḳuhe′di, nḳuḳe′di*).

xuki, to crush or shiver.—*naxuki′*, to crush in or shiver an object by treading on or by kicking it (*i′naxuki′, ûⁿna′xuki′*). *daxuki′*, to crush in or shiver an object by biting. *duxuki′*, to crush in or shiver an object by pressing between the hands. *dŭ′kŭxuki′*, to crush in or shiver an object by hitting or punching. *maxiṭi ahi′ dŭkŭxuki′*, to crack an eggshell. *kĭdu′xuki′*, to crack it for another (*ya′kĭdu′xuki, a′xkĭdu′xuki*). *i′kĭdu′xuki*, he cracks it for thee (you). *i′ñkĭdu′xuki*, I crack it for thee (?) *yaⁿ′xkĭdu′xuki*, he cracks it for me. *hiyaⁿ′xkĭdu′xuki*, thou (you) crack it for me.

xûxwĕ′, the wind (cf. *xyuⁿwe*).—*xûxwĕ′ poska′*, a whirlwind. *xûxwĕ′ poska′ yi′ñḳi*, a small whirlwind. *xûxwĕ′ saⁿhaⁿni′*, a strong wind, or, the wind blows hard. *xûxwĕ′di*, it blows: said of the wind. *xuxe′ ta′ni* (*=xûxwĕ nitani ?*), "big wind." *xuxe′ ta′ni natciyaⁿ′*, a storm cloud. (*Also* p. **151**: 4.)

xŭnŭmi′, the north wind.—*xŭnŭmi′ kdi′*, the north wind has returned; probably equivalent to *anaⁿ*, winter. *xŭnŭmi′wade′* "toward the north wind," the north.

xwĭ, interjection of pain: Oh! Alas! The final sound is a whispered one.

xwi′tka, muddy (Bk.).—*ani′ xwi′tka*, the water is muddy. (*Also* **9**: 14, 16.)

xwûdiḳe.—*xwû′diḳĕ′di*, loose, loosely. *dŭkŭtckĕ′ xwûdiḳĕ′di*, to tie an object loosely. *duni′ni xwû′diḳĕ′di*, to roll up loosely, as a bundle (*i′dŭkŭtckĕ′ xwûdiḳĕ′di, ndŭ′kŭtckĕ′ xwûdiḳĕ′di; ndŭkŭtckĕ′ xwûdiḳa′ dande′*, 1st sing., future).

xwŭhi′, lower; opposite of *tawiyaⁿ* (cf. *kohi*).—*tûtcûⁿ′ ahi′ xwŭhi′*, the lower eyelids. *ihi′yapi′ xwŭhi′*, the lower lip. *natci′ xwŭhi′*, the "lower cloud" or horizon. *tca′ḥamaⁿ xwŭhi′*, the river is low.—*fwŭ′hi′*, low (**24**: 8) (evidently erroneous).

xya, let.—*tudiyaⁿ′ ka′ ndu′ti xya′*, let me eat the roots (**1**: 2, 3).

xyapka′ or **xapka′**, flat, low (near the ground) (cf. *tapka*).—*Tcĕtkana′ ḳûⁿḳûⁿ′ kĭnoⁿpa′ ti′ xyapka′ kti′handoⁿ′ ĕtuxa′*, it is said that the Rabbit used to dwell in a low tent with his grandmother (**3**: 1). *ati′ xyapka′*, a tent (like Dakota or Winnebago tent). *akidi xapka*, "flat bug," bedbug. *waxaxapka*, "flat shoes," slippers. *ayaⁿ dŭkxapka ayaiⁿde*, a bridge.

xyaⁿ, a sign for must, must be.—*do′xpĕ naskĕ′ kiko′di xyaⁿ′*, the coat must be mended. *yaduxtaⁿ′ kiko′di xyaⁿ′*, the wagon must be repaired. *waxi′ apa′staḳ oⁿ′di xyaⁿ′*, the shoes must be patched. *toho′xk waxi′ oⁿ′di xyaⁿ′*, the horseshoes must be made. *ṭe′di xyaⁿ′*, he or she must die. *ṭe′tu xyaⁿ′*, they must die. *nde′di xyaⁿ′*, I must go. *nde′tu xyaⁿ′*, we must go.

xyaⁿ, when (refers to past time).—*e′yaⁿ hi′ xyaⁿ ki′ya de oⁿ′knĕ ĕtu xa′*, when he reached there, he (the Sun) had already gone again, they say (**3**: 11, 12). *e′yaⁿ nḳiⁿhiⁿ′ xyaⁿ de oⁿ′knĕ*, when I reached there, he had already departed. *eoⁿ′nidi′ tcụ′ñḳi tcĕtka′k no′xĕ yuḳĕ′di xyaⁿ′ oⁿṭi′k ha′ne otu′ xa*, for that reason (it has come to pass that) whenever dogs have chased a rabbit they have found a bear and (men) have shot him (**2**: 30, 31).

xyaⁿ.—*hapenixka xyaⁿ hayi*, the meadow lark.

xye.—*xye′pi*, shallow, dry (emptied of water). *xye′pixti*, very shallow (cf. D., *xepa*; ¢., *xebe*). *xyepi′xti tĭḳi′*, somewhat shallow. *xye′pixti dĭḳo′hĕ*, entirely dry (Bk.).

xyexyo′, why? wherefore?—*ĕṭi′ḳiyañḳoⁿ′ni xyexyo′*, why do you treat me thus? (**2**: 23).

xye′ni (**19**: 19; **27**: 11), **xyĕ′ni** (**19**: 21; **20**: 7), **xe′ni** (**9**: 6, 9; **11**: 7; **15**: 6), **xĕ′ni** (**18**: 17), but, though (**15**: 6).—*nkti′yaⁿ nḳoⁿ′ni pixti′ xye′ni yaⁿ′xkiha′taxni′*, I made a very good house for myself but it was burnt (**5**: 5, 6). *nḳaduti′ na′ûñḳihi′ xye′ni yañḳa′ti*, I wished to eat it, but I was sick. *ṭe′huñḳĕ′ na′ûñḳihi′ xye′ni añksapi′ ya′ñkiya′maⁿ*, I wished to kill it, but I had no gun. *ka′wayaⁿ ndusi′ xye′ni iⁿske′yañḳĕ′*, I caught something or other, but it scared me (**3**: 16, 17). *ya′xkĭtca′ḍaha′ xye′ni*, etc., you have forgotten us, but, etc. (**4**: 2).

xyi, xyiⁿ (**12**: 3, 5; **13**: 3, 4; **14**: 4, 13, 14, 15), if, when.—*de′di xyi pi′ na*, if he should go, it would be good. *ide′di xyi pi′ na*, if you should go, it would be good. *aya′oⁿ xyi pi′ na*, if you should do it, it would be good.

xyi.—*eḳĕ′ xyi′ diⁿ ida′ hi ko*, well, why don't you go? (p. **160**: 25). (*Also* p. **160**: 25, 26, 27, 28, 29, 30, 31, 32.)

xyi.—*xyi′dĕ nedi′*, to make the sound heard in sawing. *xyixyi′he a′nde*, he was making a sort of blowing noise (**10**: 26).—*xyihĕ′*, to growl as a bear does. *xyihĕ′ na′ñḳi Oⁿṭi ya′ndi*, the Bear was (sitting) growling (**2**: 13, 14).—*xyĭ′wahĕ′di*, to make leaves rustle by coming in contact with them (*xyĭ′w ahayĕ′di, xyĭ′wahañḳĕ′di*).—*xyuwa′hedi′*, to make the sound heard in coming in contact with sunflowers, grass, or leaves (*xyuwa′hayedi′, xyuwa′hañḳedi′*). This is probably a synonym of *xyĭ′wahĕ′di*.

xyuhi′ (cf. *xyi*).—*ani′ xyuhi′*, a current. *kixyoxtu′*, they ran off (**23**: 20).

xyuhu, (it) smells bad (**26**: 66; **28**: 142, 144); a close odor as from a closed cellar, cache, or room.

xyuⁿwe.—*ixyuⁿ′wĕ*, to roar or whistle, as the wind does (see *xûxwĕ′*).—*cuⁿ′we*, to whistle, as the wind does.

Lamo′ri (adopted word), Lamourie Bridge, Rapides Parish, La.—*Lamo′ri ĕ′tu*, they say, Lamourie. *Taⁿyi′ñḳiyaⁿ ḳiⁿhiⁿ′ yaⁿtcede′ Lamo′ri tcehe′daⁿ*, how far is it from Lecompte to Lamourie? *Lamo′ri ḳiⁿhiⁿ′ yaⁿtcede′ Taⁿyi′ñḳiyaⁿ tcehe′daⁿ*, how far is it from Lamourie to Lecompte?

Latci′ (adopted word), Biloxi name for Charles Prater, a member of the tribe—meaning not learned.—*Latci′ ko Djĭ′m kue′naska′ni na′*, Charles Prater is not as large as Jim Jackson. (See *Tcalĕ*.)

m+, feminine sign of admiration or disgust; Oh! *M+, do′xpĕ kûdĕni′*, Oh! what an ugly garment! (meaning the reverse). *M+, ka′pixyĕ′*, Oh! how pretty (meaning, how ugly)!

ma or **mani**, a turkey, turkeys.—*ma′ soⁿ′sa iñktạ′*, I have a turkey (**5**: 7). *ma yoka′*, a wild turkey. *mahiⁿ′*, turkey feathers (**28**: 25). *Ma iⁿtci′na*, (**8**: 2). *Ma′ iⁿtcina′* (**8**: 5), Ancient of Turkey Gobblers.—*maxi′*, a chicken, chickens; i. e., domestic fowls. *ma′xi ĭndoke*, a rooster. *ma′xi ya′ñki*, a hen. *ma′xi yiñḳi′*, a chick. *ma′xi iⁿdĕ′*, chicken manure, hen manure. *ma′xi ohoⁿ′ni*, to crow (see *kdeḳĕ ayĕ′k ma′xi ya′ñki du′ti nĕ′*, the hen is (standing) eating corn). *maxiṭi′*, a hen egg, hen eggs. *maxiṭi′ ahi′*, an eggshell (see *xuki, iⁿti′*). *max iⁿ′tiyaⁿ′*, hen eggs. *maxiⁿ′tiyaⁿ′ paspahoⁿ′ ha′nde*, she is frying eggs. *maxi′ taini′*, a chicken's gizzard. (*Also* **8**: 19, 23, 27; **11**: 1, 5; **28**: 26, 27, 28, 34, 37, 49.)

ma, ama, hama, maⁿ (**26**: 20), the ground (cf. *hamaki* below). *nsûk ma iyoka*, "squirrel staying under ground," a salamander. *ma′hieyaⁿ′*, an island. *mayiⁿni′*, to walk on the ground (*i′mayiⁿni′*, 2d and 1st sing.). *ma′yiⁿni′ tpĕ′: wa′xi′ ma′yiⁿni tpĕ′*, to wear holes in shoes by walking on the ground (*wa′xi i′mayiⁿni′ yutpĕ′, wa′xi i′mayiⁿni′ û′ñḳutpĕ′*). *isi′ mayiⁿni′*, the soles of the feet. *kcicka mayiⁿtka*, ground hog. *ama′ ṭox̣ma′ñki*, he is lying on the ground. *ama′ atxe*, frozen ground. *tohoxka′ ama′ ke′di*, the horse paws (or pawed) the ground. *ama′ tee′*, "this country," Louisiana. *pĕtuxte amatciha*, fireplace. *ama′ kûdotci′, hama kûdotci*, "wet earth," mud, a little mud. *ama′ kûdo′tcixti′* (=*hama kûdotcixti*). much mud, deep mud. *Ayixyi makûdotc oⁿyaⁿ*, "Muddy-place creek," Mooreland, Rapides Parish, La. *ama′ kûdûpi′*, a hollow (in the ground). *ama′xĭdi′dihe′ oⁿni′*, a quicksand. *ạ′mañkta′* (=*ama′+iñkta′?*), this is my land (rather, the land is mine). *watckuyĕ hudi amâⁿya*, a sugar field. *amatcti′, ama tcti*, red paint (G.), "red dirt." *amoⁿni′* (=*ama+oⁿni*), "land worked," a field. *ạmotci′ hayi′*, "field dwells-in always," a weed found in Louisiana, the *Solidago*. *Amo′yixyaⁿ′* (=*amoⁿni+ayixyaⁿ*), "Field Bayou," Baton Rouge, La. *aⁿsē′p hama′ ṭoho′ ma′ñḳi ko kta′*, the ax lying on the ground is his. *hama′ mûsûda′*, a dish made of earthenware or pottery. *hama′ pxaki′*, sand, sandy land. *hama′ yuhedi′*, an earthquake (*yuhi*, to shake).

(*Also* **10:** 6; **15:** 1; **20:** 46; **21:** 3, 26, 27.) *hama'ñk*, on the ground. *hama'ñk ta^{n}hi^{n}'*, he ran on the ground.—*ma'yi^{n}kĕdi'*, to use a hoe, to hoe (*i'mayi^{n}ke'di, maxke'di; ma'yi^{n}ketu', i'mayi^{n}ketu', maxketu'*).—*maxawo^{n}'ni*, a spade. *maxawo^{n}'ni ḳo^{n}' hutpĕ'*, to dig with a spade (*maxawo^{n}'ni ayo^{n}' yutpĕ', maxawo^{n}'ninḳo^{n}' ûñḳutpĕ'*). (*Also* **28:** 239, 256, 258.)—*ma'x ho^{n}ni'*, a cache; to bury in a cache or grave (*ma'x ayo^{n}'ni, ma'x nḳo^{n}'ni*). *amaxi'*, a grave (=*kahoyĕ'*). *amaxi' kedi'*, to dig a grave (*amaxi' ike'di, amaxi' nḳe'di*).—*ama'ñka nini'*, he is walking on the ground (*ama'ñka yini'ni, ama'ñka ûnni'ni; ama'ñka ni' ha'maki*, they are walking, etc.; *ama'ñka yi'ni ha'maki, ama'ñka ûnni' ha'maki*).—*ma'ñḳi, mañḳi'*, classifier, the reclining or horizontal object with *xaxa*, sig. "standing." *a^{n}'ya ṭo'x̣mañḳi' a'yĕhû^{n}'ni*, do you know the reclining man? *ti' no^{n}pa' xa'xa ma'ñḳi ko tcti' xĕ* (w. sp.), the two (standing) houses are red. *hati' ki'naxadi' mañḳi' ko sa^{n}' xĕ* (w. sp.), the scattered houses are white. *aya^{n}' no^{n}pa' xa'xa mañḳi' ko ṭe'di*, the two standing trees are dead. *aya^{n}' ki'naxadi' mañḳi' ko ṭe'di*, the scattered trees are dead. *aya^{n}' poska' mañḳi' ko ṭe'di*, the curving forest is dead. *toho'kx ṭoho' ma'ñḳi ko sa^{n}' xĕ* (w. sp.), the reclining horse is white. *a^{n}sĕ'p hama' ṭoho' ma'ñḳi ko kta'*, the ax lying on the ground is his. *spdehi' ma'ñḳi ko kta'*, the knife is his. *a^{n}ya' ṭo'x̣ ma'ñḳi ko tcaka^{n}' mañḳiha^{n}'*, where is the reclining man? *inaya^n kōk xahe'nĭk ṭe'hi^{n}yĕ kĭ ima'ñḳi xyo'*, before the sun moves, I will kill you as (or, where) you recline (**2:** 24, 25). *ṭe'hûñḳĕ ma'ñḳi xyo'*, I will certainly kill him as (or, where) he reclines. *yusatxa' ma'ñḳi*, it is (=lies) dusty. *aya^{n}' kadĕ'ni ma'ñḳi*, the wood does not lie burning (=is not burning). *aya^{n}' kadĕ'ni xa ma'ñḳi*, is not the wood still burning? *tcụ'ñḳi ma'ñḳi a'duse*, that (reclining) dog bites. *nḳa'diya^n e' mañḳi'*, my father he reclines, I have a father. *nḳi'niya^n e' mañḳi'*, my-elder-brother (male sp.) he reclines, I have an elder brother. *xka^{n}xo' e' mañḳi'*, I have a grandfather. *mañḳi'* in all such sentences refers to males, not to females (see *nañḳi'*). *a^{n}ṭatka' mañḳi' no'ûnṭe'*, a child reclined to-day, i. e., a child was born to-day. *aso^{n}' poska' i^{n}'sihi'xti ma'ñḳi, ĕ'di*, he said that he lay (=was) in great dread of a brier patch (**1:** 16). *ima'ñḳi*, you recline (?). *inaya^{n}' kō'kxahe'nĭk ṭe'hi^{n}yĕ kĭ ima'ñḳi xyo'*, before the sun moves, I will surely kill you as (or, where) you recline (**2:** 24, 25).—*amañḳi*, classifier, du. and pl. of *mañḳi: aya^{n}' no^{n}pa a'mañḳi' ko ṭe'di*, the two standing trees are dead. *toho'xk no^{n}pa' xa'xa a'mañḳi' ko sŭpi' xĕ* (w. sp.), the two standing horses are black. *toho'xk no^{n}pa' ta'ni a'mañḳi' ko tcti' xĕ* (w. sp.), the two sitting horses are red. *toho'xk no^{n}pa' tci'di a'mañḳi' ko sa^{n}' xĕ* (w. sp.), the two reclining horses are white. *toho'xk no^{n}pa' ni'ni a'mañḳi' ko toxka' xĕ* (w. sp.), the two walking horses are gray. *toho'xk no^{n}pa' ta^{n}'hi^n a'mañḳi' ko kdexi' xĕ* (w. sp.), the two running horses are spotted. *toho'xk xa'xaxa a'mañḳi' ko sa^{n}' xĕ*, the standing horses are (all) white. *toho'xk ta'ani a'mañḳi' ko tcti' xĕ*, the sitting horses are (all) red. *toho'xk tci'di a'mañḳi' ko sŭpi' xĕ*, the reclining horses are (all) black. *toho'xk ha'kinini' a'mañḳi' ko toxka' xĕ*, the walking horses are (all) gray. *toho'xk ha'ta^{n}hi^n a'mañḳi' ko kdexi' xĕ*, the running horses are (all) spotted. *a^{n}sĕ'p no^{n}pa' ama'ñḳi ko kta'*, the two (standing) axes are his. *a^{n}sĕ'p no^{n}pa' hama' tci'di ama'ñḳi ko iñkta'*, the two axes (on the ground) are mine. *a^{n}sĕ'p xa'xaxa ama'ñḳi ko pa'na iñkta'* (±*xĕ*), all the standing axes are mine. *a^{n}sĕ'p tci'di ama'ñḳi ko pa'na iñkta'*, all the reclining axes are mine. *a^{n}sĕ'p xa'xaxa ki'naxadi' ama'ñḳi ko pa'na iñkta'*, all the scattered (standing) axes are mine. *ha'pi a'mañḳi*, some leaves (used because they hang down, M.; but Bk. gave instead *ha'pi tcĭna'ni*). *ya'niksi'yo^n ama'ñḳi*, some pipes are still there. *toho'xk no^{n}pa' ama'ñḳi a'naxtetu' xa*, those two horses will (are apt to) kick (fem. sp.). *toho'xk ama'ñḳi i'ñktadạha'*, those are my horses. *toho'xk ama'ñḳi i'tadạha'*, those are your horses. *a^{n}'ya no^{n}pa' ni'ni ama'ñḳi* *nḳyĕhoⁿ′ni*, I know the two walking men. *aⁿ′ya tci′di ama′ñki a′yĕhûⁿ′ni*, do you know (all) the reclining men? *aⁿ′ya ha′kinini′ ama′ñki a′yĕhûⁿ′ni*, do you know (all) the walking men? *aⁿ′ya ha′taⁿhiⁿ ama′ñki a′yĕhûⁿ′ni*, do you know (all) the running men? *amaki′*, trailing something (**28**: 41). *aⁿ′ya xa′xaxa ma′ñktu*, they (all the men) stand (said of many). *ma′ñḳiwa′yaⁿ*, toward the horizontal or reclining object. *ayixyaⁿ′ ma′ñḳiwa′yaⁿ*, toward the bayou. *aⁿya′di ma′ñḳiwa′yaⁿ*, toward the reclining man. *ma′ñḳdĕ, ma′ñḳd¢ĕ* or *ma′ñdĕ* (=*mañḳi*+*de*), this reclining or horizontal object. *tcụ′ñḳi ma′ñḳdĕ ka′duseni′*, this reclining dog does not bite. *psdehi′ ma′ñḳd¢ĕ iñkta′*, this (horizontal) knife is mine. *psde′hi noⁿpa′ mañḳd¢ĕ′ indi′ta*, these two knives are his. *aⁿse′wi noⁿpa′ ma′ñḳd¢ĕ i′yiku′di*, he gave you these two (horizontal) axes. *tema′ñḳdĕ*, this reclining or horizontal object. *aⁿya′ ṭox̣ ma′ñkdĕ nḳyĕhoⁿ′ni*, I know this reclining man. *ama′ñḳidĕ* (=*mañḳi*+*de*) or *ama′ñdĕ*, these two standing, sitting, reclining, walking, or running objects; these (pl.) standing, sitting, reclining, walking, or running animate objects.—*aⁿya′ noⁿpa′ ama′ñḳidĕ ka′doⁿxtuni′*, these two men are blind. *toho′xk noⁿpa′ ama′ñdĕ ka′naxtetuni′*, these two horses will not (=are not inclined to) kick. *toho′xk nixuxw′ naskĕ′ ama′ñdĕ a′dustu′* (±*xa*), these two mules bite. *e′wama′ñḳi*, all of them (the reclining ones). (Gatschet gave this as *heuma′gi*.) *hema′ñḳi noⁿpa′*, those two reclining objects. *axkidoⁿ′ kidamañḳye xoⁿhedi, mañḳi*, to put a horizontal or long object, as a knife, in the belt. *he′xaxa′ ma′ñḳi noⁿpa′*, those two standing objects. *ma′ñḳiyaⁿ*, that reclining or horizontal object. *aⁿya′ ṭo′x̣ ma′ñḳiyaⁿ′ nḳyĕhoⁿ′ni*, I know that reclining man. *psde′hi ma′ñḳiyaⁿ iñkta′ni*, that (horizontal) knife is not mine. *psde′hi noⁿpa′ ma′ñḳiyaⁿ i′ndikta′ni*, those two (horizontal) knives are not his. *psde′hi ma′ñḳiyaⁿ panaⁿ′ iñkta′*, all those (horizontal) knives are mine. *aⁿse′wi noⁿpa′ ma′ñḳiyaⁿ nyiku′di*, I gave, or give, you those two (horizontal) axes. *tcĭ′dĭḳi ma′ñḳiyaⁿ ûⁿna′xĕ te′*, I wish to hear how he is (lit., how he reclines). *tcĭ′dĭḳi hi′mañḳiyaⁿ′ ûⁿna′xĕ te′*, I wish to hear how you (sing.) are (**4**: 12). *tcĭ′dĭḳi mañktu′ ûⁿna′xĕ te′*, I wish to hear how they are. *tcĭ′dĭḳi hi′mañktu′ ûⁿna′xĕ te′*, I wish to hear how you (pl.) are. *oⁿ′ mañḳi′*, one of the signs of past time, referring to a horizontal object: already. *e′yaⁿ nḳiⁿhiⁿ′ yañka′, ṭe′ oⁿ mañḳi′*, when I reached there, he was (lay) already dead. *ha′max*, they lay (**14**: 8). *max*, (they) lay (**14**: 18). *maⁿx*, she lay (**16**: 4). *amax* (**18**: 16). *mañktu*, they reclined (**24**: 12). *maⁿ*, reclining (**28**: 165). *makoⁿni′*, he made it lie (**28**: 240). *iⁿmañkĭ′*, bathing (lying?) in the blood (**31**: 37, 41). (*Also* **8**: 12, 16, 17, 28; **9**: 1; **10**: 14, 17; **11**: 7; **19**: 2; **20**: 15; **21**: 18, 22, 24; **22**: 4; **23**: 8; **24**: 14; **26**: 4, 38, 40, 41; **28**: 11, 13, 98, 99, 107, 108, 116, 117, 126, 141, 148, 150, 240; **29**: 27, 34; **31**: 18, 36; p. **117**: 3, 10, 14, 15, 16; p. **118**: 9, 10, 11, 12, 13, 14; p. **119**: 2.) *hĭmki′*, applied to animals (not human beings) and inanimate objects.—*noⁿ′pa tci′ hĭmki′*, one (book) is lying on another, two (animals) are reclining together. *da′ni tci′ hĭmki′*, one (book) is lying on two others in a pile, or, three (animals) are reclining together.—*ha′maki*, a collective sign, refers to a few (*aya′maki, nḳa′maki*). *aⁿ′ya noⁿpa′ xa′xa ha′maki nḳyĕhoⁿ′ni*, I know the two standing men. *aⁿ′ya noⁿpa′ xĕhe′ ha′maki nḳyĕhoⁿ′ni*, I know the two sitting men. *aⁿ′ya noⁿpa′ tci′ ha′maki nḳyĕhoⁿ′ni*, I know the two reclining men. *aⁿ′ya noⁿpa′ ni′ ha′maki nḳyĕhoⁿ′ni*, I know the two walking men. *aⁿ′ya noⁿpa′ taⁿ′hiⁿ ha′maki nḳyĕhoⁿ′ni*, I know the two running men. *aⁿ′ya xa′xaxa ha′maki a′yĕhûⁿ′ni*, do you know (all) the standing men? *aⁿ′ya a′xĕhe ha′maki a′yĕhûⁿ′ni*, do you know (all) the sitting men? *toho′xk noⁿpa′ taⁿ′hiⁿ ha′maki kdexi′ xĕ* (w. sp.), the two running horses are spotted. *ha′maki* implies that the attitude was assumed before the persons, etc., were observed by the speaker: *utaⁿ′ ha′maki*, they were already sitting in it. This differs from *-tu: utaⁿtu′*, they (went and) sat in it (acts of going and sitting being seen). *ptçaskûⁿni′ du′ti ha′maki*, they are eating bread. *ptçaskûⁿni′ i′duti aya′maki*, you (pl.) are eating bread. *ptçaskûⁿni′ ndu′ti nḳa′maki*, we are eating bread. In the following case, *hamaki* was said to refer to a single agent. *e′yaⁿ kĭ′dihaⁿ kĭduni′ da′ tcaktca′ḳe ha′maki*, when he reached home, he gathered a lot of young canes and hung them up (**2**: 2, 3). *aya′maki*, 2d pl. or collective. *ptçaskûⁿni′ i′duti aya′maki*, you (pl.) are eating bread. *nḳa′maki*, 1st pl. and collective. *ptçaskûⁿni′ ndu′ti nḳa′maki*, we are eating bread. (*Also* **20**: 39; **28**: 131, 134; **31**: 19, 22, 29; p. **117**: 6, 9, 11, 13.)

mạk, the chest.—*tama′ñk*, deer-brisket (**26**: 50, 86, 88). *ama′ñgiyaⁿ′*, the chest of a male or female. *ma′ñgiaho′ya*, sternum, breast-bone (G.). *mạk tĭ′dĭdĭhĕ′ oⁿ tyi′*, "medicine for darting pains in the chest": the root of this plant is made into a tea, which is used as a remedy for darting pains in the chest. *ha′ima′ñgiyạⁿ o′ya*, the front of your garment (dress) is open. *ima′ñgiyaⁿ pŭde*, your dress is open (p. **140**: 32). *toho′xk ma′ñḳiyaṭu′*, a saddle girth.

maktcuhi′, grapes.—*maktcuhi′ paⁿ′hiⁿ*, a grapevine, grapevines. *ma′xtco xohi′*, "ancient grapes," raisins.

maxoⁿtka′, the palmetto (the larger variety).—*maxoⁿ′tka yixḳi′*, the small palmetto. *maxoⁿ′tk xo′hi a′nạki*, "ancient palmetto fruit," a cocoanut; cocoanuts. *maxoⁿ′t xohi′*, "the ancient palmetto," a species of cactus found in central Louisiana, along the banks of Bayou Boeuf, Rapides Parish. This species is not over 2 feet high, is destitute of leaves and red buds, being green all over and abounding in thorns averaging half an inch in length.—*maxoⁿni′*, a fan. *maxoⁿ′t ha′ṭkuxoⁿni′*, a palmetto fan.

Ma′mo, an Alibamu.—*Ma′mo aⁿyadi*, *Ma′mo haⁿya′* (Bj., M.), or *Ma′mo hayaⁿdi* (Bk.), an Alibamu person, the Alibamu people. *Ma′mo haⁿxti′*, an Alibamu woman.

ma′nte, ma′nta (**27**: 8), out of the way, aside.—*ma′nte da′*, get out of the way! begone! (p. **149**: 9, 10, 11, 13). *mantk*, aside (**11**: 19; **18**: 9). *maⁿ′tka*, elsewhere (**21**: 28). *axkte′ haⁿ matŭ′ñkde*, I hit him and got away from him (p. **140**: 21, 22, 23, 24, 25, 26).—*ma′nte deyĕ′* (*mante* + *de*), to put him aside or out of the way (*ma′nte de′hayĕ′*, *ma′nte de′hiñḳe′*). *ktcihiⁿ ma′nte deyĕ′*, to throw aside the cover (of a bed). *duxtaⁿ′ ma′nte deyĕ′*, to move an object by pulling (*i′duxtaⁿ′ ma′nte de′hayĕ′*, *ndu′xtaⁿ ma′nte de′hiñḳĕ′*). *pxwĕ′ ma′nte deyĕ′*, to move an object by punching it. *uxtûki′ ma′nte deyĕ′*, to move an object by pushing it. *naxtĕ′ ma′nte deyĕ′*, to move an object by kicking it.

ma′sạ, mas (**28**: 208, 209), **masĭ′, amasi′**, iron, metal.—*ma′sạ û′tsaⁿxti′ ktedi′*, to hammer very hot iron. *ma′sạ û′tsaⁿxti′ tcti′ oⁿ′ni*, to make iron red hot. *ma′si ḳoⁿ′ ûtsaⁿ′ ŭkpĕ′*, to burn a hole through an object with a hot iron, etc. (lit., iron using hot burn-a-hole-through). This peculiar collocation was given by M., who gave the synonym also, the latter being the better collocation. *masi′ñkteoⁿni′*, "iron for-hitting made," a hammer. *masi′ñkte yiñḳi′*, "iron for hitting small (object)," a hammer. *masĭ′ nduxtaⁿ′*, I pulled a chain. *ama′sikte′ hayi′* ("always beating iron"?), a blacksmith. *mas kte′ti* (=*masa*+*ktedi* +*ti*), "iron beat house," a blacksmith shop. *mas psoⁿ′ti*, "sharp-pointed iron," a bayonet. *mas′ xahi′*, a file. *ma′s tûtcŭtka′*, a pitchfork. *ma′stûtcŭtka′ taⁿsi′ nḳaxiⁿ′*, I thrust a pitchfork into hay or grass. *ma′sûtsaⁿ′ ḳoⁿ′ ŭkpĕ′* (lit., hot-iron using burn-a-hole-through; a better collocation than *ma′si ḳoⁿ ûtsaⁿ ŭkpĕ*, which see) (*ma′sûtsaⁿ′ ḳayoⁿ′ yukpĕ′*, *ma′sûtsaⁿ′ nḳoⁿ′ û′ñḳûkpĕ′*). *añks amasi*, "gun iron," gun barrel. *amasi′ soⁿhoⁿni′*, an iron kettle. *ha′masạ pstûki′*, "sewing metal," a sewing-machine. *amasi′ sidi′*, "yellow metal," brass. *amasi′ sidi′ soⁿ′hoⁿni′*, a brass kettle. *hama′sạ tcti′* (=*axisax tcti*), "red metal," copper.

maⁿtu′hu, "leather vine" (**6**: 14).

mi.—*mihiⁿ′*, *ami′hi*, to be warm, as weather (*ayimi′hi*, *nḳa′mihi′*). *tohạna′k mihiⁿ′*, it was warm yesterday. *wite′di ko mihiⁿ′ daude′*, it will be warm to-morrow. *wite′di ko mihiⁿ′ ko*, *nda′ dande′*, if it be warm to-morrow, I shall go (*also* **12**: 3, 6).—*a′mihiⁿ′xti*, to be very warm (*aya′mihiⁿ′xti*, *nḳa′mihiⁿ′xti*). *a′mihiⁿxti′*, hot weather. *amihiⁿxti na*, it is very warm weather.—*i′xkimiyĕ′*, to warm himself at a fire (*i′xkimi′hayĕ′*, *i′xkimi′hûñḳĕ′*).—*amihi′yĕ*, to warm any object (*amihi′hayĕ′*, *ami′hiñḳĕ*).—*a′mix kte′di*, *mĭxkĭtedi′*, to "be hit by the heat" (?); to perspire (*ayi′mixkte′di*, *mixkte′di* (sic); *i′mĭxkĭtedi′*, *ûⁿmĭ′xkĭtedi′*).—*amihiⁿ′*, *ami′x*, (1) summer; (2) a year.—*ami′hiⁿ de′*, this year (M.). *amiⁿ′ soⁿsa′*, *ami′x soⁿsa′*, a whole year; one year; *amiⁿ′ noⁿpa′*, two years. *amihạhna′*, this year. *ami′x kdi*, or *ami′x kĭdi′*, "warm weather has returned," spring of the year.—*amixḳaⁿ′ yihi′*, to be waiting for summer to come (*amixḳaⁿ′ ayihi′*, *amixḳaⁿ′ nḳihi′*).—*amihoⁿ′*, or *a′mihoⁿni′* (=*amihiⁿ*+*oⁿni*), a fever; to have a fever (*ya′mihoⁿ′ni*, *nḳa′mihoⁿ′ni*; *a′mihoⁿtu′*, *ya′mihoⁿtu′*, *nḳa′mihoⁿtu′*). *ya′mihoⁿ′dạha′*, you (pl.) were feverish; had a fever. *a′mihoⁿtu′ ha′nûⁿ*, perhaps they have a fever. *amihoⁿ′ ha′nde*, he still has a fever. *ki nḳa′mihoⁿ′ dande′*, I shall have the fever again. *amihoⁿ′ sidi′*, the yellow fever. *amihoⁿ′ tixyi′*, "fever medicine," fever weed; a weed about 4 feet high, growing in the pine forests near Lecompte, La. It has white blossoms, and its leaves resemble those of peach trees. A tea made from this weed is drunk to produce perspiration.

miḳoⁿ′ni, a hoe.—*miḳoⁿ′ni ṭoho′ kta′ni*, the hoe (reclining) is not hers. *miḳoⁿ′ni ḳoⁿ′ hutpĕ′*, to dig with a hoe (*miḳoⁿ′ni ayoⁿ′ yutpĕ′*, *miḳoⁿ′ni nḳoⁿ′ ûñḳutpĕ*). (*Also* **21**: 33; p. **120**: 11.)

mixyi′, to move in a circle, as the hands of a clock; to go around an object by moving in a circle (*i′mixyi*, *nmi′xyi*).—*kiya′ mi′xyi ko′* (implies a contingency), when it turns again in a circle.—*Tcĕ′tkana′ kĭtcu′di*, *mi′xyi de′di*, when he (the Bear) had put down (the young canes) for (before) the Rabbit, he started off to walk around him (**2**: 19). *amixyĕ′*, they passed [around] (**20**: 32).

mĭsi′, to sneeze (*i′mĭsi*, *ûnmĭ′si*, *mĭsitu′*, *i′mĭsitu′*, *ûnmĭ′situ*).

miska′, or **mi′skạ**, (1) fine (not coarse); thin. *uñktca′ki miska′*, fine thread. (*Also* p. **149**: 12, 13.)—(2) (=*yiñḳi*), small. *a′yipatu′ miska′ xyĕ* (=*a′yipatu′ yiñki′ xyĕ*), your heads are small. *tcwi′ mĭska′*, the small intestines. *aⁿsna′ mi′ska*, small ducks (of all species). *ayaⁿ′ mĭska′*, undergrowth. (*Also* **20**: 50.)—*Mi′skigu′la*, said by Gatschet to have been the Biloxi name for the Pascagoula Indians. Not known to Bj. and M.

momoxka′ (Bj., M.), **tamo′maha′yi** (Bk.), a humming-bird. (*Also* **26**: 25.)

mŭstûsĕ′ (Bj., M.), or **mŭsŭdse′** (Bk.), a bridle.—*mŭ′stûsĕyĕ′*; *toho′xk mŭstûsĕyĕ′*, to put a bridle on a horse (*mŭstûsĕ′hayĕ′*, *mŭstûsĕ′hûñḳĕ′*).

mûsuda, **mŭsûda′**, **mŭsŭ′dạ**, a dish; a bowl.—*a′yaⁿ mûsûda′*, a wooden dish. *hama′ mûsûda′*, a dish made of pottery. *mŭsûdañkta′ dutcadi′*, to wash her own bowl. *mŭsŭdạ′ kdopka′*, an earthenware bowl. *mŭsŭdạ′ sditka′*, an earthenware dish (such as is used for meat): literally, "elliptical dish." *mûsŭdi′ yiñḳi′*, an earthenware cup. *mŭsada′ hoⁿni′*, "dish with a handle," a pitcher. *mŭ′sŭt xapka′*, an earthenware plate.

na-, prefix indicating action by means of the foot.

-na, a sign of habitual action; as, from *asnĕ*, to steal, comes *asnĕna′*, one who steals habitually, a thief; *yetcûmna′* (perhaps from *yĕtcpi*), a habitual liar. Used frequently in forming names of mythic representatives of the various species of animals: *Ska′kana*, the Ancient of Opossums (**7**: 1, 2, 3, 6, 7, 10). *Tumotckana*, The Ancient of Wild Cats (**8**: 1, 4, 5, 9, 11, etc.).

na, masculine oral period; used in making assertions; a sign of voluntary action (its feminine is *ni*).—*oⁿ′ni na′*, he made or did it of his own accord. *nḳoⁿ′ni na′*, I did or made it of my own accord. *nde′di na′*, I went of my own accord. *ti nĕ′ ko saⁿ na′*, that is a white house (m. sp.). *do′xpĕ naskĕ′ kiko′di na′*, she mends or mended the coat, the coat is mended. (See *xa*, *xĕ*, *xyĕxyo*, *naxo*, *neyaⁿ*, *hanûⁿ*.) *na* sometimes indicates that a person out of doors is addressing one in a house, as *dedi na*, he has gone; *ndedi na*, I am going. *Eḳaⁿ′*, "*asoⁿ′ ayiⁿ′sihi′xti ko′*, *asoⁿ′ iⁿ′noⁿ da′hi na*," "then" (the Frenchman said), "as you are in great fear of briers, I will throw you into them" (**1**: 17). *asoⁿ′ kde′hiⁿya na′*, I will send you into the briers (**1**: 18; **6**: 13).

na, used (1) in warnings and prohibitions, after *emaⁿ*, lest; also alone (p. **142**).—*emaⁿ′ i′da na′*, beware lest you go! (or, do not go!) *emaⁿ′ iyotu′ ha na′*, beware lest they shoot you!—(2) might; *ohoⁿ′ na′*, it might go off!—(3) would; *de′di xyi pi′ na*, if he would go, not be (**18**: 3, 5, 6; **20**: 22; **21** : 16). it would be good. *nani* (*wo*) it would *ayaoⁿ xyi pi′ na*, if you would do it, it would be good. *nḳa′pstûki na kde′psi*, I sewed till night.

na.—*nana′yĕyĕ′*, to shake a tree in order to shake off the fruit (*nana′yĕhayĕ′*, *nana′yĕhûñḳĕ′*).—*duna′nayĕyĕ′* (*nanayĕ*), to shake a person. *dusi′ duna′nayĕyĕ′*, to shake a person when one grasps him (*i′dusi duna′nayĕhayĕ′*, *ndu′si duna′nayĕhûñḳĕ′*).—*nana′yĕ*, loosened, as teeth.

na.—*kidu′nahi′*, to turn around, to roll over (*ya′kĭdu′nahi*, *a′xkĭdu′nahi*). *stu′di ko′ kĭdu′nahi′*, to turn around on his heels. *kĭdu′nahi′ dupŭdĕ′*, to uncover by rolling, as when one takes off bed covering. *ani′ xyu′hi kĭdu′nahi′*, an eddy. *masĭ′ nduxtaⁿ′ kĭdu′nahi′*, I pulled a chain and it (a log) turned over. *o′di kĭdu′nahi ha′nde*, the fish still goes around (=swims around).—*kĭdu′nahiyĕ′*, to cause an object to turn around or over; hence, to turn around, as a gimlet; to turn as a bundle, etc., in a horizontal plane (*kĭdu′nahihayĕ′*, *kĭdu′nahûñḳĕ′*). *masĭ′ nduxtaⁿ′ kĭdu′nahihûñḳĕ′*, I turned over (a log) by pulling a chain. *udu′nahoⁿ*, (she) went (flying) around (**28**: 67).—*kĭdu′nanahi′*, to turn round and round. *kûna′xka kĭdu′nanahi′*, to turn round and round, as the hands of a clock.—*kĭdu′nanahĭ′xtaho′*, to move and writhe, as when in pain (*ya′kĭdu′nanahĭ′x taho′*, *a′xkĭdu′nanahĭ′x taho′*).—*udûⁿ′nahoⁿni′*, to fly round and round.—*kinahi′*, any thing rolling downward (G.). *xa′ninati*, he was rolling (*ixa′nanati*, *ûñkxa′nana′ti*, *xa′nina′titu*, etc.). *ûñkxa′nana′ti ma′ñḳi*, I am rolling while reclining. *upa′ninahi′*, to make a heavy log roll in one direction by pushing it (*yu′panina′hi*, *nḳu′panina′hi*). *kyupa′ninahi′*, to make a heavy log roll in one direction for another person by pushing it (*ya′kyupa′ninahi′*, *a′xkyupa′ninahi′*). *inahiⁿ′tixti*, (it) is too apt to rock (**26**: 32). *inahiⁿ′*, it might turn (**26**: 32). (*Also* **15**: 1; **17**: 2; **28**: 23, 36.)

naha, after, afterward (**18**: 12, 13; **21**: 13; **23**: 8, 12, 14; **24**: 13; **28**: 123, 134, 175; **29**: 12, 13).

nahaṭi′, **naha′di**, **naha′diyaⁿ**, **naha′d**, **naha′t**, **naha′ti** (**28**: 80), a canoe, a boat.—*wite′di ko′ nḳimahiⁿ′ dande′ naha′diyaⁿ′*, I will paddle (or row) the boat to-morrow. *naha′d akaⁿ′*, the boat went against it and stopped. *naha′t peti′*, "fire boat," a steamboat. *naha′tpet akaⁿyaⁿ′*, "fire boat goes against and stops," a steamboat landing. (*Also* **10**: 1, 2; **26**: 1, 15, 19.)

nahi.—*kina′hi*, he painted himself (**21**: 28, 33). *kinahi′*, black paint (G.). *ginahi′*, I paint myself (G.).

nahi.—*upanahĭ′′*, to knock down a hanging object, or a stick set up with one end in the ground (*hipa′nahĭ′′*, *ûñkpa′nahĭ′′*).

naxa′xa, **naxa′x**, now, just now, just (**29**: 16), not yet (**28**: 225, 238).—*hiñksoⁿ′tkaka′*, *naxa′xa nyu′kûtĭki′*, O younger brother, now have I told you (**5**: 7, 8. *Also* **21**: 27; **29**: 21.)

naxĕ′, to hear (*i′naxĕ*, *ûⁿna′xĕ*, **4**: 4) (see *hayiⁿ*). *tcĭ′dĭḳi mañḳiyaⁿ′ ûⁿna′xĕ te′*, I wish to hear how he is. *tcĭ′dĭḳi hi′mañḳiyaⁿ′ ûⁿna′xĕ te′*, I wish to hear how you (sing.) are (**4**: 1, 2). *nyi′naxĕ′ na′ûñḳihi′*, I wish that I could hear from or about you! *na′xĕ hakaⁿhi′*, to tell what he hears, i. e., to tell news (*i′naxĕ haya′kaⁿhi*, *ûⁿna′xĕ ha nḳa′kaⁿhi*).—*ka′naxĕni′*, not to hear: to be deaf (*kaya′naxĕni′*, *nḳa′naxĕni′; ka′naxtuni′, kaya′naxtuni′, nḳa′naxtuni′*). *aⁿya′ ka′naxĕni′*, a deaf man. *siⁿṭo′ noⁿpa′ yuḳĕ′ ka′naxtuni′*, those two boys are deaf. (*Also* **7:** 10; **8:** 17, 24; **18:** 2; **20:** 27, 28, 29; **23** 12; **24:** 12; **27:** 7; **28:** 215, 216; **29:** 13; p. **118:** 17, 18.)

naxki′ya, ought to have (p. **152:** 2, 3, 4).—*ñḳande′ naⁿxkiya′*, I am not that one (**26:** 50; p. **158:** 24, 25, 26, 27, 28; **28:** 105, 114, 190, 245).

naxo′, a sign of past time: refers to an act which is not done any longer.—*ni′hinedi′ naxo′*, he was walking (but he is no longer doing so). *heḳe′wihi′ naxo′*, he did think so (then, but he does not now). *aⁿhiⁿ′ ayi′hi naxo′*, you did think (then, not now) that he cried. *kawa nḳyehoⁿtuni naxo nḳaⁿyasaxtu hi*, when we were (=lived as) Indians in the past, we knew nothing (**5:** 8). (*Also* **6:** 20; **21:** 39.)—*tcehe′daⁿ hĕtu′ naxo′*, how far or how long did they say that it was? (said to a man or to men; without the *naxo′*, it might be said to a woman or to women).

nani, naⁿni, can (**28:** 96), might (**28:** 165; p. **145:** 35), must (**27:** 19).—*nani xyo*, must have (**16:** 7). (*Also* **28:** 114, 190, 245; p. **152:** 16, 17, 18, 19).

na′nte.—*tca′k na′nte nedi′*, the middle finger. *isi′ na′nte nedi′*, the middle or third toe.

na′nteḳe, nearly.—*axĕsa′x ya′ñḳatca′ na′nteḳe*, my money has nearly given out (p. **167:** 7). *ni′xta tca na′nteḳe* his breath has nearly gone (p. **167:** 9). *ûⁿni′xta ya′ñḳatca na′nteḳe*, my breath has nearly gone (p. **167:** 10). (*Also* **26:** 55, 72, 81; **28:** 221; p. **140:** 36, 37; p. **141:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.)

na′oⁿ.—*na′oⁿde′yĕ*, to set the grass afire (**28:** 81, 82).

na′pi, nap, naⁿ′pi (**28:** 128), **naⁿp** (**28:** 100, 108), **nowe, na′wi**, day, daytime.—*na′pi yaⁿ′xa*, almost day. *anaⁿ′pi*, daylight (**28:** 22). *na′p soⁿsa′*, one day. *na′p kûpini′*, a bad day, unpleasant weather. *nḳanaⁿ′pini′*, I do not (sleep) till day (**7:** 5, 6). *naⁿ′p soⁿ′sa*, one day; *naⁿ′p noⁿpa′*, two days. *no′we naⁿ′ni hiⁿya′ndihiⁿ′ dande′*, I will think of you each day (**4:** 6). *naⁿ′pi hudi′*, "day is coming," dawn. *napixti′*, clear, as the weather; "a pretty day." *napḳaⁿ′ yihi′*, to be waiting for day to come (*napḳaⁿ′ a′yihi′, napḳaⁿ′ nḳihi′*). *kde′napi*, till day, till morning. *ni′ hine′ kde′napi′*, he walked (was walking) till day. *kana′mini*, not day (**24:** 13). *no′ûnṭe′, naude′, no′wûde* (p. **126:** 7), *noⁿd* (**5:** 1), *na′wûnde, na′wûndeni′, naoⁿ′tkaⁿ* (**28:** 233), to-day. *naoⁿ*, daylight (**28:** 244). *nauⁿ*, weather (p. **151:** 5). *na′wûndĕ′ aⁿ′xti kade′ni ndoⁿ′xtu*, we have seen the mute woman to-day. *aⁿṭaṭka′ mañḳi′ no′ûnṭe′*, a child was born to-day. *nawatcka′* (=*nawi* + *atcka*), "day near," just before day. *nawo xi′di, nauxi′ya, na′xwidi, noxwi′di, no′xi, nooⁿxi′*, "chief day," Sunday, a week. *nḳa′tamĭni′ nawo xi′di soⁿsa′*, I worked one week. *Towe nauxiya*, "Frenchman's Sunday," New Year's day. *noxwi′d soⁿsa′*, "one Sunday." *no′xi tca′ya*, "Sunday gone;" Monday. *noxwi′ soⁿ′tka*, "Sunday's younger brother," Saturday. *nooⁿxi′ nitani′*, "big Sunday," Christmas day. (*Also* **9:** 2; **10:** 1; **14:** 13, 14, 17, 20; **18:** 4, 6; **20:** 48; **24:** 14; **25:** 2; **26:** 2; **28:** 108.)

napi′ or **nam**, to bother.—*kudunapini′* or *kudu′namni*, he did not bother him (p. **150:** 10). *kuyudunapini′* or *kuyudu′namni*, did you not bother him? (p. **150:** 11). *ndunapini′* or *ndu′namni*, I did not bother him (p. **150:** 12). *indunapini′ dande′*, I will not bother you (p. **150:** 13). *yandunapini′ dande′*, he will not bother you (p. **150:** 14).

naskĕ′, long; tall, as a tree.—*a′naxtu′ naskĕ′*, their hair is long. *do′xpĕ naskĕ′*, "long cloth," a coat. *ayaⁿ, naskĕ′xti*, the tree is very tall. *ĕdi′, aⁿ′yadi si′ naskĕxti′ kitoⁿ′ni de′ oⁿ′knĕ ĕtuxa′*, behold, a man with very long feet had passed along ahead of him (**3:** 2, 3). *naski′xti*, very long (**28:** 97). *naskeyaⁿ′* (=*naskĕ*+*yaⁿ*, locative); *Ayi′x naskeyaⁿ′*, "Long Bayou," Bayou Rapides, La. *e′naska, enaski′* (**28:** 190), that large, i. e., the size of the aforesaid. *kcixka′ nedi′ ko tca′naska uki′kiñge ko′ skane′ e′naska na′*, this hog is half as large as that one. *Taⁿyi′ñḳiyaⁿ tcanaska′ ko e′naska Ba′yŭsyaⁿ′*, Lecompte is as large as

Bunkie. *ene′naska*, that large. *tca′naska*, how large? of what size? *tca′naska nḳyĕ′ho^{n}ni′*, I do not know how large it is. *tca′naska nḳyĕ′ho^{n}ni′ aya^n′ya^n*, I do not know the size of the tree. *ha^{n}ya′ tca′naska*, how large is the man? *ta^{n}ya^n′ tca′naska*, how large is the village? *aya^n′ tca′naska*, how large is the tree? *kcixka′ tca′naska*, how large is the hog? *tcanaska′ ko e′naska*, as large as. *Ta^{n}yi′ñḳiya^n tcanaska′ ko e′naska Ba′yusya^n′*, Lecompte is as large as Bunkie. *tca′naska ne′di ko uki′kiñge*, half as large. *kue′naska′ni*, not as large as. *Latci′ ko Djĭ′m kue′naska′ni na′*, Charles Prater is not as large as Jim Jackson. (*Also* **3**: 6, 13; **10**: 15; **28**: 70, 106, 140, 151, 229, 232; p. **122**: 12, 13, 14, 15, 16, 17, 20.)

natci′ or **natciya^n′**, a cloud; clouds.—*natci′ kdĕxi′*, mackerel sky (lit., "spotted clouds") (cf. *ina*). *natci′ tohi′*, "blue cloud," the clear sky. *natci′ xwŭhi′*, "low cloud," the horizon. *natci′ ndo^{n}hi′*, I see the cloud (or, a cloud). *natcixti′*, many clouds, the sky is cloudy. *natciya^n′ ndo^{n}hi′*, I see (or, saw) the (or, a) cloud (or, clouds). *xuxe′ ta′ni natciya^n′*, a storm cloud. *na′tci pso′huye′*, "corner of the cloud," northeast. *tŭnatci′*, shadow (**15**: 5, 6). *anatci′*, a ghost; shade; spirit. (*Also* **24**: 1, 6, 8.)

natcka′, short; a few. *yĕtcpi′ na′tcka*, a short myth or tale.—*hade′ natcka′*, a few words at a time. *a^{n}ya′ na′tcka*, a few men. *a^{n}xti′ na′tcka*, a few women. *tcụ′ñḳi na′tcka*, a few dogs. *aya^n′ na′tcka*, a few trees. *ha′pi na′tcka*, a few leaves. *ya′niksiyo^n′ na′tcka*, a few pipes. *tĕnaxi′*, *akŭtxyi′ na′tcka nḳo^n′ de′hiñkiyĕ′*, O friend, I write a short letter and send it to you (**4**: 1). *na^n′tcka ne′hi*, a little more (**20**: 35; p. **155**: 11, 12).

nata, middle (**18**: 16).—*na′taxti*, the very middle (**20**: 33). (*Also* **26**: 19; **28**: 31, 84; p. **153**: 20, 21, 22.)

nati′x, stretched (**26**: 81).

naṭo^n′, the brain: his or her brain.

na′ukĭdă′ o^{n}ni′, (Bj., M.); *no′ñkide o^{n}ni′* (Bk.)—a rainbow.

nawi.—*kina′wiyĕ*, (he) poked it out for him (**28**: 96, 105).

nayĕ′, to swallow (*ina′yĕ, û^{n}na′yĕ; nayĕtu′, i′nayĕtu′, û^{n}na′yĕtu′*).—*kûda′deni′ nayĕ′*, to bolt down food (which has not been chewed) (*ku′yuda′deni′ ina′yĕ, nda′deni û^{n}na′yĕ*). *inaye′ya^n*, meaning uncertain: it may be, "You can swallow this" (said to the Rabbit) (**2**: 20). *eḳina′ye*, to eat with that (*e′ḳayina′ye, ehiñḳina′ye; e′ḳina′yetu′, e′ḳayina′yetu′, e′hiñḳina′yetu′*). (*Also* **28**: 218, 219.) *i^{n}yĕ*, food (**28**: 17, 19, 211, 216, 217).

na′ñḳi, (1) the sitting or curving object; the part of a whole; the object hung up, as a garment (*ina′ñḳi, na′ñḳi*).—*a^{n}ya′ xĕ′he na′ñḳi a′yĕhû^n′ni*, do you know the sitting man? *a^{n}sē′p sû′di na′ñḳi ko ita′*, the ax-head is yours. *do′xpĕ naskĕ′ na′ñḳi ko sadĕ′*, the coat (hanging up) is torn. *a^{n}ya′ xĕ′he na′ñḳi ko tcakna′ñḳiha^n*, where is the sitting man? *ăyo′hi na′ñḳi*, the curving lake. *eḳa^{n}ha^n′ ko po′tcka na′ñḳi*, and then he (the Rabbit) sat (i. e., was drawn together) like a ball (**1**: 14). *aso^n′ poski′ñḳi xĕ na′ñḳi Tcĕ′tkanadi′*, the Rabbit was sitting in a very small brier patch (**2**: 4).—(2) Used in expressing continuous or incomplete action if the subject is sitting. *nḳaduti′ na′ñḳi ya^n ka^n′ ini′hi^n ha′nde*, while I was (sat) eating, he was drinking. *i′ hande′ na′ñḳi ya^n ka^n′, nḳaduti′ na′ñḳi na′*, while he was drinking [note use of *ha′nde* as well as of *na′ñḳi*], I was eating. *akŭtxyi′ tcaḳĕ′di na′ñḳi patckĕ′* (=*akŭtxyi′ patckĕ′ dusi′*), to take a book (almanac) from the nail where it is hanging. *wa′x ustĕ′ na′ñḳi ja^n′*, he is putting on his shoes (said if the act is seen by the speaker). *uxĕ′ na′ñḳi*, he was sitting in it. *yu′xĕ ina′ñḳi*, you were sitting in it. *nḳuxĕ′ na′ñḳi*, I was sitting in it. *si^{n}ṭo′ iñksiyo′ du′ti na′ñḳi*, the boy sat (or, was) eating the meat. *he ḳa^n′ ya′ndiya^n tĭxtĭxyĕ′ na′ñḳi Tcĕ′tkana′di*, when he (the Bear) said that, the Rabbit's heart was palpitating (**2**: 25; **6**: 13).—(3) used in sentences denoting possession of female kindred, animals, etc.: *nḳo^n′ni e′ nañḳi′*, my-mother she sits, i. e., I have a mother. *xḳû^n′ḳû^{n}ya^n e′ nañḳi′*, my-grandmother she sits: I have a grandmother. *tcụ′ñḳi* *iñkta′k nañḳi′*, dog my sits: I have a dog. *akue′ iñkta′k na′ñḳi*, hat my sits (hangs up): I have a hat (see *ma*). *akue′ na′ñḳi ka′ta*, whose hat (hanging up) is that?—(4) *a′yaⁿ to′ho na′ñḳi ûⁿna′xĕ*, I heard the tree fall.—*na′ñḳid¢ĕ*, this sitting or curving object. *aⁿya′ xĕ′he na′ñḳid¢ĕ nḳyĕhoⁿ′ni*, I know this sitting man. *akue′ na′ñḳid¢ĕ iñkta′*, hat this-sitting (or hanging) object my, i. e., this is my hat. *na′ñḳiyaⁿ*, that sitting or curving object. *aⁿya′ xĕ′he na′ñḳiyaⁿ nḳyĕhoⁿ′ni*, I know that sitting man. *akue′ na′ñḳiyaⁿ kta′*, hat that sitting (or hanging) object, his, i. e., that is his hat. *na′ñḳiwa′yaⁿ*, toward the sitting object; toward the place; toward the curving object. *aⁿ′xu na′ñḳiwa′yaⁿ*, toward the stone(=*aⁿxu*+*na′ñḳi*+*wade*). *Taⁿyi′ñḳiyaⁿ na′ñḳiwa′yaⁿ*, toward Lecompte. *aⁿya′di na′ñḳiwa′yaⁿ*, toward the sitting man. *hena′ñḳi noⁿpa′*, those two sitting objects. *nax, naⁿx* (**28**: 130) (used in composition), sitting. *nax ḳaⁿ′*, when sitting. *Tcĕtkana′ soⁿ′sa akû′skûsi′ñḳi nax ḳaⁿ′, Oⁿ′ṭi ya′ndi o′xpa*, when the Rabbit was sitting mincing a single piece the Bear swallowed all (the canes which had been given him)(**2**: 8,9). *ka′wa ni′ḳi nax ḳaⁿ, ĕ′ṭiḳĕ ya′nde na′*, he (the Rabbit) was there at length, but he (the Bear) sat without anything for him (**2**: 16). *kani′ki na′x-kaⁿtca na*, I have nothing at all as I sit (**6**: 4). *xe naⁿx sahi′xyĕ*, he was sitting so long. *xĕ′he nañk kde′psi*, he was sitting till night. *yaxĕ′he nañk kde′psi*, you were sitting till night. *akxye′he* (or *kxyĕ*) *nañki kde′psi*, I was sitting till night. (*Also* **6**: 13; **8**: 23, 24, 30; **9**: 11; **10**: 7, 10, 22, 24, 31; **14**: 1, 12, 26; **15**: 2, 3, 7, 8, 10, 11; **16**: 5, 12, 13; **17**: 19; **18**: 1, 15, 17; **19**: 5, 19; **20**: 1, 17, 30; **21**: 21; **22**: 3; **23**: 15, 16; **26**: 2, 12, 13, 15, 16, 17, 22, 24, 25, 27, 35, 36, 46, 48, 55, 61, 63; **28**: 19, 25, 30, 40, 41, 72, 98, 107, 116, 120, 125, 132, 134, 135, 142, 143, 178, 191, 192, 207, 208, 213; **29**: 4, 7, 20, 22, 28, 30, 37, 38; **30**: 2; **31**: 13, 17, 27; p. **117**: 2; p. **158**: 25.)

naⁿ′ni, throughout; each (?), every.—*no′we naⁿ′ni hiⁿya′ndihiⁿ′ dande′*, I will think of you each day (or, throughout the day) (**4**: 6). (*Also* **10**: 1; **25**: 2.)

naⁿ′ni, a sign of past action(?).—*toho′xk i′ñku naⁿ′ni niḳaⁿ′, yaⁿ′tĕna′xi da′nde*, as I have already given you a horse, will you be a friend to me? *ayi′ndi ko′ iya′ñḳaku′yaⁿ i′ñkiya′nitepi′ yahe′tu ḳo′hĕ naⁿ′ni niḳaⁿ′ ĕṭi′ḳiyañḳoⁿ′ni xyexyo′*, when you entertained me, I liked your food very well and ate it all, but now when I give you food, why do you treat me thus? (**2**: 22,23).

nda′o, this way (**26**: 46, 49), hither (**28**:231).—*ndoḳu′*, back hither (**23**: 7) *ndao′ḳ*, this way, in this direction (p. **164**: 30). *nṭo′wa*, this way (**20**: 40).

ndĕ′si, or **indesi′**, a serpent, a snake.—*ndĕ′s kdĕ′xi*, "spotted snake," the garter snake. *ndĕ′s xidi′*, "a governor snake," a rattlesnake (**28**: 23). *ndĕs sĭ′nt sahe′*, the rattle of a rattlesnake. *o′ indesi′*, an eel; "a fish snake."

ne, nedi′, nĕdi′, nădi, to ache, pain; to have a cramp.—*iⁿ′su ne oⁿ′ni*, toothache. *pa ne oⁿ′ni*, headache. *û′ñḳatcûtcûⁿ′ iⁿspe′wa ne′di*, my right eye pains. *ûⁿ′nixu′xwi iⁿspewa ne′di*, my right ear pains. *i′nixu′xwi ḳaskani′wa ne′di*, does your left ear pain? *nyukpe′yaⁿ nedi′ xyĕ*, my leg pains (exceedingly?). *niu′kpă nă′di* (G.), my leg is hurt. *ûñḳapa′ nĕdi′ xĕ* (w. sp.), my head pains or aches. *ayipa′ ko nĕdi′*, does your head ache? (*Also* p. **149**: 21, 22.)

nĕ, to stand (*cf. nañḳi* and *ni*).—(1) *kûdû′pi′ ndosaⁿ′hiⁿ siⁿṭo′ ni nĕ′ ndoⁿhi′*, I see (or, saw) the boy walking on this side of the ditch. *taⁿsi′ wak du′ti nĕ′*, the cow is (standing) eating corn. *wahu′ xohi′ i′dĕ nĕ′*, "the ancient rain stands falling," it is hailing now. *iⁿhiⁿ′yañka′ nḳoⁿ he′daⁿ nĕ*, I had already finished it (as I stood) when he came. *iⁿhiⁿ′ yañka′ ayoⁿ′ he′daⁿ nĕ*, you had already finished it (as you stood) when he came.—(2) a classifier: the standing object. *aⁿ′ya siⁿ′hiⁿ ne a′yĕhûⁿ′ni*, do you know the standing man? *ti nĕ′ ko saⁿ′ xĕ* (w. sp.), the (or, that) house is white. *ayaⁿ′ siⁿ′hiⁿ nĕ′ ko ṭe′di*, the (standing) tree is dead. *toho′xk siⁿ′hiⁿ nĕ′ ko sŭpi′ xĕ* (w. sp.), the standing horse is black. *toho′xk xĕ′he nĕ′ ko tcti′ xĕ* (w. sp.), the standing horse is red. *a^{n}sĕ′p si^n′hi^n nĕ′ ko iñkta′*, the standing ax is mine. *aya^n′ dŭkxa′pka aya′i^{n}de′ ndosa^n′hi^n ti ne′ nḳu′di*, I came from the house on this side of the bridge.—(3) a sign of continuous action: *toho′xka aye′ki du′ti nĕ′*, the horse stands (= is) eating the corn (given him).—(4) *ne* is rendered "that" or "this" on some occasions by Bj. and M.: *waxi′ ne′ apa′staḳ o^{n}ni′*, that shoe is patched. *ti nĕ′ ko ti ne′di uki′kiñge*, that house is half as high as this one. *ti nĕ′ ko ko′hi ti ne′di ko′hi kĕṭiki′ni*, that house is not as high as this one. *nĕ′ pi′hiñḳĕ ha′nû^n*, I think that (or, perhaps) I am making this correctly. *a^{n}se′pi ne′ yaxku′*, give me that (standing or leaning) ax! *waka′ ne ka′ta*, whose cow is this? *toho′xk ne ka′ta*, whose horse is this? *a^{n}se′pi nĕ ka′ta*, whose ax is this? *ne′denĕ*, this standing object. *a^{n}ya′ si^n′hi^n ne′denĕ nḳyĕho^n′ni*, I know this standing man. *tŭne′ na*, here he stands (**31**: 25). *ne*, sitting (?) (**11**: 19).—*ne′di* (= *ne*+*di*); *toho′xksŭpi′ si^n′hi^n ne′di*, the black horse is standing. *tcĭna′ni nedi′ ko uki′kiñge* (=*ukikiñge yuḳĕdi*), (there are) half as many (animate objects). *tca′naska nedi′ ko uki′kiñge*, (it is) half as large. *tcehe′da^n nedi′ ko uki′kiñge*, (he or it is) half as high or tall. *ti nĕ′ ko ti ne′di uki′kiñge*, that house is half as high as this one. *ti nĕ′ ko ko′hi ti ne′di ko′hi kĕṭiki′ni*, that house is not as high as this one. *skûti′ nedi′ ko uki′kiñge*, it is half as deep. *kûxwi′ ne′di*, is there any coffee? *watcku′ye ne′di*, is there any sugar? *añksapi′ iñta′k ne′di*, gun my stands (or leans) against a post, etc. = I have a gun. *nḳi′ñkxihi ne′di*, I am (standing) laughing. *a^{n}ya′ ni′ni ne′dĕ nḳyĕho^n′ni*, I know this walking man.—*ki′ne* or *kĭnedi′*, to arise from bed or from a reclining attitude, to get up (*ya′kine′di, a′xkine′di;* pl., *kinetu′*, *ya′kinetu′*, *a′xkinetu′*). *yakine′ pi′hedi′di^n*, or *hi′kinehiko′*, you ought to arise. *yakine′ pihe′di*, you can arise. Imperatives: to a child, *kinĕ′;* man to man, *kinĕ′ṭakta′;* man to woman, *kine′tki*. *e′wiĕxti′ ki′ne de′ ĕtuxa′ Tcĕ′tkanadi′*, very early the next morning the Rabbit arose and departed (**3**: 5). *kĭnĕ′*, he arose (**7**: 8, 14). *kine′tu*, they get up (**7**: 4). *ḳane′di*, to leave an object there (?). *sû^{n}nito^{n}ni′ ko^{n}ha′ a^{n}ya′ o^n′ni ustạ′x ḳane′di, ani′ kyă′ho^n ye′hika^n*, he stood up a tar baby close to the well, and left it there (**1**: 8). *isi′ de′ kenedi′*, a footprint, footprints.—*ne′ya^n*, that standing or walking object. *ti ne′ya^n kowo′hi tcehe′da^n*, how high is that house? *yaduxta^n′ ta^{n}hi^n′ natkohi′ ndosa^n′hiya^n ti ne′ya^n tcehe′da^n*, how high is the house on this side of the railroad? *yaduxta^n′ ta^{n}hi^n′ natkohi′ êwûsa^n′hiya^n ti ne′ya^n tcehe′da^n*, how high is the house on that side of the railroad? *a^{n}ya′ si^n′hi^n ne′ya^n nḳyĕho^n′ni*, I know that standing man. *a^{n}ya′ ni′ni ne′ya^n nḳyĕho^n′ni*, I know that walking man.—*nĕya^n′*, probably compounded of the classifier *nĕ* and *-ya^n* (referring to some remote object). *ati′ sa^n nĕya^n′*, the house (not seen by you) is white.—*na′wi ne′ya^n*, some of these days (**18**: 4, 6). *ne′ya^n*, that distant one (house) (**31**: 5, 8, 9; p. **118**: 4).—*newa′ya^n* (=*ne*+*waya^n*), toward the running, standing, or walking object. *a^{n}ya′di newa′ya^n*, toward the standing man. *aya^n′ newa′ya^n* (=*aya^n wade*), toward the tree. *a^{n}ya′di ta^{n}hi^n′ newa′ya^n*, toward the running man. *a^{n}ya′di ni′ newa′ya^n*, toward the walking man.—*nĕtkohi′*, *natkohi*, *nĭtkohi*, *nŭtkuhi*, *nŭtkohi*, a path, a road, a street. *ka^{n}ḳo^{n}ni′ nḳo^n′ha^n nĕtkohi′ xĕheñḳĕ′ ndu′si xyo′*, I will make a trap and set it in the road, and (thus I will) catch him (**3**: 8, 9, 13; **25**: 1, 6). *yaduxta^n ta^{n}hi^n natkohi*, "wagon running road," a railroad. *natkohi′ yiñḳi′*, "small road," a pathway. *nŭtkohi′ nitani′*, "big road," a street.—*ene′heda^n*, that tall or high. (*Also*, **7**: 10; **8**: 23, 24; **9**: 3; **10**: 7; **14**: 9, 14; **16**: 8; **18**: 8, 9, 11, 12; **19**: 4, 6, 7, 9, 14; **20**: 31; **21**: 19, 39; **22**: 12, 13; **23**: 3, 9; **24**: 2, 5, 6, 7; **25**: 1, 3, 6; **26**: 3, 6, 7, 11, 70, 73, 74, 75, 80, 81, 82; **27**: 8; **28**: 9, 48, 124, 130, 147, 159, 151, 154, 159, 164, 167, 171, 172, 175, 185, 189, 198, 201, 203, 208, 232, 235, 237; **29**: 1, 2, 3, 6, 8, 15, 18, 21, 23, 25, 36; **31**: 13, 14; p. **117**: 1, 17, etc.)

nedi′ (cf. *nĕ* and *ti*).—*tcak na′nte nedi′*, the middle fingers. *isi′ na′nte nedi′*, the middle or third toes. *nindoxpĕ′ oⁿ′ nedi′*, he has on pantaloons alone (see *doxpĕ tĕduxka* (Bj., M.)). *tcoⁿho′nde oⁿ′ni, ĕ′xa oⁿ ne′di*, he had on the breechcloth, that was all he had on (Bk.).

neheyaⁿ′x.—*neheyaⁿ′x kĭ′di naⁿ′we de′di*, though almost sure not to reach there he goes (p. **163**: 12).

nĕ′tka, right here (**28**: 99, 108, 117, 126).

ni.—*duni′*, to twist (*idu′ni, ndu′ni*). *duni′ taⁿ′iⁿhĕxti′*, to roll up very tightly, as a bundle (*i′duni taⁿ′iⁿhĕxti′, ndu′ni taⁿ′iⁿhĕxti′*). *axo′g duni′*, young canes (**2**: 16, 17). *dunahi′*, or *dunahiⁿ′*, to turn. *nḳi′ndihe′ ndunahiⁿ′*, I turn(ed).—*duni′ni*, to roll or fold up an object, as a blanket, etc., several times (*iduni′ni, ndunini*). *duni′ni xwûdiḳĕ′di*, to roll up loosely, as a bundle. *tcpu′xi duni′ni′*, to fold or roll up a blanket several times.—*xa′nina′tiyĕ*, to make a heavy object roll over and over in one direction (*xa′nina′tihayĕ′, xa′nina′tihûñḳĕ′*). *xa′nina′tiñḳe′hiⁿ nḳandĕ′*, I stand (there for some time) and make it roll over and over in one direction. *uxtûki′ xa′nina′tiyĕ*, he pushes it and makes it roll over and over in one direction.—*xa′nina′ti dedi′*, it rolls over and over in one direction (when one pushes): said of a heavy log, hogshead, etc.—*xa′nina′ti ha′nde*, he was rolling along (**8**: 2). (*Also* **8**: 4.)

ni, nix̣ (**28**: 100, 102), **nĭx̣** (**28**: 124, 129) (cf. *nĕ′*), to walk (*yini′, uⁿni′*); (H., *dide* (*d¢id¢e*); D., *mani;* ₵., Os., *maⁿ¢iⁿ;* K., *maⁿyiⁿ;* Kw., *maⁿd¢iⁿ;* Tc., *manyi*). *ni′ hine′di*, he is walking (*yini′ hine′di, ûⁿni′ hine′di*). *ni′ ha′maki*, they (a few) are walking (*yini′ ha′maki, ûⁿni′ ha′maki*). *ni′ hiyuḳe′di*, they (many) are walking (*yini′ hiya′yuḳe′di, ûⁿni′ uñḳe′di*).—*ni′ hine′di naxo′*, he was walking (then, but not now). Imperatives: *ni* (to a child); *ni′tki* (man to woman); *nitki′* (woman to woman); *niṭakta′* (man to man); *nitaṭe′* (woman to man). *kûdûpi′ ndosaⁿ′hiⁿ siⁿṭo′ ni nĕ′ ndoⁿhi′*, I see (or, saw) the boy walking on this side of the ditch. *aⁿ′ya ni′ hine′ a′yĕhûⁿ′ni*, do you know the walking man? *ni′ nde′di*, I am going to walk about. *aⁿ′ya noⁿpa′ ni′ ha′maki nḳyĕhoⁿ′ni*, or *aⁿ′ya noⁿpa′ ni′ni ama′ñki nḳyĕhoⁿ′ni*, I know the two walking men. *toho′xk ni′ hine′ ko′ toxka′ cxĕ* (w. sp.), the walking horse is gray. *ama′ñka nini′*, he is walking on the ground. *yini′ he′detu*, you (pl.) have finished walking. *aⁿya′di ni′ newa′yaⁿ*, toward the walking man. *ni′ hine′ kde′kŭtŭxaxe′*, he walked till noon. *ûⁿni′*, I walk (**28**: 21). *ne*, moved (**28**: 128) (?). *kina′yeni*, he did not move (**29**: 34). *uⁿni′ kde′psi*, I walked till night. *uⁿni′ kde′naⁿpi*, I walked till day.—*ni′ni*, a dual and frequentative of *ni;* the two walking objects. *aⁿ′ya noⁿpa′ ni′ni ama′ñki nḳyĕhoⁿ′ni*, or *aⁿ′ya noⁿpa′ ni′ ha′maki nḳyĕhoⁿ′ni*, I know the two walking men. *toho′xk noⁿpa′ ni′ni a′mañḳi′ ko toxka′ xĕ* (w. sp.), the two walking horses are gray. *aⁿya′ ni′ni ne′dĕ nḳyĕhoⁿ′ni*, I know this walking man. *aⁿya′ ni′ni ne′yaⁿ nḳyĕhoⁿ′ni*, I know that walking man.—*hine′*, the walking object. *aⁿ′ya ni′ hine′ a′yĕhŭⁿ′ni*, do you know the walking man? *toho′xk ni′ hine′ ko′ toxka′ xĕ* (w. sp.), the walking horse is gray. *emaⁿ′, aⁿya′di hu′ hine′*, look out! some one is coming. *nde′ ne′ yaⁿkaⁿ′, yaḳu′ hine′*, while I was going, you were coming back.—*a′kinini′*, to walk on something (*aya′kinini′, nḳa′kinini′*). *i′ṭoho a′kinini′*, he walked on a log.—*ha′kinini′*, a plural of *ni;* they (all) walk. *aⁿ′ya ha′kinini′ a′mañḳi′ ko nḳyĕhoⁿ′ni*, I know (all) the walking men. *toho′xk ha′kinini′ a′mañḳi′ ko toxka′ xĕ* (w. sp.), the walking horses are gray. (*Also* **17**: 2, 7, 11, 15; **21**: 2, 6, 13, 14; **22**: 16; **25**: 6; **26**: 28, 31, 34, 39, 53, 54; **27**: 1, 2, 12; **28**: 18, 20, 34, 54, 55, 63, 91, 93, 109, 241, 242; p. **117**: 4, 9, 10; p. **119**: 3, 9, 14.)

ni, feminine oral period, corresponding to the masculine *na.*—*ti nĕ′ ko saⁿ ni′*, the house is white.

-ni′ (=*-di*=*-yĕ*), a causative ending (*-hayĕ, -hañḳĕ*). Dropped when followed by another verb (?): *añksa′hoⁿ naxĕ′*, he heard a gun fired.

ni′ḳi, ni′ki (**8**: 1), **ni**, to be without; to have none; there is none; no.—*hadhi′ te ni′ḳi*, he does not wish to beg. *haya′dhi te ni′ḳi*, you do not wish to beg. *nḳa′d-*

hi te ni′ḳi, I do not wish to beg. *kûxwi′ ni′ḳi*, there is no coffee. *yamaḳi′ ni′ḳi*, there are no mosquitoes. *akue′ niḳi′*, he has no hat. *waxi′ niḳi′*, he has no shoes (see *yamạ*). *aⁿya′ ni′ḳi*, no man. *tcụ′ñḳi ni′ḳi*, no dog. *ha′pi ni′ḳi*, no leaf. *ka′wa ni′ḳi na′x ḳaⁿ ĕ′ṭiḳĕ ya′nde na′*, he (the Rabbit) was there at length, but he (the Bear?) sat without anything for him (**2**: 16; **6**: 13). *kediḳi′ni*, (it) is not so (high) (p. **123**: 8). *kani′ki na′xkaⁿ tca na*, I have nothing at all as I sit (*kani′ki=ka′wa ni′ki*) (**6**: 4). *nañḳi′ naⁿxkiya′*, I am not that (**26**: 24). (*Also* **6**: 13; **10**: 9; **11**: 4; **14**: 21; **15**: 3; **16**: 1, 4; **19**: 9; **20**: 6; **26**: 60; **28**: 4, 6, 16, 27; p. **157**: 5, 33, 34; p. **158**: 1.)

nixki′, because: used at the end of the clause or sentence.—*nḳiⁿskĕ′ nixki′*, because I was scared. *haⁿ′ya yaⁿ′xktedi′ nixki′*, because a man hit me. (*Also* **8**: 22; **9**: 8; **10**: 6; **26**: 87; **28**: 14, 200; **29**: 13.)

ni′xta, his breath (p. **167**: 9).—*ûⁿni′xta*, my breath (p. **167**: 10). *nixtadi′*, to breathe (*inixtadi, ŭⁿnixtadi*). *yonixtadi′*, "the body breath," the pulse.

nixuxwi′, the ears. — *ewande′ nixuxwi′*, his or her ears. *ayi′nixuxwi′*, your ears. *nḳi′ndini ni′xuxwi′*, I, my ears. *ewe′ yuḳe′ ni′xuxwitu′*, their ears. *ayi′nixuxwitu′*, your (pl.) ears. *nḳi′xtu* (we) *ni′xuxwitu′*, our ears. *ayi′nixu′xwi ha′idi′ na*, your ear is bleeding. *ûⁿ′nixu′xwi iⁿspe′wa ne′di*, my right ear pains. *i′nixu′xwi ḳa′skani′wa ne′di*, does your left ear pain? *ȧñksawiⁿnixu′xwi*, "the gun-ears," the nipple or nipples of a gun. *nixuxwi′ ahodi′*, the upper part of the ear. *nixuxwi′ tpaⁿhiⁿ′*, "the soft part of the ear," the base of the ear, the ear-lobe. *nixu′xwi siopi′*, "ear pith," ear-wax. *nixuxw′ okpĕ′*, the perforations of the ears. *nixu′xwi hauni′*, "dangle from the ears," ear-rings. *nixu′xti tpĕ′*, the *meatus auditorius*, the opening in the ear. *ktu′ inxuxi′*, a cat's ears (G.). (*Also* **10**: 15, 17, 18, 23.)

ninda′yi, a plant about 2 feet high, without branches, having many rough leaves, with sharp points, resembling the leaves of peach trees. There is a single yellow blossom at the top. An infusion made from this plant is used for bathing, not as a drink.

nindi′, or **nindiyaⁿ**, his buttocks or rump (*i′nindi(yaⁿ), ûnnindi(yaⁿ); niⁿtu′, i′niⁿtu′, ûnniⁿtu′*). *nindoxpĕ′*, or *ninduxpĕ′*, "cover for the buttocks," pantaloons. *nindoxpĕ′ oⁿ′ nedi′*, he has on his pantaloons alone. *ninduxpĕ′ tû′ḳama′goⁿni′*, "to go under the pantaloons," drawers.

ni′p̣ă, feminine plural interrogative sign, are they; are you.—*ayaⁿṭo′ yuḳe′ yiñḳoⁿ′tu nip̣ạ′*, are those men married? (said by a female). *yiñḳa′doⁿyoⁿ′tu nip̣ạ′*, are you women married? (said by a female).

niskodi′, a spoon.—*wak hĕ′ niskodi′*, a cow-horn spoon. *yĭnisahe′ niskodi′*, a buffalo-horn spoon.

ni′stûti, accurate, accurately; correct, correctly.—*ni′stûti tḳo′hĕ ya′ñḳukûtiki′, na′ûñḳihi′*, I wish that you would tell me very accurately (how things are), or, just how affairs are (**4**: 4).

nitapi′, **nitawi′**, **nitawiⁿ′**, a ball. *nitawiⁿ′ iñkte′oⁿni′*, "that with which one hits a ball," a ball club.

nitĭki′, quietly, stealthily, unawares.—*nitiki′ de′di*, he went to him quietly, stealthily, unawares, etc. (p. **160**: 20). (*Also* p. **160**: 21, 22, 23.)

niye.—*niyedi′*, to fly. *nsûki′ niye′di*, the squirrel flew. *niyĕ′tu*, they flew up (**23**: 19, 20, 22).

nḳû′nû, a gallon.—*nḳû′nû soⁿsa′*, one gallon. *nḳû′nû noⁿpa′*, two gallons.

nxoṭo.—*nxo′dohi*, a species of garfish, probably identical with *nŭxo′do hedi′*, the alligator garfish. *nŭxwoti′*, an alligator. *nŭxo′d-xapi′*, alligator box. *Nŭxo′da-pa′yixyaⁿ′*, "Alligator Bayou," Bayou Cocodrile and Lake Cocodrile, below Cheneyville, La. *Naxo′ṭodȼa′ aⁿya′di*, the Alligator people of the Biloxi tribe; Jim Sam's uncle Louis was a member of this clan.

noxĕ′, to chase or pursue him, her, or it; to drive or scare off a single horse, chicken, etc. (*i′noxĕ, ûⁿno′xĕ*).—*eoⁿ′nidi′ tcụ′ñḳi tcĕtka′k no′xĕ yuḳĕ′di xyaⁿ′ oⁿṭi′k ha′ne otu′ xa*, for that reason (it has happened that) whenever dogs have chased rabbits they have found a bear and (men) have shot him (**2**: 30, 31). *a^{n}′tcka noxĕ′*, "chasing the crow," the kingbird. (*Also*, **11**: 5; **17**: 19, 23; **28**: 23, 49, 77, 183, 218.)

no′xpĕ, to get mired (*i′noxpĕ, ŭ^{n}no′xpĕ*) (**26**: 55).—*nŭxpexti′*, to get mired, as cattle do.

noxti′, the eldest (**28**: 213). (cf. *aka*).—*i′ni*, or *i′niya^{n} noxti′*, his eldest brother. *ta′ndo noxti′*, her elder brother. *ino^{n}′ni noxti′*, her eldest sister.

no^{n}, to have the care.—*kino^{n}′tu*, they had the care of another's children (**18**: 1).

no^{n}dĕ′, nûdĕ, to throw away, to lay on (**28**: 172, 186).—*no^{n}′ dedi′*, to throw any object away, to lay on (*i′no^{n} de′di, û^{n}no^{n}′ dedi′; no^{n}′ detu′, i′no^{n} detu′, û^{n}no^{n}′ detu′*). *eḳa^{n}′*, "*Aso^{n}′ ayi^{n}′sihi′xti ko′, aso^{n}′ i^{n}′no^{n}da′hi na,*" then (the Frenchman said), "as you are in great dread of briers, I will throw you into them" (**1**: 17). *uno^{n}′dĕ*, they laid him in it (**28**: 140). *yuno^{n}′de′*, to throw you into it (**28**: 172). *uno^{n}′dadi*, you put it in (**28**: 230). (*Also* **16**: 9; **28**: 33.) *ya′xḳuno^{n}da*, put it in for me! (**28**: 57). *a′nûdĕ*, he laid it on (**8**: 10). (*axĕ*) *anû′dĕ(di)*, to lay on (shoulder) (*ya′nûdĕ′di, nḳa′nûdĕ′di, a′nûdĕ′tu, ya′nûdĕ′tu, nḳa′nûdĕ′tu*).

no^{n}pa′, two.—(1) *no^{n}′pa tci′ hĭmki′*, one (book) is lying on another, or, two (animals) are reclining together. *toho′xk no^{n}pa′ ko xkuku′ o^{n}dạha′*, I give two horses to each (man). *ye′no^{n}patu′*, ye or you two.—(2) twice; *nḳo^{n}′ no^{n}pa′*, I did it twice.—(3) in two places; *ptçato′ ntcu′ no^{n}pa′*, I put the cotton in two places.—*kĭno^{n}′pa*, to be two together: to be with him or her. *a′yino^{n}′pa*, you (sing.) are with him. *nḳi′no^{n}pa′*, I am with him. *nyi′no^{n}pa′*, I am with you (thee). *ewande′ ya′ñkĭno^{n}′pa*, he is with me. *ayindi′ ya′ñkĭno^{n}pa′*, you (thou) are with me. *yino^{n}′pa*, he is with you (thee). *nyi′no^{n}pa′ nda′ dande′*, I will go with you. *nyi′no^{n}pa′ nde′ni dande′*, I will not go with you. *ya′ñkĭno^{n}′pa kûdeni′ dande′*, he will not go with me. *Tcĕtkana′ ḳû^{n}ḳû^{n}′ kĭno^{n}pa′ ti′ xyapka′ kti′hando^{n}′ ĕtuxa′*, it is said that the Rabbit used to dwell in a low tent with his grandmother (**3**: 1).—*na^{n}′pạhudi′* (=*no^{n}pa+ahudi ?*), "two bones" (on the second hand?): seven.—*ĕna^{n}pa′*, both. *û′ñḳatcûtcû^{n}′ ĕna^{n}pa′ pahi′*, both my eyes are sore. (*Also* **10**: 3; **23**: 1; **31**: 21; p. **117**: 6, 7, 8, 9, 10, 11.)

nsûki′, nasŭki′ (**14**: 3, 4; **20**: 13; **28**: 3), **nasŭ′k** (**14**: 5), generic: a squirrel.—*nsûki′ niye′di*, the squirrel flew. *nsûk sa^{n}′*, a gray squirrel. *nsûk sûpka′*, "squirrel somewhat black," a black squirrel.—*nsûk ma′ iyoka′*, "squirrel stays under the ground," a salamander.

nta′wayi′.—*a^{n}tcka′ nŭta′wayi′*, the mistletoe.

nto.—*nto ya^{n}′xi*, the odor from a negro.

nu! help! (excl.) (**8**: 16).

nûxa^{n}.—*akunûxa^{n}′*, to go over again to gather the scattered (ears of corn) (**26**: 3).

nŭpxi′, any fine or pulverized substance, as dust, powder, meal.—*ya^{n}′yâ nŭpxi′*, acorn meal. *atuti′ nŭpxi′*, the meal made of a large root (white inside) of a thorny vine. *ye nŭpxi′*, corn meal. *nŭpxĭxti′*, pulverized, made very fine.

Nŭpondi′.—*Nŭpondi′ ayi′xta ya^{n}′*, "Nŭpondi's Creek," Bayou de Lac, Rapides Parish, La. Named after a Frenchman who had lived there. The Biloxi called him "Nŭpondi," which was probably an attempt to pronounce his name.

nŭpŭ′ni, (he) wore around his neck (**21**: 2).

nyu′huye′wa′de, "toward changing weather," the south. So called because rain is brought by the south wind (to Lecompte).

ñḳ, I, me. *nḳi′ndi* or *nḳi′ndini* (=*ñḳ+hande?*), I (independent personal pronoun).—*iñḳowa′*, myself (p. **140**: 15).—*nḳi^{n}txa′* or *nḳi^{n}txya* (=*ñḳ+i^{n}txa*), I alone. *nḳi^{n}′txatu′*, we alone.—*nḳindihe, nḳĭnthĕ′* (**5**: 2), *nḳindhe′, nḳindhĕ′, ñkindhe* (**7**: 6, 13), *nḳi′nthĕda^{n}*, I too. *nḳindihe′ ndunahi^{n}′*, I too turn. *nḳindhĕ′ e′dŭñḳo^{n}′xti*, I (too) do just as he did (or does). *nḳindhĕ′ ĕṭañḳo^{n}′*, I too am going to do that way.—*nk-, ng-*, my, mine (G.). *nkti*, my house (G.).

ngi′xia, my belly (G.). *nḳi′ndita′yaⁿ*, my own. *iñkta′*, my, it is mine; I have (see *ta*). *aⁿsĕ′p siⁿ′hiⁿ nĕ′ ko iñkta′*, the standing ax is mine. *akŭtxyi′ iñkta′ idu′si ko′, akŭtxyi′ oⁿ′ hu′yaxkiya′*, when you receive my letter, send one hither to me. *psde′hi ma′ṇ̃ḳiyaⁿ panaⁿ′ iñkta′*, all those (horizontal) knives are mine. *akue′ na′ṇ̃ḳidȼĕ iñkta′*, this (object hanging up) is my hat. *waka′ ne iñkta′*, this is my cow. *aⁿse′pi nĕ iñkta′*, this is my ax. *kci′xka ohi′ iñktạ′*, I have ten hogs (**5**: 6). *i′ñktadạha′*, my (pl. obj.). *toho′xk ama′ṇ̃ḳi i′ñktadạha′*, those are my horses. *i′ñktada′oⁿ*, my animate objects. *siⁿṭo′ i′ñktada′oⁿ*, my boys. *toho′xk i′ñktada′oⁿ*, my horses. *iñkta′k*, my; used in forming sentences denoting possession. *tcụ′ṇ̃ḳi iñkta′k a′nde*, dog my moves, i. e., I have a dog. *tcụ′ṇ̃ḳi iñkta′k naṇ̃ḳi′*, dog my sits, i. e., I have a dog. *tcụ′ṇ̃ḳi iñkta′k yuḳe′di*, dog my they-move, i. e., I have dogs. *añksapi′ iñkta′k ne′di*, I have a gun (said if gun stands or leans against a post, etc.). *akue′ iñkta′k na′ṇ̃ḳi*, hat my sits (hangs up), I have a hat. *iñkta′ni*, not mine; it is not mine. *psde′hi ma′ṇ̃ḳiyaⁿ iñkta′ni*, that (horizontal) knife is not mine.—*nḳixtu′, nḳiⁿ′xtu* (**23**: 6; **31**: 27), we. *nḳi′xtu ko′ nyaⁿ′xtuni*, we hate him. *nḳi′xtu ko′ nyaⁿ′xtudạhani′*, we hate them. *ya′xkĭtca′dạha′ xye′ni, nḳi′xtu ko′ iñktca′tuni′*, you have forgotten us, but we (on the other hand?) have not forgotten you (**4**: 2, 3).—*nḳiⁿ′txyatu′* (=*nḳiⁿtxatu*), we alone.—*nḳixtuhe′*, or *nḳixtuhĕ′* (=*nḳixtu*+*hĕ*), we too.—*nyuḳe′* (=*ṇ̃ḳ*+*yuḳe*) (1st pl.), we still; continuous action with reference to us. *nkti′hiⁿ nyuḳe′ oⁿ*, we lived long ago. *nḳa′kĭtĕna′xi nyu′ḳĕ oⁿ′xa*, we had been friends for some time. *ûñktca′ni nyuḳe′*, we are still alive.—*iñktitu′* or *iñktạtu′* (?), our, ours. *yaduxtaⁿ′ ịñktitu′* (sic), the wagon is ours (judging from analogy, this should be *iñktạtu′*). *i′ñkĭtĭtu′*, our, ours. *toho′xk i′ñkĭtĭtu′ yaⁿ′xkĭsĭnĕ′tudạha′*, they stole our horses from us. *ngĕtitu′ya*, our house (G.).—*nḳi′xtuha nḳi′xtina′xtĕtu′*, we kicked one another (sic). (*Also* **10**: 12; **14**: 16, 20; **20**: 12, 19, 44; **21**: 38; **26**: 7; **28**: 45, 65, 93, 103, 111, 119, 121.)

o-, u-, a prefix indicating that the action is performed inside of a given area, etc.

o, or **odi**, a fish; fish.—*o′ ue′di*, to boil fish. *o′ nḳue′di*, I boiled (the) fish. *o′ i′ua′ da′nde*, will you boil the fish? *o′ kueni′*, not to boil fish. *o′ kūk de′di*, to go fishing (**6**: 4). *o′ ahi′*, fish scales. *o′ ati′*, "fish house," a fish net. *o′ imahiⁿ′*, fins. *o si′ndiyaⁿ*, the tail fins of a fish; a fish's tail. *o′ iⁿtciⁿpoⁿ′*, fish gall. *o′ iⁿti′*, fish roe. *o pi′yaⁿ*, a fish liver. *o′ iⁿpûⁿ′nuhoⁿni* (or *aⁿpa′nahoⁿni′*), a fish spear. *o′ ihi′*, the pipe-bill garfish. *o′ indesi′*, "snake fish," an eel. *ōmduti′* (=*o*+*ma*+*aduti*), "fish which eats earth," the buffalo fish. *o mĭ′ska xa′ utci′di*, "fish small box they-are-put-in," sardines. *o′ psahedi′*, the "corner fish" or gaspigou (see *psohĕ′*). *o′ ptcedi′*, the "jumping fish," the sturgeon. *o tci′pa hayi′*, a sucker (fish). *Opana′skehoⁿ′na*, Very-long-headed-fish (**28**: 233) (a personal name). (*Also* **6**: 15, 18; **10**: 1, 2, 3; **20**: 43; **29**: 16, 21, 32.)

o, to shoot.—*o′di*, to shoot (*hayo′di* (=*ayo′di, yo′di*), *nḳo′di; otu′, ayotu′* (*hayotu′*), *nḳotu′*). *iñyodi*, I shoot you. *iyodi*, he shoots you. *ûñksa′pi ḳoⁿ′ o′di hutpĕ′*, to shoot a hole through an object with a gun (*ûñksa′pi ḳayoⁿ′ hayo′di yutpĕ′, ûñksa′pi nḳoⁿ′ nḳo′di ûñḳûtpĕ′*). *ewande′ yanḳo′di*, he shoots me. *ayindi′ yañḳo′di*, you shoot me. *emaⁿ′, iyotu′ ha na′*, beware! they might shoot you! (pl.?). *kûdûpi′ saⁿhiⁿ′yaⁿ kŭdĕska′ o′di*, shoot the bird on the other side of the ditch! *ko′ nḳo′di*, I shoot now. *oⁿṭi′k ha′ne otu′ xa*, they have found a bear and (men) have shot him (**2**: 31) (see *kte*).—*o′ ktaho′*, to make fall by shooting. *kohi′xti o′ ktaho′*, to make fall from a height by shooting. *xwŭhi′xti o′ ktaho′*, to make topple and fall by shooting (*yo′ ktaho′, nḳo′ ktaho′*). *kiyo′*, to shoot for one (**20**: 14, 19). *yaⁿ′xkĭyo′tu-te*, shoot at it for me (female to males) (**28**: 3). (*Also* **14**: 3; **22**: 1, 4, 6, 11; **27**: 2, 13, 15, 18, 21, 22, 26, 27; **28**: 4, 6, 7, 52, 182, 186.)

odiyohû^n.—*kodi′yohû^{n}ni′*, not to move an object (*koyedi′yohû^{n}ni′*, *ndi′yohu^{n}ni′*; *kodi′yohû^{n}tuni′*, *koyedi′yohû^{n}tuni′*, *ndi′yohû^{n}tuni′*).

ohi, all ten.—*ohiya′*, all of it; idea of having reached the end of a series (?).—*ohi′*, ten, i. e., all through (the fingers), throughout the series. *kci′xka ohi′ iñkṭa′*, I have ten hogs (**5**: 6). *ohi′ so^{n}sa′xĕhe′* (=*so^{n}sa*+*axĕhe*), "one sitting on ten," eleven. *ohi′ no^{n}pa′xĕhĕ′* (=*no^{n}pa*+*axĕhe*), "two sitting on ten": twelve. *ohi′ dana′xĕhĕ′* (=*dani*+*axĕhĕ*), "three sitting on ten," thirteen. *ohi′ topa′xĕhĕ′* (=*topa*+*axĕhĕ*), "four sitting on ten," fourteen. *ohi′ ksana′xĕhĕ′* (=*ksani*+*axĕhĕ*), "five sitting on ten," fifteen. *ohi′ ksa′xĕhĕ* (=*ohi ksanaxĕhĕ*), fifteen. *ohi′ akŭxpa′xĕhĕ* (=*akŭxpĕ*+*axĕhĕ*), "six sitting on ten," sixteen. *ohi′ na^n′pahu a′xĕhĕ*, "seven sitting on ten," seventeen. *ohi′ da′nhu a′xĕhĕ*, "eight sitting on ten," eighteen. *ohi′ tckana′xĕhĕ* (=*tckanĕ*+*axĕhĕ*), "nine sitting on ten," nineteen. *ohi′ no^{n}pa′*, "two tens," twenty. *ohi′ no^{n}pa′ so^{n}sa′xĕhĕ*, "one sitting on two tens," twenty-one. *ohi′ no^{n}pa′ no^{n}pa′xĕhĕ*, twenty-two. *ohi′ no^{n}pa′ dana′xĕhĕ*, twenty-three. *o′hi da′ni*, "three tens," thirty. *o′hi da′ni so^{n}sa′xĕhĕ*, "one sitting on three tens," thirty-one. *o′hi da′ni no^{n}pa′xĕhĕ*, thirty-two. *o′hi da′ni dana′xĕhĕ*, thirty-three. *o′hi da′ni topa′xĕhĕ*, thirty-four. *o′hi to′pa*, "four tens," forty. *o′hi to′pa so^{n}sa′xĕhĕ′*, "one sitting on four tens," forty-one. *o′hi ksa^n′*, "five tens," fifty. *o′hi ksa^n′ so^{n}sa′xĕhĕ′*, "one sitting on five tens," fifty-one. *o′hi akŭxpĕ′*, "six tens," sixty. *o′hi akŭpxĕ′ so^{n}sa′xĕhĕ*, "one sitting on six tens," sixty-one. *o′hi na^{n}pa′hudi′*, "seven tens," seventy. *o′hi da′nhudi′*, "eight tens," eighty. *o′hi tckanĕ′*, "nine tens," ninety. *o′hi tckanĕ′ so^{n}sa′xĕhĕ*, "one sitting on nine tens," ninety-one.

okxahe.—*kō′kxahe′ni*, not to move. *inaya^n′ kō′kxahe′nĭk, ṭe′hi^{n}yĕ kĭ ima′ñḳi xyo′*, before the sun moves, I will surely kill you as (or, where) you recline (**2**: 24).

ox, oh, to wish, desire (p. **142**: 17, 18, 19, 20).—*ko′x̣ni yukĕ′di*, they were unwilling (**8**: 7). *kûkiyo′ha^{n}ni*, (she) did not wish (for) him (to go) (**29**: 2). *de kû′kiyo′ha^{n}ni*, she did not wish (for) him to go (p. **165**: 8). *de kuyakiyo′ha^{n}ni*, you did not wish (for) him to go (p. **165**: 9). *de xkiyo′ha^{n}ni*, I did not wish (for) him to go (p. **165**: 10). *de kûkiyo′ha^{n}tuni*, they did not wish (for) him to go (p. **165**: 11). *ide′ kohani*, she did not wish (for) you to go (p. **165**: 12). *nde′ kohani* (contr. to *ko′x̣ni?*), she did not wish (for) me to go (p. **165**: 13). *nde′ ya^n′xkiyo′ha^{n}ni*, she did not wish (for) me to go (p. **165**: 14). *ide i′ñkiyo′ha^{n}ni*, I do not wish (for) you to go (p. **165**: 15). *ko′ha^{n}ni*, he refused (**31**: 38). *kû′ha^{n}ni*, not to desire it, he did not desire it (**1**: 5). *ko′x̣ni*, unwilling (*kayo′x̣ni*, *nḳo′x̣ni*, *ko′x̣tuni*, *kayo′x̣tuni*, *nḳo′x̣tuni*). (*Also* **10**: 29, 32; **26**: 79.)

oxka′, generic: a crane (Bk.). *o′xka sa^n′* or *ōxksa^n′* (Bk.), a white crane. *o′xka ta^{n}na′*, a crane of the other species found in Louisiana (not the white one). *ō′xk to′hi*, "the blue crane" (Bk.), i. e., the great blue heron of North America, the *Ardea herodias*.

oxpa′, to devour, eat all up.—*ama′ pxŭ′di, oxpa′, a′diknĕ*, they rooted up the ground, devoured (the roots), and have gone. *Tcĕtkana′ aṭo′ pa^n′hi^n du′tí oxpa′*, the Rabbit devoured all the potato vines when he ate (**1**: 2). *kĭduni′ya^n ku ḳa^n′ duti′ oxpa′*, when he gave him the young canes, he devoured them at once (**2**: 8). *O^n′ṭi ya′ndi o′xpa*, the Bear devoured all (**2**: 9) (*yao′xpa, axo′xpa, iño′xpa, ya^{n}xo′xpa*). *kiyo′xpa*, he ate it up for him (**6**: 11). *kuya^{n}xkiyoxpani′*, he did not eat up mine (for me). *duxtu-te′*, eat ye! (**14**: 9). *ya^n′xkiyo′xpa*, they drink up for me (**24**: 4, 5). (*Also* **6**: 18; **7**: 10, 12; **8**: 27; **9**: 4, 5; **31**: 18; p. **158**: 7, 8, 9, 10.)

omayi′, the yellow-hammer.—*Oma′yina*, Ancient of Yellow Hammers (**15**: 8).

o′ya.—*haima′ñgiya^n o′ya*, the front of your garment is open.

o^n (=*o^{n}ni*, in composition), to do, make, use (*ayo^n, nḳo^n*).—*nindoxpĕ′ o^n′ nedi′*, he has on pantaloons alone.

axō′k dutca′ti natcoⁿ′ nḳoⁿ′ nḳoⁿ nda′sk nḳoⁿ′, I make baskets and mats out of split cane (Bj., M.). *akŭtxyi′ iñkta′ idu′si ko′, akŭtxyi′ oⁿ′ hu′yaxkiya′*, when you receive my letter, send one hither to me. *iñksiyo′ ndu′ti na′ñk nḳoⁿ′*, I was eating meat very long ago (years ago). *nḳi′ñkxihi oⁿ′*, I was laughing (long ago). *mạk tĭdĭdĭhê oⁿ tyi, tĕxti oⁿ*, medicine for darting pains in the chest. *saⁿhiⁿ′ kiya′ nḳoⁿ iñkte′ xo*, I will do it again and hit you on the other side (1: 11). *saⁿhiⁿyaⁿ′ kiya′ nḳoⁿ iⁿ′naxta′ xo*, I will do it again and kick you on the other side (1: 12). *akŭtxyi′ ayoⁿ′ noⁿ′d ndoⁿhi′*, I saw to-day the letter that you made (wrote) (5: 1). *aya′oⁿ*, you make or do it. *aya′oⁿ xyi pi′ na*, if you would do it, it would be good. *aⁿya′ dŭḳoⁿ′yaⁿ*, man doll (28: 184, 185). *aye′ṭiḳe*, you were doing so (p. 161: 24). *sûⁿnitoⁿnik oⁿha aⁿya oⁿni*, "tar of man made," tar baby. *koxodenika añḳạdaḳa yoⁿni*, the spider makes little cords. *ka′wak ûⁿ′ nedi′* (=*kawake* +*oⁿni*), what is he (or she) doing (while standing)? *aⁿ′ksi ngo′xṇaki′*, I make an arrow (G.). *ho′na*, maker (G.). *ḳoⁿ*, to perform an action by means of (preceded by noun of instrument) (*ayoⁿ′*, or *ḳayoⁿ′*, *nḳoⁿ*). *ûñksa′pi ḳoⁿ′ o′di hutpĕ′*, he shot a hole through it with a gun. *ûñksa′pi ḳayoⁿ′ hayo′di yutpĕ′*, you shot, etc. *ûñksa′pi nḳoⁿ′ nḳo′di û′ñḳûtpĕ′*, I shot, etc. *ma′sûtsaⁿ′ ḳoⁿ′ ŭkpĕ′*, he burnt a hole through it with a hot iron. *ma′sûtsaⁿ′ ḳayoⁿ′ yukpĕ′*, you burnt, etc. *masûtsaⁿ′ nḳoⁿ′ û′ñḳûkpĕ′*, I burn, etc. *miḳoⁿ′ni ḳoⁿ′ hutpĕ′*, to dig with a hoe (*mikoⁿ′ni ayoⁿ′ yutpĕ′*, *miḳoⁿ′ni nḳoⁿ′ ûñḳutpĕ′*). *e′deḳoⁿxti′*, to do just as he did (*e′daḳoⁿ′xti*, *e′dŭñḳoⁿ′xti*; preceded by the pronouns, *iⁿdhĕ′*, *ayi′ndhĕ*, *nḳindhĕ′*). *ĕṭuḳoⁿ′* or *ĕṭuḳoⁿ′ni*, to do that; to do that to another, to treat one in that manner. *ĕ′ṭiḳayoⁿ′* (or *ĕ′ṭiḳayoⁿ′ni*), you do that to him. *ĕ′ṭañḳoⁿ′* (or *ĕ′ṭañḳoⁿ′ni*), I do that to him. *ĕ′ṭiḳiyoⁿ′ni*, he treated you thus. *ĕṭuḳoⁿ′*, used as an imperative, do so, do that, treat him thus. *tcidi′kikaⁿ ĕ′ṭiḳayoⁿ′ni*, why have you done thus? (3: 20). *tcĭdiḳĕ′ ĕṭi′ḳayoⁿ′*, why do (or should) you do that? (3: 10). *nḳindhĕ′ ĕṭañḳoⁿ′*, I, too, act thus (5: 2). *ka′waxti′ xyĕ, ĕ′ṭiḳi′yoⁿtu′ ya*, poor fellow! I feel sorry on account of the way in which they treat you! *aya′nde ḳaⁿ′ ĕ′ṭiḳiⁿyoⁿ′ni wo‘*, "when it was you, did I treat you so?" (was it you whom I treated so?) (2: 6, 7, 15). *ĕṭi′ḳiyañḳoⁿ′ni xyexyo′*, why do you treat me thus? (2: 23). *ḳaⁿḳoⁿni′ nĕtkohi′ xĕhe′kiyĕ ĕtuxa′, Tcĕ′tkanadi′ ĕ′ṭuḳoⁿ′ni*, it was the Rabbit (himself, not another) who placed the trap in the path, etc. (3: 13, 14). *Tcĕ′tkana′ asoⁿṭi′ wa′nihiya′ hiⁿ′ adatctka′, Ina′ ĕ′ṭuḳoⁿ′ni*, the Rabbit's hair between the shoulders was scorched by the Sun (3: 23). *ĕtiḳe′xoⁿni* or *eṭiḳe′xoⁿni* (7: 3), he does that all the time, did no other way (*ĕti′ḳaxoⁿ′xa*, *ĕ′ṭûñḳoⁿ′xa*, *ĕṭiḳe′xoⁿtu*, *ĕṭiḳayoⁿ′xtu*, *ĕtiûñḳoⁿ′xtu*). *ĕ′ṭiḳoⁿ′dạha′*, he treated them so (8: 7).—*oⁿ′ni* or *oⁿni′* (*ayoⁿ′ni* or *hayoⁿ′ni; nḳoⁿ′ni* or *nḳoⁿni′; oⁿtu′*, *ayoⁿtu′* or *hayoⁿtu′*, *nḳoⁿtu′*). Imperatives: *oⁿni′* (to a child); *oⁿtki′* (man or woman to woman); *oⁿtạta′* (man to man); *oⁿ′tạte′* (woman to woman). Plurals: *oⁿtu′* (to children); *oⁿ′tạtki′* (man or woman to women); *oⁿ′tkañko′* (man to men); *oⁿ′tạtatĕ′* (woman to women). *ma′sạ ûtsaⁿxti′ tcti′ oⁿ′ni*, to make iron red hot. *nḳoⁿ′ kehe′detu*, we have finished making it. *kaⁿḳoⁿni′ nḳoⁿ′haⁿ nĕtkohi′ xĕ′heñḳĕ′ ndu′si xyo′*, I will make a trap and set it down in the road and catch him. *oⁿni′*, he made it (by command). *oⁿ′ni na′*, he made it (of his own accord). *nḳuⁿnoxĕ′ nḳa′nde oⁿ′ni*, I did live with her for some time. *iⁿhiⁿ′ yañka′ nḳoⁿ he′daⁿ nĕ*, I had already made it when he came. *iⁿhiⁿ′ yañka′ ayoⁿ′ he′daⁿ nĕ*, you had already made (or done) it when he came.—Used as the Dakota *oⁿ* to denote the instrument: *spdehi′ oⁿ′ daksa′di*, he cut it with a knife. *spdehi′ ayoⁿ′ i′daksadi*, (you cut it, or) did you cut it with a knife? *spdehi′ nḳoⁿ′ ndaksa′di*, I cut it with a knife. Used in forming nouns: *ama xĭdidihe oⁿni*, a quicksand. *ha′me taⁿ′ oⁿ′ni nḳati′ na′*, I dwell in a large bent tree

(**2**: 11).—Used in forming a participle: *kĭda′ oⁿni*, he was returning thither —*kĭkoⁿ′ni, akŭtxyi′ kĭkoⁿni′*, to write a letter to another; to write a letter for another (*ya′kĭkoⁿ′ni, a′xkĭkoⁿ′ni*).—*aduti′ te hoⁿ′*, he is hungry. *aya′duti te hoⁿ′*, you are hungry. *nḳa′duti te hoⁿ′*, I am hungry. (*Also* **8**: 23, 26, 29; **9**: 1, 2, 4, 6, 8, 10, 15; **10**: 6, 16, 21, 27, 28, 32; **11**: 4, 6; **12**: 1, 4; **14**: 24, 30; **16**: 1, 7; **19**: 21, 22; **20**: 7, 9, 51; **21**: 17, 24, 29, 31, 34, 36, 38; **22**: 14; **23**: 2, 4, 6, 16, 17, 66, 82; **27**: 9, 25, 26, 27; **28**: 6, 17, 20, 25, 34, 39, 40, 55, 57, 58, 74, 80, 88, 90, 93, 94, 103, 104, 111, 112, 181, 187, 190, 212, 224, 225, 227, 228, 240, 257, 258, 259; **29**: 25; **31**: 18, 20, 27; p. **121**: 3; p. **159**, passim.)

oⁿ, past time.—*oⁿ* long ago (7: 2, 3; **9**: 7, 14; **10**: 8). *oⁿdi*, so long (7: 12, 13; **10**: 27). *oⁿ′dĕ*, in the past (**8**: 1), after (**14**: 6, 15). *oⁿka*, after (**9**: 3). *oⁿni*, in the past (**9**: 12, 14; **10**: 1, 6, 28; **11**: 1, 9; **12**: 4; **13**: 2, 3; **15**: 1, 2, 6, 7, 9, 10, 11).—*ha′me taⁿ′ oⁿ iⁿda′hi ande′ txye*, he was hunting (in the past) for a large bent tree (**2**: 12). *tci′waxti′ ndoⁿxt oⁿ′*, we have seen great trouble in the past (**5**: 9). The past of *a′duti te′*, to be hungry, is *a′duti tĕ′xti oⁿ′*. *oⁿ′xa*, a sign of a remote past action, referring to a time more remote than that implied by *oⁿ′ knĕ*. *Tcĕtkana′ ḳuⁿḳuⁿ′ unoxĕ′ ha′nde oⁿ′xa*, the Rabbit was dwelling (continuous or incomplete act) with his grandmother. *nḳûⁿnoxĕ′ nḳa′nde oⁿ′xa*, I used to live (lit., I used to be living) with her (long ago). *tcûma′na ḳûⁿḳûⁿyaⁿ′ unoxwĕ′ a′nde oⁿxa′*, long ago he was living with his grandmother. *nḳa′kĭtĕna′xi nyu′ḳĕ oⁿ′xa*, we had been friends for some time. *ĕdi′ Ina′ ko dusi′ oⁿ′xa ĕtuxa′*, behold, the Sun had been taken, they say. *ĕḳaⁿ′ Tcĕtkana′ de′ oⁿ′xa*, then the Rabbit departed (in the past) (**2**: 31). (*Also* **10**: 34.)—*oⁿ′nidi*, because, as (**11**: 2, 3; **14**: 3, 29; **23**: 22). *eoⁿ′nidi′* (probably from *e*, *oⁿni* and *-di*), for that reason (**2**: 30), therefore.

oⁿ, with, by means of, having (**26**: 4; **31**: 39).—*oⁿ′pa*, with (?) (**20**: 16).—*oⁿ′ha* (=*oⁿ*+*ha* ?), with, by means of (?). *tca′kĭk oⁿ′ha kte′di*, he hit him with his hand or fore paw (**1**: 11). (*Also* **9**: 2.)—*yoⁿ*, by means of, with, in. *tanĕ′ks haⁿyadi′ ade′ yoⁿ′ hiya′ñḳuka′dĕ ḳaⁿ′ psde′hi ma′ñḳdǂĕ panaⁿ′ ayindi′ta dande′*, if you talk to me in the Biloxi language, all these (horizontal) knives shall be yours.

oⁿ, to use, to wear.—*tcoⁿho′nde oⁿni′*, he had on the breechcloth. *ĕ′xa oⁿ ne′di*, that is all which he had on (Bk.). *nindoxpĕ′ oⁿ′ nedi′*, he had on pantaloons alone. *axo′g misk oⁿyaⁿ′*, a place where switches (of the *Arundinaria macrosperma*) grow. *axo′g oⁿyaⁿ′*, a place where canes (of the *Arundinaria macrosperma*) grow. *aⁿsudi′ oⁿyaⁿ′*, a pine forest. *iⁿ′tka sind oⁿyaⁿ′*, "where the stars have tails," the Aurora Borealis. *axkoⁿni′*, to line a garment (*aya′xkoⁿni, nḳa′xkoⁿni*). *do′xpĕ naskĕ′ nḳa′xkoⁿni′*, I line (or lined) a coat. *adiṭoⁿ axkioⁿni*, a table cover.

oⁿṭi′ (Bj., M.), **oⁿdi** (Bk.), a bear. (Dorsey says "a grizzly bear," but he must be in error.)—*oⁿ′ṭi haⁿyadi′*, he is a bear person. *on′ṭi yaⁿya′di*, are you a bear person? *oⁿ′ṭi nḳaⁿ′yadi′*, I am a bear person. *oⁿ′ṭi haⁿya′tu*, they are bear people. *oⁿ′ṭi yaⁿya′tu*, are you bear people? *oⁿ′ṭi nḳaⁿ′yatu′*, we are bear people. *oⁿ′ṭi ya′ndi o′xpa*, the bear swallowed all (**2**: 9). *oⁿ sidi′*, a "yellow bear," a cinnamon bear. *oⁿt′ sŭpi′*, a black bear. *oⁿṭahi′* (=*oⁿṭi*+*ahi*), the skin of a bear. *oⁿṭahi′ uṭuxpĕ′*, a bear-skin robe. *Oⁿ′ṭixyaⁿ′* or *Oⁿṭiyixyaⁿ*, "Bear Bayou," Calcasieu River, Louisiana.—*oⁿṭidi′*, the bear, subject of an action. *oⁿṭidi′ Tcĕtkana′k, "heyaⁿ′hiⁿta′," ki′yehaⁿ′ kĭde′di*, the Bear said to the Rabbit, "go there," and went home.—*oⁿṭī′k*, the bear, object of an action. *Tcĕtkana′ Oⁿṭī′k, "heyaⁿ′hiⁿta′", ki′yehaⁿ′ kĭde′di*, the Rabbit said to the Bear, "go there," and he went home (**2**: 1, 2). *oⁿṭi′k ha′ne otu′ xa*, they have found a bear and (men) have shot him (**2**: 31). (*Also* **17**: 7; **19**: 6, 20; **26**: 28; **29**: 27.)

pa-, prefix indicating action outward or by pushing.

pa, -p (**15**: 9, 10), only (**9**: 15, 17), alone (**15**: 7, 8). (*Also* **12**: 3, 7; **20**: 13; **28**: 78, 133, 205.)—In the following examples *pa* is given as "self", but evidently has the same significance as the above: *pa* or *napa*, himself. *Pdĕdna′ pa*, Brant himself. *nkintpa′ nde′di*, I went myself. *ayi^{n}tpa*, yourself. *i^{n}tpa*, himself. *eweyuḳe′pa a′de*, they themselves went. *ayi^{n}xtpa′*, you yourselves. *nḳi^{n}xtpa′*, we ourselves.

pa, a head; his or her head. *ayipa′*, or *i′pa*, thy head. *ûnḳapa′*, my head. *e′we yuḳe′ pa*, or *patu′*, their heads. *a′yipatu′*, your heads. *ûnḳa′patu′*, our heads.—*ewande′ pa nitani′ xyĕ* (m. sp.), his or her head is large. *e′we yuḳe′ pa ni′tata′ni xyĕ* (m. sp.), their heads are large. *pa′ pûdi′so^{n}*, or *pa′ pûdi′so^{n}ni′*, to have an attack of vertigo. *pa′ ne′di*, to have a headache. *pa′ aho′*, or *pa′ahodi′*, "head bone," a skull. *pa aho′ kipŭde′*, "head bone joint," a suture, sutures. *pa′ ne′di*, to have a headache (*i′pa*, or *ayipa′ ne′di*, *ûñḳapa′ ne′di*). (See *pûdi′so^{n}*, *ne*.) *pa′ ne o^{n}ni′*, a headache. *pa ta′wiya^{n}*, the crown of the head (*ayi′pa ta′wiya^{n}*, *ûñḳapa′ ta′wiya^{n}: patu′ ta′wiya^{n}*, *a′yipatu′ ta′wiya^{n}*, *ûñḳa′patu′ ta′wiya^{n}*). *pâsi′*, to stoop and lower the head (*i′pâsi*, *û′ñḳûpâ′si*). *pâ′si ha^{n}′ i^{n}ḳa^{n}′ ko psdehi′ ko uksa′ki Tcĕ′tkana′*, the Rabbit stooped and cut the cord with the knife (**3**: 22). *psudi′* (*=pa+sudi?*), to be bareheaded (*i′psudi*, *nḳa′psudi: psutu′*, *i′psutu′*, *nḳa′psutu′*). *pŭnĕ′tkohi′*, the parting of the hair.—*pa sa^{n}′*, the bald eagle. *api′* (*?*), the bald eagle (G.). (*Also* **8**: 17; **10**: 25, 27; **16**: 3, 4; **20**: 1; **27**: 24, 27; **28**: 70, 78, 197, 199, 207, 232.)

pa.—*padi′*, bitter. (See *pạxka′*.).—*anipa*, "bitter water," whisky.

pa.—*kûpa′hạni*, he disappeared (**8**: 13; **20**: 31; **26**: 26; **28**: 100; 109, 123, 128, 178; **30**: 2, 4). *a^{n}sepi pani′ yĕ*, he lost his ax. *psde′hi ita′ kûpani′hayĕ*, did you lose your knife? (p. **132**: 20). *kûpa′niyĕ′*, to lose anything (*kûpani′hayĕ*, *kûpani′hûñḳĕ′*). *a^{n}se′pi kûpa′niyĕ′*, he lost his ax. *psde′hi ita′ kûpani′hayĕ*, did you lose your knife? *kûpani′hi^{n}yĕ′*, I lost you. *kûpani′yañḳĕ′*, he lost me. *kûpa′niyĕni′*, not to lose an object (*kûpa′nihayĕni′*, *kûpa′nihû′ñḳĕni′: kûpa′niyĕtuni′*, *kûpa′niha′yĕtuni′*, *kûpa′nihû′ñḳĕtuni′*). (The principal stem in the foregoing examples is probably *ha′nĕ*, "to find" (q. v.) and *kû-*, the privative or negative prefix.)

pad¢a′d¢a.—*hade′ pad¢a′d¢a tcedi′*, a great talker.

pahi′, a sore; to be sore.—*û′ñḳatcûtcû^{n}′ ḳa′skani′wa pahi′*, my left eye is sore. *û′ñḳatcûtcû^{n}′ ĕna^{n}pa′ pahi′*, both my eyes are sore. *papahe′*, sore.—*apa′xto^{n}yĕ′*, to cause pus to ooze from a sore by pushing (?) or pressing (*apaxto^{n}hayĕ′*, *apa′xto^{n}hûñḳe′*). *apa′xto^{n}hi^{n}yĕdạha′ dande′*, I will press on your sores (said to many) and make the pus ooze out. *pax*, in this word, is a contraction of *pahi′*, a sore; and *to^{n}* may be compared with *to^{n}û^{n}ni*, pus, etc. (Cf. D., *to^{n}*, matter, pus.)

pahi^{n}, pa^{n}hi^{n}′ (**8**: 2, 3, 8, 14), **pa^{n}′hi^{n}** (**8**: 30), **pax** (**20**: 17), a bag, sack.—*pahi^{n}′ ahiyĕ′*, to empty a bag. *pahi^{n}′ yiñḳi′*, a pouch or pocket. *pahi^{n}′ nitani′*, a large sack. *akŭtxyi′ pahi^{n}′*, a paper sack. *pahi^{n}′* is contracted to *pax* in *añks pax kidi′*, a bullet pouch.

pax.—*dupaxi′* (used by men and boys); *eye′wi dupaxi′*, to open a door (*i′dupaxi′*, *ndu′paxi′*).—*dupaxka^{n}′* (used by females), to open a door (*i′dupaxka^{n}′*, *ndu′paxka^{n}′*). *ema^{n}′*, *dupa′xkạ^{n}*, see! open the door! (*Also* **8**: 29; **10**: 8; **19**: 4, 6, 7, 9, 14, 19; **31**: 1, 5, 9.)

paxĕxka′, the chicken hawk.—*Paxĕxkana*, the Ancient of (Chicken) Hawks (**13**: 1; **20**: 35, 45). *Paxĕ′xkana*, the Ancient of Red-tailed Hawks (?) (**20**:5). *paxĕ′xk sĭnt tcti′*, the red-tailed hawk (literal translation). *paxĕ′xk sĭnt ko′ natco^{n}′tka*, "hawk with a tail that is forked (?)," the swallow-tailed hawk.

pa′xka (Bk.), **paxka′** (Bj., M.), a mole (**26**: 23).

pạxka′, sour.—*pi^{n}hu pạxka′*, sour hickory. *as pạxka′* (*=ast pạxka′*), "sour berry," strawberry (?).

pana.—*kĭpa′nahi*, or *kĭpana′hi*, back again; to turn back (*ya′kĭpana′hi*, *axkĭ′panahi*). *kĭpa′nahi huya′*, hand it back!

kĭpa′nahi kudi′, to give it back to him. *kĭpa′nahi yikudi′*, you give it back to him. *kĭpa′nahi xku′di*, I give it back to him. *kĭpa′nahi ya′xku huya′*, give it back to me, passing it hither! (Ȼ., *i^n‘i iȼagạ*). *kiya′ kĭpana′hi dĕ′ ha^n iñknĕ′*, when he had turned and gone back again, he vomited (**2**: 20). *i′xkipa′na*, or *i^n′xkipa′na*, to take himself back (*yi′xkipa′na, nḳi′xkipa′na*). *ỵi′xkipa′na idĕ′*, you take yourself back and go. *nḳi′xkipa′na ndĕ′*, I take myself back and go. *i^n′xkipa′nahiyĕ′*, to take herself back. *i^{n}xkipanahi kda*, take yourself back and go home! (*Also* **8**: 26; **18**: 12; **26**: 44.)

pana^n′, all (see *ohi*).—*pana^n′ Tanĕ′ksa ha^{n}ya′tu*, all the Biloxi people. *a^{n}ya′ pana^n′*, all the men. *tcụ′ñḳi pana^n′*, all the dogs. *aya^n′ pana^n′*, all the trees (**20**: 37; p. **120**: 6, 9).—*apana^n′*, entire, the whole. *daswa′ apana^n′*, the entire back.—*pana^{n}xti′* (=*pana^n* + *xti*), all . . . . together. *kŭdĕska′ pana^{n}xti′*, all the birds together. *pana^{n}xti′ pixti′hiñḳĕ′*, I did them all very well (**5**: 5). *pa′naxti′kiyĕ*, she got all from it (**28**: 8). (See *txa*).—*na^{n}pana′x kĭdusni′*, he can not hold it all. (*Also* **20**: 37; p. **120**: 6, 7, 8, 9.)

pa′ni, to inhale an odor, to smell it (*hipa′ni, mpa^{n}ṭa^{n}he′*).—*ûñkpâ′n ndo^n′xka^n*, let me see and smell it! (p. **154**: 10).

paspaho^n′, to cook what is flat, to fry, as eggs (*paspa′ hayo^n′, paspa′ nḳo^n′*).—*maxi^n′tiya^n′ paspaho^n′ ha′nde*, she is frying eggs.

patcĭdu′, to brush, as the hair; to wipe the hands, face, feet, plates, etc. (*i′patcĭdu, û′ñḳapatcĭdu′*).—*patcĭdu′ yuḳoyĕ′*, to wipe the feet clean (*i′patcĭdu′ yuḳo′hayĕ′, û′ñḳapatcĭdu′ yuḳo′hûñḳĕ′*). *i^n′patcĭdu′*, I brushed your hair. *i′xkipa′tcĭdu*, to wipe or rub himself (dry), as after bathing (*yi′xkipa′tcĭdu, nḳi′xkipa′tcĭdu*). *kĭpa′tcĭdu*, to wipe it for him (*ya′kĭpa′tcĭdu, a′xkĭpa′tcĭdu*).—*pa′tcĭdo^{n}ni′*, to wipe or swab out, as a gun barrel with a ramrod (*i′patcĭdo^{n}ni′, û′ñḳapa′tcĭdo^{n}ni′*). *añksapi patcĭdo^{n}ni* (=*añksawi patcĭdo^{n}ni*), "used for washing or wiping out a gun," a ramrod.

pawehi, conjuring to him (**28**: 181).—*ĭta pa′wehi yo^{n}ni*, he conjured a deer to another person (p. **164**: 11). *yĭnĭsa pa′wehi yo^{n}ni*, he conjured buffalo to another person (p. **164**: 12).

paya.—*payadi′*, to plow (*i′payadi, ûñkpa′yadi*) (**26**: 23). *payo^{n}ni′* (=*payadi* + *o^{n}ni?*), a plow.

pa^{n}hi^n′, a beard or mustache; usually a beard (*i′pa^{n}hi^n, ûñkpa^n′hi^n; pa^{n}hi^{n}tu′, i′pa^{n}hi^{n}tu′, ûñkpa^n′hi^{n}tu′*).—*pa^n′hi^n yo^{n}xti′*, he has a full beard. *pa^n′hi^n naskĕxti′*, a very long beard. *pa^n′hi^n ta′wiya^n*, "beard above," a mustache. *pa^{n}hi^n′ tûkxo′hi*, to shave himself. *pa^{n}hi^n′ kĭtû′kxohi′*, to shave another.—*pa^{n}hi^n′o^{n}ni′*, a beard or mustache (*i′pa^{n}hi^n′o^{n}ni′, ûñkpa^n′hi^{n}o^{n}ni′*).—*pa^{n}hi^n′ tûkxo′ho^{n}ni′*, a razor.

pa^n′hi^n, a vine of any sort (**1**: 2).—*axiye′ sa^n pa^{n}hi^n*, "the vine with white blossoms," the Cherokee rosebush. *maktcuhi pa^{n}hi^n*, a grapevine. *pa^n′hi^n a′xiyehi′ nŭpi′hi*, "the vine with fragrant blossoms," the honeysuckle.

pĕ′dĕkûpi′, leggings.

pĕhe′, **apĕhĕ** (**26**: 77), to pound, as corn in a mortar (*i′pĕhe, nḳa′pĕhe′*). *aye′ki pĕhe′*, to pound corn. *pa′wehi*, he knocked them (**28**: 47). *ûñḳpa′ni*, I knock him (**28**: 118).

pexinyi.—*pe′xinyi xyu′hu*, a close odor, as from a cellar, cache, or room which has been closed for some time. (See *xyuhu tciya*; Ȼ., *uxĕ bȼa^n*.) *pĭ′xĭni xyu′hu*, rancid. Probably identical with above.

pĕsdoti′, a flute.—*pĕsda′t oho^n′yĕ*, to play on a flute (*pĕsda′t oho^n′hû^{n}yĕ, pĕsda′t oho^n′hûñḳĕ′; pĕsda′t oho^n′yĕtu′, pĕsda′t oho^n′hû^{n}yĕtu′, pĕsda′t oho^n′hûñḳĕtu′*).

pĕska′ or **apĕska**, a small frog, not over an inch long, living in streams. It has a sharp nose, black skin, and cries, "*Pĕs-pĕs-pĕs!*" (**17**: 20, 21).—(See *kto^n*, *kû^n′ninuhi′*.) *Pĕskana*, Ancient of Tiny Frogs (**17**: 1, 5, 9, 13, 18, 23).

pe′ti, pĕti′, pĕt (**28**: 166), fire.—*pe′ti pxuhi^n′*, to blow at a fire. *pe′ti uxtĕ′*, to make a fire. *pĕ′ti kûsidi′*, the fire smokes. *pe′tudati′* (=*peti* + *udati*), firelight. *pe′ti hotcĕ′*, a poker. *pĕdo^{n}ni′*

(=*peti+oⁿni*), a fire-drill (G.). *pe′ti oⁿ′*, "makes fire," a match, lucifer matches. *petixtoⁿ′*, to warm himself at a fire, as when one has come in from the cold (*pe′tiyixtoⁿ′*, *pe′tiñḳi′xtoⁿ*). *petuxtĕ′* (=*peti+u′xtĕ*), to make a fire, to camp. *pĕtuxte′ a′matci′ha*, a fireplace. *petiti′*, a chimney (cf. *ksi tcaⁿ′ kuⁿnutci′* under *si*). *sŭpi′xti na petiti′*, the chimney is very black (or thick with soot). *petiti′ sŭpi′*, "chimney black," soot. *pe′ti uda′gayi′*, a lightning bug, a firefly. *pĕ′xĕnoⁿni′ tcti′*, live or red coals. *pĕxĕnoⁿ′ sŭpi′*, black or dead coals. *pe′tuxta′ atci′ hayi′*, "it comes where fire has been made," ground moss. (*Also* **10**: 25; **20**: 7, 32; **22**: 5; **26**: 71; **28**: 11, 166.)

-pi, or **-wi**, a noun ending. Compare *aⁿsepi* and *aⁿsewi; napi* and *nawi.*

pi, good (*hipi′*, *ûñkpi′; ptu*, *hiptu′*, *ûñkptu′*).—*aⁿya′ pi′ xyĕ*, he is a good man. *hipi′ xyĕ*, thou art good. *ûñkpi′ xyĕ*, I am good. *aⁿya′ ptu′ xyĕ*, they are good men. *hiptu′ xyĕ*, you (pl.) are good. *ûñkptu′ xyĕ*, we are good. *de′di xyi pi′ na*, if he would go, it would be good. *aya′oⁿ xyi pi′ na*, if you would do it, it would be good. *pixti′* (=*pi* + *xti*), very good, best. *nkti′yaⁿ nḳoⁿ′ni pixti′ xye′ni yaⁿ′xkiha′taxni′*, I made a very good house for myself, but it was burnt (**5**: 6). *pi′yĕ*, to make properly or correctly (*pi′hayĕ*, *pi′hiñḳĕ* or *pi′hûñḳĕ*). *nĕ′ pi′hiñḳĕ′ ha′nûⁿ*, perhaps I am making it correctly. *nĕ′ pi′hiñḳĕ′ kikna′ni*, perhaps I could make it correctly (if I tried). *aṭoho piyĕ*, "to cause to lie good," to spread a comforter on a bed. *pixti′yĕ* (= *piyĕ* + *xti*), to make or do very well (*pixti′hayĕ′*, *pixti′hûñḳĕ′* or *pixti′hiñḳĕ′*) (**5**: 3). *pi tḳo′hĕ*, better.—*kûpini′* not good, bad; to be bad. *hi′kpini′ xyĕ*, thou art bad. *nḳa′kpini′ xyĕ*, I am bad. *kpi′nitu′ xyĕ*, they are bad. *hi′kpinitu′ xyĕ*, you (pl.) are bad. *nḳa′kpinitu′ xyĕ*, we are bad. *tyi′ kûpini′ ku′di*, to give bad medicine, i.e., for the purpose of killing him. *dū′t kûpi′ni*, bad to eat. *nap kûpini′*, a bad day, as in rainy weather. *kapini′*, not good. *kû′pini′xtiyĕ* (=*kûpini* + *xti* + *yĕ*), to cause to be very bad, to do very wrong (*kû′pini′xtihayĕ′* (**3**: 20), *kû′pini′xtihûñḳĕ′*). *kûpini′yĕ*, to cause to be bad, to do wrong (*kûpini′hayĕ′*, *kûpini′hûñḳĕ′*).—*kapixyĕ′* (said by a male); how pretty! (meaning, how ugly!)! *M* + *kapixyĕ′* (said by a female), oh! how pretty (meaning, oh! how ugly!).—*nŭpi′hi*, to emit a good odor, to smell good. *paⁿ′hiⁿ a′xiyehi′ nŭpi′hi*, the honeysuckle. *ani′ nŭpi′hi*, cologne. (*Also* **8**: 5; **10**: 4; **11**: 6; **16**: 12; **21**: 10; **23**: 5; **25**: 6; **26**: 4, 5, 7; **28**: 132, 140, 241.)—*nĕpi′yĕ*, correctly (p. **142**: 3). *nĕpi′hayĕ*, you are correct (p. **142**: 4). *nepi′hañḳĕ*, I am correct (p. **142**: 5). *kinĕ′pi* or *kĭnepi′*, to be glad (*yi′kinepi′*, *ya′xkinĕ′pi; kinĕptu′*, *yi′kinĕptu′*, *ya′xkinĕptu′*) (**26**: 68). *ka′xkĭne′pini′*, I am not glad (not satisfied). *kuikĭne′pini′*, you are not glad. *kĭ′kĭne′pini′*, he is not glad. *kĭ′kĭne′tuni*, they are not glad. *aⁿxkĭnepi′*, I am glad. *hi′ñkinepi′*, to like a person (*ayi′ñkinepi′*, *nḳi′ñkinepi′;* pl., *hi′ñkineptu′*, *ayi′ñkineptu′*, *nḳi′ñkineptu′*). *ḳikĭne′pi*, to like another's property. *toho′xk ḳi′kĭne′pi*, to like another's horse. *toho′xk iñḳi′kĭne′pi*, I like your horse. *yata′mĭtu′ ḳikinĕ′pixti′ nḳĭnthĕ′ ĕ′ṭañḳoⁿ′*, I (sic) like your working (for yourselves), so I am working too (**5**: 2); *iñḳi′kinĕ′pixti′* is suggested instead of *ḳikinĕpixti.* *i′ñkinĕ′pixti′* to like it exceedingly (*ayi′ñkinĕ′pixti′*, *nḳi′ñkinĕ′pixti*).—*pihe*, ought (p. **151**, passim). *pi′hĕdi* or *pihedi*, ought, can. *eṭikiyoⁿ′ pi′hĕdi*, he ought to do it (Bk.); rather, *ĕṭiḳayoⁿ′ pi′hĕdi*, you ought to do that (Bj., M.). *hayĕ′ṭiḳĕ′ pi′hĕdi*, you ought to do it (Bk.). *pihe′di*, can. *yakine′ pihe′di*, you can arise. *yañkeye′ pihe′di*, he can saw it. *ita′x pi′hedi′diⁿ*, you (pl.) ought to run. *ya′ṭoho pi′hedi′diⁿ*, you ought to lie on it. *a′xpada′kaxti′ pi′hedi′diⁿ*, he ought to be smart. *ya′ñḳyĕhûⁿ′ pi′hedi′diⁿ*, he ought to know me. *yañkeye′ pi′hedi′diⁿ*, he ought to saw it. *toho′xk ahiⁿ′atsi′ pi′hedi′diⁿ*, he ought to sell a (or, the) horse. *doxpĕ′ naskĕ′ kiko′ pi′hedi′diⁿ*, she ought to mend the coat. (*Also* **28**: 94, 103, 104, 112, 194, 196, 246; p. **120**: 18, 19; p. **121**: 15, 19, 20; p. **146**: 3–12.)

pi, **pi′yaⁿ′** (Bj., M.), **piyaⁿ′** (Bk.), the liver; his or her liver. A liver cut out of a body would be called *pi*, not *piya^n* (M.) (**31**: 15, 17).

pihi′.—*aya^n′ pihi′*, a chip of wood. *aya^n′ pipihi′*, chips.

pixyi′, to float (*i′pixyi, ú′ñḳapixyi′*).—*odi yihi′xti pixyi′ yuḳĕ′*, many fish "still float," i. e., are swimming around.

pĭts.—*pĭ′tspĭtsedi′*, to wink (often). *tû-tcû^n′ pĭ′tspitsedi′*, his (or her) eye winks, he winks his eye (or eyes). (See *wide*.)

pi^n.—*pi^{n}hudi′*, a hickory tree, the *Carya alba*. *pi^n′hu aya^n′*, hickory wood. *pi^n′hu p̣axka′*, a tree bearing a nut that is sour and smaller (sic) than the hickory nut; hardly the *Carya sulcata* (*Hicoria sulcata*), which has a larger nut than the shell-bark hickory (*C. alba*). *pi^{n}txo′go^{n}ni′*, pecan nuts. *pi^{n}txo′go^n u′di*, the pecan tree or *Carya olivæformis*.

pxâ, to swim (*i′pxâ, ûnpxâ′; pxâtu′, i′pxâtu′, ûnpxâ′tu*). The *a* in this word has a shorter sound than *aw* in *law*, though approximating it.

pxaki′, sand (=*hama pxaki*). (H., *pu′xŭki*).

pxi.—*pxi′di*, to cheat, deceive, or fool him (*ipxi′di, ûnpxi′di; pxitu′, ipxitu, ûnpxitu*). *pxi′ha^n apŭdi′yĕ*, he deceived him and (thus) repaid him (for the injury). *ipxi′ha^n apŭdi′hayĕ′*, you deceived him and (thus) repaid him, etc. *ûnpxi′ha^n apŭdûñḳe′*, I deceived him and (thus) repaid him, etc.—*upxi′di*, to deceive or fool one; to cheat (*yupxi′di, nḳupxi′di* or *û′ñḳupxidi′; upxitu′, yu′pxitu′, nḳu′pxitu′*). *nyu′pxiḍi*, I deceived you. *nyu′pxini′*, I did not deceive you. *ya′ñḳupxi′di*, you deceived (or, cheated) me. *nyupxi′ te ni′ḳi*, I do not wish to cheat or deceive you. *upxi′ i′spĕxti′*, he knows full well how to cheat or deceive.—*kûpxini′*, not to deceive or cheat one (*ku′yupxi′ni, ûñḳupxi′ni*). *nyukûpxi′ni*, I did not cheat you.

pxu, pxwĕ, pxo, paxa.—*pxwĕ′di*, to punch, stab, thrust at, to gore (**28**: 186), stick into (**23**: 7) (*pxuye′di, pxûñḳe′di; pxwĕtu′, pxuyetu′, pxûñḳĕ′tu*). *i′pxwĕdi*, he stabs thee. *i′pxwĕtu′*, they . . . . thee. *pxu′yañḳe′di*, he . . . . me. *pxu′yañḳĕtu′*, they . . . . me. *pxu′ya da′nde*, will you stab him? *a′pxuye′di* and *ka′pxuye′ni* point to a *pxuye′di* (3d sing.) instead of to *pxwĕdi*. (*Also* p. **141**: 24, 26.) *paxa′*, stuck in (**23**: 7). *ûñkpaxa′*, I stick it in (**23**: 3). *aṭo′ i^n′paxa o^n′ni*, he set out the potatoes (p. **154**: 1). *aṭo′ i^n′paxa o^n heda^n*, he finished setting out the potatoes (p. **154**: 2). *aṭo′ i^n′pax ayo^n′ heda^n*, did you finish setting out the potatoes? (p. **154**: 3). *aṭo′ i^n′paxa ñḳo^n′ heda^n*, I finished setting out the potatoes (p. **154**: 4). *pxwĕ′ koko′hedi′*, supposed to mean, to make a door, plank, or stiff hide sound by punching it. *ka′pxuye′ni*, not to horn or gore. *aduhi′ e′usa^n′hi^n waka′ ne′ya^n ka′pxuye′ni*, that standing cow on that side of the fence does not gore.—*pxwe′ ktaho′*, to make fall by punching. *kohi′xti pxwe′ ktaho′*, to make an object fall from a height by punching. *xwŭhi′xti pxwe′ ktaho′*, to make an object topple and fall by punching (*pxuye′ ktaho′, pxûñḳe′ ktaho′*).—*pxwĕ tpĕ′*, to punch a hole through (*ipxwĕ′ itpĕ′, û′ñḳupxwĕ′ ûñḳûtpĕ′*). *pxu′ḳi^{n}xki′ na′nteḳĕ*, I came near sticking myself with it (p. **141**: 23).—*pxwĕ′ ma′nte deyĕ′*, to move an object by punching it (*pxuye′ ma′nte de′hayĕ′, pxûñḳe′ ma′nte de′hiñḳĕ′*).—*a′pxuye′di*, to be in the habit of goring, thrusting, etc. (*a′pxuye′tu*, 3d pl.). *aduhi′ ndosa^n′hi^n waka′ nĕ a′pxuye′di*, this cow on this side of the fence is apt to gore.—*ḳi′xkĭpxwĕ′*, to stab himself (*iyi′xkĭpxwĕ′, nḳi′xkĭpxûñḳĕ′*).—*dupxo^{n}ni′* or *do^{n}pxo^{n}ni*, to thrust a tined instrument into an object (*i′dupxo^{n}ni′, ndu′pxo^{n}ni′*). *aduti do^{n}pxo^{n}ni*, or *adudipxo^{n}ni*, "sticks in the food," a table fork.—*yo^{n}po^{n}ni′*, or *a′yo^{n}po^n′ni*, an auger. *yo^{n}po^{n}ni′ yi′ñḳi*, a "little auger" or gimlet. *ayo^{n}po^n′ yiñḳi′*, "small auger," a gimlet.

pxŭ.—*pxŭdi′*, to rub (*i′pxŭdi, ûñḳpxŭdi′; pxŭtu′, i′pxŭtu′, ûñḳpxŭtu′*).—*pxŭdi′ ixyaxyĕ′*, to stop rubbing. *atcĭ^n′ni pxŭdi′*, to rub grease on an object, to grease it. *ama′ pxŭdi′*, to root up the ground. *ama′ pxŭ′di oxpa′, a′diknĕ*, they rooted up the ground, devoured (the roots), and have gone.

po, to swell (cf. *tŭpo′*, to burst).—*po′poxtyi′* (*popoxi+tyi*), "swelling medicine": a plant growing in Louisiana, the root of which the Biloxi used as a remedy for dropsy. This is the balloon vine or *Cardiospernum.*

po, pâ.—*popodĕ′*, to wrap up a bundle (*yapo′podĕ, ûñkpo′podĕ; popo′dĕtu′, ya′popo′dĕtu′, ûñkpopo′dĕtu′*). *i′ndita′yaⁿ popodĕ′*, to wrap up his own (in a) bundle. Imperatives: *popoda′* (to a child); *popo′dĕkañko′* (man to man); *popo′dĕtki′* (man or woman to woman).—*pâ′de*, to make up a bundle (*ipâ′de, npâ′de*) (cf. *apĕni′*). *a′pâd oⁿ*, (he) wrapped it up (**26**: 47). *hapode′*, to wrap up an object (*haya′pode, nḳa′pode*). *akŭtxyi′ hapode′*, wrapping paper.—*kĭpo′podĕ′*, to wrap up an object in a bundle for another (*ya′kĭpo′podĕ, a′xkĭpo′podĕ*). *i′ñkĭpo′podĕ*, I . . . . for you. *ya′xkĭpo′podĕ*, he . . . . for me. *hiya′xkĭpo′podĕ*, thou (you) . . . . for me.—*ki′xkĭpo′pode*, to wrap himself up in a cover (*yi′xkĭpo′pode, nḳi′xkĭpo′pode; ki′xkĭpopo′detu, yi′xkĭpopo′detu, nḳi′xkĭpopo′detu*).

poda′dĕ, owl (**20**:16).—*po′dadi, podi* (**28**: 110), *pâ′di*, the swamp owl.—*pâdi′ aⁿ′sudita′* (or *podi′ aⁿsdita′*), the "owl pine," the short-leaved pine, *Pinus mitis.*

poxayi′, a night hawk or bull bat.

poxka′.—*aⁿsĕ′p poxka′*, sledge hammer (**28**: 193).

poxono′, a snail.

poxwe, a splashing sound (**20**: 38).

poni′, (cf. *po, pŭni′*).—*sponi′* (*asi* + *poni′*), his or her ankles. *tcak-poni′*, his or her wrists.

poska′, potcka′, rounded, globular, curvilinear.—*ayaⁿ′ poska′*, a curvilinear forest. *xûxwĕ′ poska′*, a whirlwind. *xûxwĕ′ poska′ yi′ñḳi*, a small whirlwind. *asoⁿ′ poska′*, a brier patch (**1**: 16). *iⁿtka poska*, "stars in a circle," the Pleiadēs. *poski′ñḳi* (=*poska*+*yiñḳi*), occurring in the following: *asoⁿ′ poski′ñḳi xĕ na′ñḳi Tcĕ′tkanadi′*, the Rabbit was sitting (was dwelling, or, was) in a very small brier patch (**2**: 4). In this case *poskiñḳi* was pronounced "*poskiⁿ*+*ḳi*," the prolongation having the force of "very." *eḳaⁿhaⁿ′ ko po′tcka na′ñḳi*, and then he (the Rabbit) sat (i. e., was drawn together) like a ball (**1**: 14). *ạ′t potcka′*, Irish potatoes. *awi′ûsk potcka′*, cabbage. *tcak po′tcka*, a fist. (*Also* **8**: 17; **10**: 17; **17**: 6; p. **118**: 14.)

poⁿ, smelling (**28**: 142).

psde.—*psdehi, psŭ′dehi′*, or *spdehi′*, a knife. *psdehi′ a′duxta′ni uksa′ki*, to cut a rope with a knife. *psdehi′ dusi′ hañkeyaⁿ′ kiya′ de ĕtuxa′*, he seized the knife and departed again (**3**: 19). *psdehi′ kŭnŭki′*, the edge of the knife blade is turned. *psdehi′ kŭ′nŭkiyĕ′*, to turn the edge of a knife blade. *psdehi′ ma′ñḳd¢′ĕ iñkta′*, this (horizontal) knife is mine. *psde′-ma′ñḳiyaⁿ iñkta′ni*, that (horizontal) knife is not mine. *psde′hi noⁿpa′ ma′ñḳiyaⁿ i′ndikta′ni*, those two (horizontal) knives are not his. *psde′hi ne ka′ta*, whose knife is that? *psde′hi ne iñkta′*, that is my knife. *psde′hi ita′ kûpani′hayĕ′*, did you lose your knife? *psdehi′ naskĕ′*, "long knife," a butcher knife (=*psdehi nitani*). *psdehi′ nitani′*, "large knife," a butcher knife. *psdehi′ yi′ñḳi*, "small knife," a pocketknife. *psdehi′ pŭt kŭnŭxka′*, "knife with a curved end," a table knife. *psdeha′tcapi′* (=*psdehi* +*atcapi*), a sword. *psdehudi′* or *psŭ′dehudi′* (=*psdehi*+*udi* or *ahudi*), a knife handle. *psŭ′de psoⁿti′*, a knife point. *psŭ′de pŭtsa′di* (=*psŭdehi*+*pŭtsa*), "sharp part of a knife," a knife blade. *spdehi′ ma′ñḳi ko kta′*, the knife is his. *spdehi′ yaⁿ xaⁿ′ ko tca′ka-mañḳi′*, where is the (reclining) knife? *yaⁿdaksa′di na spdehi′*, the knife cut me. *spdehi′ nḳoⁿ′ ndaksa′di*, I cut with a knife. *spdehi′ du′si ha′nde*, he is holding a knife. (*Also* p. **120**: 10.)

psi.—*dupsi′*, to take up a handful (*i′dupsi, ndupsi; dupsitu′, i′dupsitu′, ndu′psitu′*).

psi, pĭs, to suck (*i′psi, nḳa′psi; psitu′, i′psitu′, nḳa′psitu′*). (See *utcĭtcpi′.*)—*pĭs tĕxti* (he) desires strongly to suck (**26**: 58). (*Also* **26**: 59, 64, 66.)

psi, pŭs (**28**: 243; **30**: 1), **pŭsi, pûsi′** (**30**: 4), night; night time.—*psi′ yaⁿ′xa*, almost night. *psidĕ′*(=*psi* + *de*), or *psŭde′* (**29**: 36), "this night," to-night. *psidĕ′ xo′hi ko′ nde′ni dande′*, it rains to-night, I shall not go. *psidĕ′ wahu′ ko nde′ni dande′*, if it snows to-night, I shall not go. *psiki′ñkiñge* (Bk.) or *pskikiñge* (Bj., M.)(=*psi ukikiñge*), midnight. *psaduti′* (=*psi* + *aduti*), "night meal," supper. *psḳaⁿ′ yihi′*, to be waiting for night to come (**3**: 12) (*psḳaⁿ′ a′yihi, psḳaⁿ′ nḳihi′*). *pstaⁿni′*, dark. *kde′psi*, until night. *nḳa′pstûki na kde′psi*, I sewed till night. *ni′ hine′ kde′psi*, he walked till night. *uka′dĕ kde′psi*, he talked to him till night. *pûspûsi′*, *pû′spûs* (**28**: 91), *pĭspĭsi*, dusk, twilight. (*Also* **10**: 12; **14**: 6, 13, 15, 16, 21; **28**: 101, 110, 124; **30**: 1; p. **158**: 14, 15, 16.)

psi′diḳyaⁿ, the milt or spleen of a cow, etc.

psohĕ′, having corners or angles.—*psohĕ′ pûpĕdi′*, having the corners rounded off (**14**:18). *o′ psahedi′*, the "corner fish," or *gaspigou*.

pstû′ki, or **pastû′ki** (**26**: 22), to sew.—*ha′masạ pstûki′*, "sewing metal," a sewing machine.—*apstû′ki* or *apstûki′* (=*a*+*pstûki*) to sew habitually (*aya′pstûki′*, *nḳa′pstûki′*). *aⁿxti′ yuḳĕ′dĕ apstû′ki yiⁿspĭ′xtitu*, (all) these women sew well (are accustomed to do so). *nḳa′pstûki na kde′psi*, I sewed till night, I sewed all day.—*kĭpstûkyĕ′*, to sew together (*kĭpstû′khayĕ′*, *kĭpstûñḳĕ′*(?)). *kĭpstûki′*, sewed together; a seam.—*kia′pstûki′*, to sew for another; perhaps, to sew regularly for another (?) (*yakia′pstûki′*, *xkia′pstûki′*). *nkapstûkikde′psi*, I sewed till night.—*aⁿ′pstûgoⁿni′*, a stick used as a spit for roasting meat. *aⁿ′pstûgoⁿni′ pxwĕ′ kû′dûkûxpeyĕ′*, to thrust a stick through meat in order to barbecue or roast it.—*pstûgoⁿni′*, a stopper of any sort. *konicka pstûgoⁿni*, bottle stopper. *waxiⁿpstûgoⁿni*, a metal awl, "that with which shoes are sewed." *pstûgoⁿyĕ′*, to put a cork or stopper in a bottle, etc. (*pstûgoⁿ′hayĕ′*, *pstûgoⁿ′hûñḳĕ′*). Imperatives: *konicka′ pstûgoⁿya′* (m. sp.), or *konicka′ pstûgoⁿkaⁿ′* (w. sp.), put the cork in the bottle! (*Also* **26**: 12, 24; p. **142**: 3–6.)

psûdahi′, a comb.

psŭk, to head off (cf. *psŭki′*). *yañḳa′psŭki′*, he headed me off (Bk., M.). *ha′psûktu′*, they surrounded (**16**: 7; p. **150**; 29, 30). *tik ñḳa′psûktu′*, we surrounded the house (p. **150**: 30). *akĭ′pûpsŭki′*, to head him off, intercept him (*aya′kĭpûpsŭ′ki*, *nḳa′kĭpûpsŭ′ki*). *yañḳa′kĭpûpsŭki′*, he headed me off. *ayaⁿ′ xotka′ akĭ′pûpsŭki′*, he (the Bear) headed off (the Rabbit, thus preventing his escape from) the hollow tree (**2**: 26).

psû′ki, it broke (cf. *psŭki′*).—*nḳaxĕhe′ psû′ki*, I sat on it (and) it broke. *ko psûkĭ′*, (a) gourd cut in two (**16**: 3, 10, 11; **17**: 10).

psŭki′, or **psûki**, to belch, hiccough (*yapsŭ′ki* or *i′psûki′*, *û′ñḳapsŭki*, or *û′ñḳupsûki*). (Hidatsa, *psuki* (*pcuki*).)

psûⁿti, or **psoⁿti**, sharp-pointed.—*iⁿsu′ psûⁿti′*, "sharp-pointed teeth," canine teeth (=*iⁿsu*+*tŭdĕ*). *isaⁿ′hiⁿ psûⁿti′*, "sharp-pointed at one end or side," wider at one end than at the other. *kŭdĕska siⁿ psoⁿti*, "sharp-tailed bird," the swallow. *mas psoⁿti*, "sharp-pointed iron," a bayonet. *psûⁿ′tpadiyaⁿ′*, the point of an arrowhead.—*apsûⁿ′*, the smallpox; described as "*kdĕ′xyi sipsipi′*, spotted and pitted."—*apso′nd ayudi′*, the holly tree, so called because it has thorns.

ptce, **pĭtcĕ′**, (**17**: 16; **28**: 248), **pĭtce** (**26**: 41, 42), to leap, jump.—*ptcedi′*, *pĭtce′di* (**27**: 11), to jump, leap, as a grasshopper, sturgeon, etc. *o ptce′di*, "the jumping fish," the sturgeon. *pĭtce′ni*, leaping not (**27**: 11). *pĭtcĕ′hayĕ′*, you jump over it (**28**: 173, 176, 201). *pĭ′tciñḳĕ′di*, I jump (**28**: 247).

ptcûⁿ, **pŭtcuⁿ**, **ptcoⁿ** (**6**: 16; **9**: 16; **10**: 23), **putcoⁿ** (**17**: 17; **23**: 7), a nose; his or her nose; for this, *ptcûⁿyaⁿ* can be used (*hiptcûⁿ′* (or *hi′ptcûⁿyaⁿ*), *ûñḳa′ptcûⁿ* (or *ûñḳa′ptcûⁿyaⁿ*); *ptcûⁿtu′*, *hi′ptcûⁿtu′*, *ûñḳa′ptcûⁿtu′*).—*ptcûⁿ haidi′ na*, his nose bleeds. *ûñkpatcoⁿ′*, my nose (**23**: 3). *ptcûⁿ′ ahudi′ tpaⁿhiⁿ′*, the "soft bone of the nose," the septum of the nose. *ptcûⁿ′ ahudi′ tpaⁿhiⁿ′ okpĕ′*, the perforation of the septum of the nose. *ptcûⁿ′ pûtsi′*, the ridge ("hill") of the nose. *ptcûⁿtpĕ′*, "natural holes in the nose," the nostrils (*i′ptcûⁿtpĕ′*, *û′ñḳaptcûⁿtpĕ′*; *ptcûⁿtpĕtu′*, *i′ptcûⁿtpĕtu′*, *û′ñḳaptcûⁿ′tpĕtu′*). *ptcûⁿtpĕ′ saⁿhiⁿ′xa*, "nostril on one side," one nostril (of a pair). *ptcûⁿ′ hauni′*, "it dangles from the nose," a nose ring.

pta.—*dapta′weyĕ′*, to clap the palms of the hands together (*dapta′wehayĕ′*, *dapta′wehañḳĕ′*). *a′kipta′ye*, she caught both in one hand (**8**: 15).

ptça.—*ptçaxe′*, *ptçaxi*, *ptçax* (**28**: 258), *ptçasi′*, wide, broad, flat (Ȼ., *g¢a^{n}¢ĕ*). *tcak ptçaxe′*, the "wide part of the hand," the entire palm of the hand (also **9**: 16). *ptçaxitu*, they are flat (**28**: 259). *ptça′xi si^{n}′hi^{n} ne′di*, to be standing with the feet apart; to straddle. *i^{n}su′ ptçaxka′*, "flat teeth," the incisors (K., *blak’a* (?)). *taxpa ptçasi*, the wood duck or summer duck. *ptçasiyĕ′*, to cause an object to be flattened out again (*ptçasi′hayĕ′*, *ptçasi′hûñḳĕ′*). *ptçaskû^{n}ni′*, bread of any sort. *yĕ′ni ptçaskû^{n}ni′*, corn bread. *so^{n}pxi′ ptçaskû^{n}ni′*, wheat bread. *wak ta′s ptçaskû^{n}ni′*, cheese. *ptçaskû^{n}ni′ du′ti na′ñḳi*, he "sits eating" bread, he is eating bread (*ptçaskû^{n}ni′ i′duti na′ñḳi*, *ptçaskû^{n}ni′ ndu′ti na′ñḳi*; *ptçaskû^{n}ni′ du′ti ha′maki*, *ptçaskû^{n}ni′ i′duti aya′maki*, *ptçaskû^{n}ni′ ndu′ti nḳa′maki*). *ptçaskû^{n}′*, bread of any sort. *atcĭ^{n}′ni ptçaskû^{n}′*, batter cakes.—*akipta*, fold. *aki′ptadi′*, double. *hakipta′di*, in layers. *akiptça′tçadi′*, "lying one on another," double or manifold, as, *akŭtxyi′ akiptça′tçadi′*, a book. *aki′ptatayĕ*, multiple, manifold (i. e., more than double or twofold). *akipta′ no^{n}pa′*, twofold, double. *akipta′ dani′*, threefold. *akipta′ topa′*, fourfold. *akipta′ ksani′*, fivefold. *akipta′ akŭxpĕ′*, sixfold. *akipta′ na^{n}′pahudi′*, sevenfold. *akipta′ danhudi′*, eightfold. *akipta′ tckanĕ′*, ninefold. *akipta′ ohi′*, tenfold. *akipta′ ohi′ so^{n}sa′xĕhĕ*, elevenfold. *akipta′ ohi′ no^{n}pa′xĕhĕ*, twelvefold. *akipta′ ohi′ dana′xĕhĕ*, thirteenfold. *akipta′ ohi′ topa′xĕhĕ*, fourteenfold. *akipta′ ohi′ ksa′xĕhĕ*, fifteenfold. *akipta′ ohi′ a′kŭ′xpa′xĕhĕ*, sixteenfold. *akipta′ ohi′ na^{n}′pahu′ a′xĕhĕ*, seventeenfold. *akipta′ ohi′ da′nhu a′xĕhĕ*, eighteenfold. *akipta′ ohi′ tckana′xĕhĕ*, nineteenfold. *akipta′ ohi′ no^{n}pa′*, twentyfold. *akipta′ o′hi da′ni*, thirtyfold. *akipta′ o′hi to′pa*, fortyfold. *akipta′ o′hi ksa^{n}′*, fiftyfold. *akipta′ tsi′pa*, a hundredfold. *akipta′ tsipi^{n}′tcya*, a thousandfold.

ptçato′, cotton.—*ptçato′ ntcu′ no^{n}pa′*, I put the cotton in two places. *ptçato′ ntcu′ dani′*, I put the cotton in three places. *ptça′to uni′*, the cotton comes up. *ptça′to udi′*, the cotton plant, cotton plants. *ptça′to da′di*, to pick cotton. *ptça′to sa^{n}′*, "white cotton," a tunic or man's shirt. *ptça′to akidi′*, the "cotton insect," a caterpillar.—*pû′tĭtu ḳayudi′*, the cottonwood tree.

pŭdĕ, open (p. **140**: 32, 33.—*dupŭdĕ′*, *dupûdĕ′* (**28**: 147, 149, 150, 153), to uncover by pulling, to open. *kĭdu′nahi′ dupŭdĕ′*, to uncover by rolling. *naxte′ dupŭdĕ′*, to kick off the covering, as an infant does (*i′dupŭdĕ*, *ndu′pŭdĕ*). *duxta^{n}′ dupŭdĕ′*, to pull open a box, cache, etc. (*i′duxta^{n} i′dupŭdĕ*, *ndu′xta^{n} ndu′pŭdĕ*).

pûdēd, brant.—*Pûdēdna′*, Ancient of Brants (**6**: 11, 12, and notes).

pûdi′.—*apûdi′*, he stepped over it (**28**: 115).

pûdi′so^{n}, or **pûdi′so^{n}ni′**.—*pa′ pûdi′so^{n}* or *pa′ pûdi′so^{n}ni′*, to have an attack of vertigo (*i′pa pûdi′so^{n}*, *ûñḳapa′ pûdi′so^{n}*).

puhe, to blow.—*puheyĕ′*, to blow a horn (*pu′heha′yĕ*, *puhe′hûñḳĕ′*; *pu′heyĕtu′*, *pu′heha′yĕtu′*, *pu′hĕhûñḳĕtu′*).—*pu′hekiyĕ′*, to blow a horn for or instead of another. *pu′hehi′ñkiyĕ*, I blow a horn instead of you.—*pu′heki′ka^{n}*, to blow a horn for some one to come (*pu′heyaki′ka^{n}*, *pu′heaxki′ka^{n}*). *pu′hehi′ñkika^{n}*, I blew the horn for you to come. *pu′heya^{n}xki′ka^{n}*, he or you blew the horn for me. *pu′heki′ka^{n} tcụ′ñḳi*, she blew the horn for the dog.—*pu′hekĭ′ḍaha*, to blow a horn for them to come (*pu′heyakĭ′ḍaha′*, *pu′heaxkĭ′ḍaha′*). *pu′heaxkĭ′ḍaha′ tcụ′ñḳi*, I blow the horn for the dogs (to come).—*apu′x ho^{n}ni′*, a blowgun: to use a blowgun (*apu′xhayo^{n}′ni*, *apu′x nḳo^{n}′ni*). The Biloxi learned the use of the blowgun from the Choctaw.—*pxuhi^{n}′*, *pe′ti pxuhi^{n}′*, to blow at a fire (*pe′ti i′pxuhi^{n}*, *pe′ti ûñkûpxu′hi^{n}*; *pe′ti pxuxtu′*, *pe′ti i′pxuxtu*, *pe′ti û′ñkûpxuxtu′*).

pûka′yi, large red-headed woodpecker (**15**: 9) (see *kŭdĕska′*, *omayi′*, *yakida′mañḳayi′*): It stays in swamps; its note is "*kĭ′ tĭtĭ′tĭtĭtĭ′tĭ′tĭ′*."—*pû′kpûḳayi′*, the large black woodpecker (perhaps *pû′k-*

pûk hayi′). *Pûkpûkayina*, Ancient of Large Black Woodpeckers (**28**: 101).

pŭke.—*pŭkeyĕ′*, to make the sound heard in drawing a cork from a bottle; to make a deadened sound or thud, as in hitting the earth, human flesh, or garments (*pŭke′hayĕ′*, *pŭke′hañḳĕ′*).

pûkĭyû^n′ (Eng., *picayune*), five cents, a nickel. —*pûkĭyû^n′ xkuku′ o^{n}ḍaha′ dande′*, I will give a nickel to each.

pŭkxyi′, loop (**28**: 88, 90, 221).

puxi.—*apuxi′*, *apu′x* (**30**: 1), to touch, feel (*aya′puxi′*, *nḳa′ puxi′*). *i^n′yapu′xi*, I touch you. *hiya′ñḳapu′xi*, you touch me. *yañḳa′puxi′*, he touches me. *añksapi′ ema^n′ aya′puxi′ na*, beware lest you touch the gun! (or, do not touch the gun!). (*Also* **20**: 4, 5, 6; **26**: 21.)

pŭni′, to hang, dangle, be suspended (**11**: 2) (see *apĕni′*).—*dodayĕ pŭni*, "gullet hangs (on)," a necktie. *nŭpûni′*, to swing or dangle, as beads (*aṭohi*).

pûpĕ′, cut through often (**28**: 22, 24, 38).—*psohĕ′ pûpĕdi′*, having the corners rounded off.

pupu′xi.—*ani′ pupu′xi*, foam (of water).

pûski′.—*nyukpĕ′ pûski′*, my leg was cut off (p. **154**: 6).

pŭt, the end of any object.—*psdehi pŭt kŭnŭxka*, "knife with a curved end," a table knife. *pŭdiya^n′*, the tip or end of a tree, stick, nose, etc. *pŭdiya^n′ kŭnŭki′*, to bend the point of a knife, etc.—*kipŭde′*, a joint, joints; to join (p. **140**: 15). *pa′ aho′ kipŭde′*, a suture, sutures. *kipaṭĕ′*, the knuckles (evidently identical with the preceding).

pû′tsa, pŭtsa, pŭtsŭ, pŭtsi′, sharp, sharp-edged.—*pûtsa′ya wa′ya^n*, "sharp side," the edge of a knife blade. *ptcû^n′ pûtsi′*, the ridge of the nose. *yukpĕ′ pûtsi′*, the *os tibia* (the ridge of this bone is prominent). *pŭ′tsa tca′yĕ*, to wear off the edge of an ax, a knife, etc. (*pŭ′tsa tca′hayĕ*, *pŭ′tsa tca′hûñḳĕ′*). *nḳi^{n}su′ pŭtsa′ dĕ′xtca*, the sharpness of my teeth is all gone. *pŭtsŭ′ tcadi′*, the sharp edge is all gone, is worn down or off. *pŭ′tsani*, not sharp, dull.—*pûtsayĕ′*, to sharpen a tool (*pû′tsahayĕ′*, *pû′tsahañḳĕ′* or *pû′tsahûñḳĕ′*). *ta^{n}s-i^n′tcayĕ′ ko pûtsayĕ′*, to sharpen a scythe. *a^{n}se′wi pûtsayĕ′*, to sharpen an ax.—*pŭtsi′*, a round-topped hill; an extended hill or mountain, a ridge. *pŭts nita′ni*, a large round-topped hill. *pŭ′tstahi′xye* (=*pŭtsi*+*hixyĕ*), many round-topped hills or ridges. *pŭts ta′wiya^n*, the top of a round-topped hill or ridge.

pûtwi′, crumbled off.—*iñkowa′ pûtwi′ hidĕ′*, it crumbled off and fell of its own accord, as plaster or a decayed stump.—*dĭpûtwi′*, to make an object crumble by rubbing or pressing between the hands (*i′dĭpûtwi′*, *ndĭ′pûtwi′*).—*du′pûtwi′*, to make an object crumble to pieces by punching at it (*i′dupûtwi′*, *ndu′pûtwi′*).—*napûtwi′*, to make an object crumble by kicking it or by treading on it (*i′napûtwi′*, *ûnna′pûtwi′*).—*dŭ′kŭpûtwi′*, to make an object crumble to pieces by hitting it (*i′dŭkŭpûtwi′*, *ndŭ′kŭpûtwi′*). *maxiṭi′ ahi′ dŭkŭptuxi′*, to break an egg to pieces by handling, hitting, etc.

Rapī′dya^n, the present Biloxi name for the town of Rapides, Rapides Parish, La. Formerly called *Atix tcĭdo^{n}na*.

sa, to tear.—*sa′dĕ*, *sadĕ′*, to tear straight; torn, to be torn. *do′xpĕ naskĕ′ sadĕ′*, the coat is torn (attitude not specified). *do′xpĕ naskĕ′ na′ñḳi ko sadĕ′*, the coat (hanging up) is torn.—*dusa′di*, to tear anything. *kĭda′giya′ dusa′di*, to tear a piece from the edge of an object (*kĭda′giya′ i′dusa′di*, *kĭda′giya′ ndusa′di*; *kĭda′giya′ dusatu′*, *kĭda′giya′ i′dusatu′*, *kĭda′giya′ ndu′satu′*). *Akŭtxyi′ dusa′di*, to tear paper.—*dusasa′di*, to scratch and tear the flesh, to tear often or in many places (*i′dusasa′di*, *ndu′sasa′di*). *dusasa′ do^n′hi*, tear here and there and look at it! *ktu′ yandu′sasa′di*, the cat scratched me and tore my flesh (in many places).—*dusạ′ hutpĕ′*, to tear a hole through (*i′dusạ yutpĕ′*, *ndusạ′ ndutpĕ′* sic: rather, *ndusạ′ ûnḳutpĕ′*).—*kĭdusa′di*, to tear it for him (*ya′kĭdusa′di*, *a′xkĭdusa′di*; *kĭdusatu′*, *ya′kĭdusatu′*, *a′xkĭdusatu′*). *kĭdusa′*, tear it for him! (*Also* **17**: 4; **28**: 10, 13; p. **120**: 14, 15.)

sâde.—*sâdedi′*, *sâdĕdi′*, to whistle (once) as a boy or man does (*sâ′dhayedi* (or *sâ′diye′di*), *sa′dhañḳedi* (or *sâdiñḳe′di*); *sâdetu′* (or *sâdĕtu*), *sâ′dhayetu′* (or *sâ′diyetu′*), *sâ′dhañḳetu′* (or *sâ′diñḳe′tu*)). (**28**: 41). (cf. *sītside*, *sahe′*.)—*sâtsâ′dedi′*, to whistle often, whistle a tune, as a man does (*sâtsâ′dhayedi′*, *sâtsâ′dhañḳedi′*; *sâtsâ′detu′*, *sâtsâ′dhayetu′*, *sâtsĕ′dhañḳetu′*).—*sâsâti′sĭsoti* (**12**: 1), a katydid [onomatope]. *sĭsoti′*, a green, long-legged cricket (sic) (Bj., M.).

sahe′, a rattle (?).—*ndĕs sĭnt sahe′*, the rattle of a rattlesnake.—*saheyĕ′*, to rattle a gourd rattle, etc. (*sahe′hayĕ′*, *sahe′hûñḳĕ′*).—*sahĕdi′*, it rattles; to make the rattling sound heard when corn ears are moved (*sa′yahedi′*, *sa′hañḳĕdi′*). *yo sahe′di*, "body makes a rattling sound," a locust.

sa′hi, raw, uncooked; wild, uncivilized.—*tkâ′nâxox sa′hi*, a raw apple. *ta^{n}sahi*, "raw melon," muskmelon. *nḳa^{n}yasaxtu*, we were Indians (**5**: 8). *a^{n}ya sahi*, an Indian (**9**: 1). *Takapa sahi*, an Atakapa Indian. (*Also* **5**: 8; **9**: 1, 9, 12; **19**: 1, 17; **22**: 7; **27**: 27.)

sahi, a long time.—*sahi′xti*, a very long time (**18**: 14). *sahi′ye*, a while (p. **151**: 10).

satu′ti, cocoa grass, a grass found in central Louisiana. It grows about 3 inches high, and has black roots, which have a pleasant smell and are eaten by hogs.

Sa′wa^n, Shawnee (?).—*Sa′wa^n ha^{n}ya′*, the Shawnee people.

sa^n, white.—*ti nĕ′ ko sa^n′ xĕ* (w. sp.), the house is white, or *ti nĕ′ ko sa^n ni′* (w. sp.); a man says, *ti nĕ′ ko san na′*, etc. *ati′ sa^n nĕya^n′*, the house is white (used when not seen by the one addressed). *toho′xk ṭoho′ ma′ñḳi ko sa^n′ xĕ′* (w. sp.), the reclining horse is white. *toho′xk no^{n}pa′ tci′di a′mañḳi′ ko sa^n′ xĕ* (w. sp.), the two reclining horses are white. *toho′xk xa′xaxa a′mañḳi′ ko sa^n xĕ* (w. sp.), the standing horses are (all) white. *yek sa^n′*, dry white corn. *sa^{n}xti′*, very white, white near by. *sa^n′sasa^n′sa^n*, white here and there; gray, as the human hair; iron gray. *a′yinahi^n′ sa^n′sasa^{n}sa^n′*, your hair is (iron) gray. *asa^n′*, white, as the hair of the head. *a′nahi^n asa^n′ xyĕ* (m. sp.), his or her hair is white. *ka^{n}x te asa^n*, "white faced bee," bumblebee. *asa^n′tki*, somewhat white, whitish, distant white. *asa^n′na pahi^n′ ahi^n′*, a pillow. (*Also* **9**: 13, 14; **10**: 21; **26**: 92; **28**: 28, 34, 37, 49, 54; p. **117**: 17, 18; p. **118**: 1–3.)

sa^{n}ha^n′, strong; to be strong or hard (*i′sa^{n}ha^n*, *û′ñksa^{n}ha^n′*; *sa^{n}ha^{n}tu′*, *i′sa^{n}ha^{n}tu′*, *ûñksa^{n}ha^{n}tu′*).—*aya^n′ sa^{n}ha^n′ udi′*, "strong wood tree," a sycamore. *ti sa^{n}ha^{n}ya^n*, "strong house," jail.—*sa^{n}ha^{n}ni′* or *sâhâ′ni*, stout, strong (*i′sa^{n}ha^{n}ni′* (or *i′sâhâni*), *û′ñksa^{n}ha^{n}ni′* (or *û′ñksâhâ′ni*)). *xûxwĕ′ sa^{n}ha^{n}ni′*, a strong wind, the wind blows strong. *a^{n}ya′di sa^{n}ha^{n}ni′*, a strong man. *si^{n}hi^n′ sa^{n}ha^{n}ni′*, to stand firm, to stand his ground. *adĕ′ sa^{n}ha^{n}ni′*, to raise his voice (*aya′dĕ sa^{n}ha^{n}ni′*, *nḳa′dĕ sa^{n}ha^{n}ni′*). *a^{n}ya′di ne′ sa^{n}ha^{n}ni′*, this man is strong. *a^{n}ya′di e′wane′ sa^{n}ha^{n}ni′*, that man is strong. *a^{n}ya′di hande′ sa^{n}ha^{n}ni′ xyĕ*, that man is very strong. *sa^{n}ha^{n}xti′*, very strong, stiff, inflexible. *kĭntcĕ sa^{n}ha^{n}xti′ kĭdedi′*, to throw very far.—*kûsâhâ′nini′*, not to be strong, to be weak (*ku′isâhâ′nini′*, *û′ñksâhâ′nini′*).—*sa^{n}ha^{n}yĕ′*, to make an effort, exert force (*sa^{n}ha^n′hayĕ′*, *sa^{n}hañḳĕ′*). *uxtû′k sa^{n}ha^{n}yĕ′*, to push hard against.—*sa^{n}ha^n′xtiyĕ′*, to make a great effort, exert much force, press very hard on, etc. (*sa^{n}ha^{n}xti′hayĕ′*, *sa^{n}ha^{n}xti′hûñḳĕ′*). *iñksiyo′ stcŭki′ ḳa^n sa^{n}ha^{n}xtiyĕ′*, as the meat was tough, he bore down very hard on it (in cutting). *dŭkŭtckĕ′ sa^{n}ha^n′xtiyĕ*, to tie an object tightly (*i′dŭkŭtckĕ′ sa^{n}ha^{n}xtihayĕ′*, *ndŭkŭtckĕ′ sa^{n}ha^n′xtihûñḳĕ′*).—*asa^{n}hi^n′*, his or her arms (*aya′sa^{n}hi^n′*, *nḳa′sa^{n}hi^n′*; *asa^{n}xtu′*, *aya′sa^{n}xtu′*, *nḳa′sa^{n}xtu′*). *asa^{n}hi^n′ sa^{n}hi^n′xa*, his arm (on one side). *asa^n′hi^n ḳaskani′*, his left arm. *asa^{n}hi^n′ spewaya^n* (in full, *asa^{n}hi^n′ i^{n}spe′waya^n′*), his right arm. *asa^{n}hi^n′ tudiya^n′ ḳaskani′*, his left arm above the elbow. *asa^{n}hi^n′ tudiya^n′ spewaya^n′*, his right arm above the elbow. *nḳa′sa^{n}hi^n′ ḳaskani′*, my left arm. *asa^{n}hi^n′ ne′di o^{n}ni′*, pain in the arms. *A′sa^{n}pska′ a′kĭdĭsti′ ti′ o^{n}ya^n′*, "the Place of the Store of the One-armed (man, i. e., James Calhoun)," Babbs Bridge, Rapides Parish, La. (*Also* **17**: 12, **18**: 17; **26**: 38, 40.)

sa^{n}hi^n′, on the other side (D., *akasa^{n}pa*, *akasam*; ¢., *masani*).—*sa^{n}hi^n′ kiya′ nḳo^n iñkte′ xo*, I will do it again and hit you on the other side (**1**: 11).—*sa^{n}hi^n′xa*, on one side; used in speaking of one of a pair. *itcûtcû^n′hi^n sa^{n}hi^n′xa*, one of your eyes. *ni′xuxwi′ saⁿhiⁿ′xa*, one of his ears. *tayo′ saⁿhiⁿ′xa*, one of his cheeks. *isi′ saⁿhiⁿ′xa*, one of her feet. *ptcúⁿtpĕ′ saⁿhiⁿ′xa*, one of his nostrils. *asaⁿhiⁿ′ saⁿhiⁿ′xa*, one of his arms.—*saⁿhiⁿ′yaⁿ* or *saⁿiⁿyaⁿ*, on the other side of. *kûdûpi′ saⁿhiⁿ′yaⁿ kŭdĕska′ o′di*, shoot (at) the bird on the other side of the ditch! *yaduxtaⁿ′ taⁿhiⁿ′ nŭtkohi′ saⁿhiⁿ′yaⁿ aⁿya′ siⁿ′hiⁿ ne′ kiyohi′*, call to the man standing on the other side of the railway. *aduhi′ saⁿhiⁿ′yaⁿ siⁿṭo′ yaoⁿ′ni nĕ inaxe′*, do you hear that boy who is (stands) singing on the other side of the fence? *saⁿhiⁿyaⁿ′ kiya′ nḳoⁿ iⁿ′naxta′ xo*, I will kick you again (and) on the other side (**1**: 13). *ayi′x saⁿiⁿyaⁿ′*, on the other side of the bayou.—*isaⁿ′hiⁿ*, at one side or end. *isaⁿ′hiⁿ psûⁿti′*, sharp at one end, i. e., wider at one end than at the other, as leggings.—*ndosaⁿ′hiⁿ* or *ndosaⁿ′hiⁿ′yaⁿ*, on this side of. *aⁿ′xu ndosaⁿ′hiⁿ*, on this side of the stone. *yaduxtaⁿ′ taⁿhiⁿ′ natkohi′ ndosaⁿ′hiyaⁿ ti ne′yaⁿ tcehe′daⁿ*, how high is the house on this side of the railroad?—*endo′saⁿhiⁿ′*, on this side of the aforesaid place (preceded by the name of the place or object). Its opposite is *eusaⁿhiⁿ*.—*e′usaⁿ′hiⁿ*, *eu′saⁿhiⁿ′yaⁿ*, *ê′wûsaⁿ′hiyaⁿ*, on that side of (preceded by the name of the object). *aduhi′ e′usaⁿ′hiⁿ waka′ ne′yaⁿ ka′pxuye′ni*, that standing cow on that side of the fence does not gore. *aⁿ′xu eu′saⁿhiⁿ′yaⁿ*, on the other side of the stone. *yaduxtaⁿ′ taⁿhiⁿ′ natkohi′ êwûsaⁿ′hiyaⁿ ti ne′yaⁿ tcehe′daⁿ*, how high is the house on that side of the railroad? (*Also* **10**: 17; **28**: 38, 81, 176, 221; **31**: 12.)

sañḳi′, a girl.—*sa′ñḳi txa′*, there are (or were) none there but girls. *siⁿṭo′ sañḳi′yaⁿ he′*, a boy and a girl. *sañḳi′ siⁿṭo′yaⁿ he′*, a girl and a boy. *siⁿṭo′ yihi′ sañḳi′yaⁿ yihi′ he′*, boys and girls. *sañḳi′ ṭe′di*, the corpse of a girl. *sañḳi′ ka′naxĕni′ ndoⁿ′ni*, I have not seen the deaf girl. *sañḳi′ ỵuḳĕ′ akŭtxyi′ uka′de yiⁿspĭ′xtitu*, (all) those girls sew very well. *Tanĕ′ks saⁿ′ya sañḳi′*, she is a Biloxi girl. *Tanĕ′ks saⁿ′ya isa′ñḳi*, are you a Biloxi girl? *Tanĕ′ks saⁿ′ya ûñksa′ñḳi*, I am a Biloxi girl. *sañḳi′ tada′oⁿ*, his or her girls. *sañḳi′ i′tada′oⁿ*, thy or your girls. *sañḳi′ i′ñktada′oⁿ*, my girls.

saⁿ′ya (sic), young (p. **129**: 4). Given by Bj. and M. in the following examples: *Tanĕ′ks saⁿ′ya siⁿṭo′* (instead of *Tanĕ′ks siⁿṭo′*), he is a Biloxi boy. *Tanĕ′ks saⁿ′ya isiⁿ′ṭo*, are you a Biloxi boy? *Tanĕ′ks saⁿ′ya ûñksiⁿ′ṭo*, I am a Biloxi boy. *Tanĕ′ks saⁿ′ya sañḳi′*, she is a Biloxi girl. *Tanĕ′ks saⁿ′ya isa′ñḳi*, are you a Biloxi girl? *aⁿ′*, *Tanĕ′ks saⁿ′ya ûñksa′ñḳi*, yes, I am a Biloxi girl. *Tanĕ′ks saⁿya′ taⁿyaⁿ′*, a Biloxi village.

sditka′, **sdutka**, elliptical.—*mŭsŭdạ sditka′*, "elliptical dish," an earthenware dish used for meat, etc.

se.—*dŭseyĕ′*, to make a clapping or slapping sound (*dûse′hayĕ′*, *dŭse′hañḳĕ′*) (cf. *sahe′*). *tca′ke dŭseyĕ′*, to make a clapping sound by slapping the back of the hand. *tayo′ dŭseyĕ′*, to make a clapping sound by slapping the cheek. *úⁿtkoⁿ′ dŭseyĕ′*, to use a whip.

sĕ.—*dasĕ′*, to bite, as a person or animal does; to hold between the teeth or in the mouth (*yida′sĕ nda′sĕ*). *ida′sĕ*, did he bite you? *yanda′sĕ*, he bites me. *kĭda′giya′ dasĕ′*, to bite out a piece from the edge of an object (*kĭda′giya′ i′dasĕ*, *kĭda′giya′ ndasĕ′*). *dasĕ′ daksû′ki*, to bite (a stick) in two (*i′dasĕ i′daksû′ki*, etc.). *tcụ′ñḳi dasĕ′ pŭtcpi′*, the dog missed (his aim) in trying to tear with his teeth. *dasĕ′ datpĕ′*, to bite a hole through. *dasĕ′ waheyĕ′*, to make cry out by biting or holding it in the mouth, as a bear or wolf does a fawn, etc. *dasĕ′ da′koḳo′sĕdi′*, to crack a hazelnut by biting. *dasĕ′ daksŭpi′*, or *dasĕ′ daskĭpi′*, to get the juice out of sugar cane by chewing.—*dasĕ′ duxtaⁿ′ xtaho′* (*kohi′xti dasĕ′ duxtaⁿ′ xtaho′*), to make fall from a height by biting. *xwŭhi′xti dasĕ duxtaⁿ′ xtaho′*, to make topple over, as a tree, by gnawing at the roots or base (*i′dasĕ i′duxtaⁿ xtaho′*, *ndasĕ nduxtaⁿ xtaho*).—*duse′*, to bite, as a dog does.—*a′duse*, to be in the habit of biting, as a bad dog is. *tcụ′ñḳi ma′ñḳi a′duse*, that (reclining) dog bites, is apt to bite. *toho′xk nixūxw′ naskĕ′ a′dustu′*

(±*xa*), those mules bite, are in the habit of biting.—*ka′duseni′*, not to be accustomed to biting. *toho′xk nixuxw′ naskĕ′ ama′ñḳi ka′dustuni′*, those mules are not given to biting. *tcụ′ñḳi ma′ñḳdĕ ka′duseni′*, this reclining dog does not bite.

se′hiyĕ! sĕ′hiye! O pshaw! (**28**: 92, 102, 110).

sēp.—*a^{n}sĕ′p, a^{n}sepi, a^{n}sewi*, an ax. *a^{n}sĕ′p si^n′hi^n nĕ′ ko iñkta′*, the standing ax is mine. *a^{n}sĕ′p hama′ ṭoho′ ma′ñḳi ko kta′*, the ax lying on the ground is his. *a^{n}sĕ′p no^{n}pa′ a′mañḳi′ ko kta′*, the two (standing) axes are his. *a^{n}sĕ′p no^{n}pa′ hama′ tci′di a′mañḳi′ ko iñkta′*, the two axes lying on the ground are mine. *a^{n}sĕ′p xa′xaxa a′mañḳi′ ko pa′na iñkta′* (*xĕ* is added by a female), all the standing axes are mine. *a^{n}sĕ′p tci′di a′mañḳi′ ko pa′na iñkta′*, all the axes lying down are mine. *a^{n}sĕ′p xa′xaxa ki′naxadi′ a′mañḳi′ ko pa′na iñkta′*, all the scattered standing axes are mine. *a^{n}sĕ′p tci′di ki′naxadi′ pa′na iñkta′*, all the scattered and reclining axes are mine. *a^{n}se′pi ne′ yaxku′*, give me that ax (leaning against something). *a^{n}se′pi ma′ñḳiya^n yaxku′*, give me that ax (lying down). *a^{n}se′pi ne ka′ta*, whose ax is that? *a^{n}se′pi ne iñkta′*, that is my ax. *a^{n}se′pi kûpa′niyĕ′*, he lost his ax. *a^{n}sĕ′p su′di*, an ax head. *a^{n}sĕ′p su′di na′ñḳi ko ita′*, the ax head is yours. *a^{n}sĕ′p poxka′*, sledge hammer. *a^{n}se′wi yiñḳi′*, "small ax," hatchet. *a^{n}se′wi ya^n xa^n′ ko tca′ka^{n}mañḳi′*, where is the ax? This is sometimes abbreviated to *a^{n}se′wi ya^n xa^n′?* *a^{n}se′wi a′yi^n ta′nini heda^n′*, he has finished using the ax. *a^{n}se′wi pûtsayĕ′*, to sharpen an ax (see *a^{n}xudi dûnĭho^{n}ni* under *a^n′xu*). *a^{n}se′wi ma′ñḳd¢ĕ nyi′ku dande′*, I will give you this ax (lying down). (*Also* **28**: 195, 202; p. **121**: 21, 22.)

si.—*dasi*, strung (**11**: 3). *u′dasi′*, (he) strung them (**21**: 2).

si.—*dusi′*, to grasp, hold; to take, receive (*i′dusi* or *i′tsi, ndu′si; dutstu′, i′tstu, ndu′stu*). *axt i′tsi wǒ*, have you taken a woman? *dusi tusiye* (used when one grasps another, but *duxta^n tŭsiyĕ* must be used if he already holds him), to grasp another and pull him backward (*i′dusi tŭsi′hayĕ′, ndu′si tŭsi′hûñḳĕ′*). *i^n′dusi tŭsi′hi^{n}ya′ dande′*, I will grasp you and pull you backward. *sni′ dusi′*, to catch a cold. *sni ndusi′*, I caught a cold. *sni′ ya′ndusi′*, "the cold caught me" (Gatschet). *Tcĕtkana′ du′si*, he seized the Rabbit (**1**: 20). *akŭtxyi′ idu′si ko′, ayindhĕ′ akŭtxyi′ huya^n′xkiya′*, when you receive the letter, do you (in turn) send a letter hither to me. *ka′waya^n′ ndusi′ xyeni′ i^{n}ske′yañḳĕ′*, I wished to take something or other (from my trap), but it scared me (**3**: 16, 17). *ĕdi′ Ina′ ko dusi′ o^n′xa ĕtuxa′*, behold the Sun had been taken, they say (**3**: 15). *dusi′ duna′nayĕyĕ′*, he seized him and shook him. *Tcĕtkana′ axokya^n′ yĕskạsa^n′ dusi′ uxne′di*, the Rabbit took a piece of cane and a tin bucket and was approaching the well (**1**: 9). *dusi′ de′di*, he took it and has gone. *i′dusi ide′di*, you took it and went. *ndu′si nde′di*, I took it and went. *axti′ dusi′*, to take a woman (i. e., cohabit with her without marrying her regularly). *a^{n}ha^n′, ndusị′*, yes, I have taken her. *ndu′si nạ′*, I have taken her. *a^{n}yaṭo′ dusi′*, to take up with a man informally, cohabit with him without being married. *psdehi′ dusi′ hañkeya^n′ kiya′ de ĕtuxa′*, he seized the knife and departed again (**3**: 19). *spdehi′ du′si ha′nde*, he is holding a knife. *spdehi′ i′dusi aya′nde*, you are holding, etc. *spdehi′ ndu′si nḳa′nde*, I am holding, etc. *spdehi′ i′dusi*, do you hold a knife? *akŭtxyi′ patckĕ′ dusi′*, or *akŭtxyi′ tcaḳĕ′di na′ñḳi patckĕ′*, to take a book (almanac) from the nail on which it is hanging. *akŭtxyi′ dusi′ deha^n′ tcaḳedi′*, take the book and go to hang it up on the nail. *dusi′ deha^n′ kyŭkihi^n′ tcaḳedi′*, take it off (the nail), and then take it back and hang it up. *akĭdu′si*, they continued packing things in the boat (**28**: 214).—*tcakkĭdusi′*, to shake hands (*tcakya′kĭdusi′, tcak a′xkĭdusi*). *tcak i′ñkĭdu′si*, I shake hands with you. *tcak i′ñkĭdu′si te′ ni′ḳi*, I do not wish to shake hands with you. *tcak ya^n′xkĭdu′si da′nde*, will you shake hands with me?—*kĭdusni′*, not to grasp or hold; not to take from another (*yidu′sni, ndu′sni; kĭdu′stuni′, yidu′stuni′, ndu′stuni′*). *naⁿpana′x kĭdusni′*, he can not hold it at all. *nitaⁿ′xti kaⁿ kĭdusni′*, or *nita′nixti kĭdusni′*, it is too large for him to hold. *nitaⁿ′xti kaⁿ′* (or *nita′nixti*) *ndu′sni*, it is too large for me to hold.—*kĭdu′si* (or *kĭdu′si de′di*), to take something from another (*ya′kĭdusi′* or *ya′kĭdu′si ide′di, a′xkĭdusi′* or *a′xkĭdu′si nde′di*). *iⁿ′kĭdusi′*, I took it from you. *yaⁿ′xkĭdusi′*, he took it from me. *hiyaⁿ′xkĭdusi′*, you took it from me. (*Also* **8**: 14, 15; **9**: 9, 10; **10**: 25; **11**: 5, 9; **13**: 3; **14**: 27; **16**: 10; **17**: 3, 5, 7, 9, 12, 13, 16; **20**: 25, 37; **21**: 32, 36; **23**: 15, 21; **26**: 3, 5, 6, 8, 10, 44, 45, 47, 56–59, 62, 65, 76, 81, 90; **27**: 20, 22, 25; **28**: 10, 44, 45, 51, 56, 62, 77, 97, 106, 118, 121, 133, 163, 166, 195, 218, 219, 223, 227, 235, 248; **31**: 10, 16, 18: p. **155**: 14, 15, 16, 17, 18, 19, 20, 21.)

si, yellow (*si* and *kûsi* may be two independent roots, but if so they have been confused by Dorsey as well as myself—J. R. S.).—*sidi′* (pl. *si′tu*) yellow (**21**: 33). *toho′xk sidi′*, a yellow horse. *toho′xk si′tu*, yellow horses. *xye′hi si′di*, yellow blossom (of the *nindayi*). *sidaki′*, a sort of yellow. *tcut sidi*, "red yellow," light red. *si′ditki′*, yellowish, brown (G.).—*sihiyĕ′*, to make an object yellow, to smoke an object (*sihi′hayĕ, sihi′hûñḳĕ′*). *taha′k sihiya′*, smoke the hide!—*a′ksihiyĕ′: iñksiyo′ a′ksihiyĕ′*, to smoke meat (*iñksiyo′ a′ksihi′hayĕ′, iñksiyo′ a′ksihi′hûnḳĕ′*).—*sika′hi*, buckskin.—*sikiⁿ′poxoⁿni′* (= *sikahi* + *iⁿ* + *poxoⁿ*), an instrument used by the Biloxi women in dressing a hide. It was pushed from the woman for the purpose of scraping off the hair.—*kûsidi′*, smoke; to smoke. *pĕ′ti kûsidi′*, the fire smokes. *uksi′di*, smoke (G.). *uksinedi*, (to) smoke (G.). *petĕti′ uksi′di*, smoke-hole, chimney (G.). *kûsid¢e′ṭowe*, to be full of smoke. *ati′ kûsid¢e′ṭowe*, the house is full of smoke. *ûñḳatcûtcûⁿ′ kûsid¢e′ṭowe*, my eyes are full of smoke. *yaniḳsiyoⁿ*, tobacco pipe. *ksi tcaⁿ′ kûⁿnûtci′*, a chimney. *u′ksi*, smoky (**20**: 48).—*a′ksahoⁿ ni′*, shade; a shadow (?); an umbrella; parasol.

si.—*isi′, asi′*, the feet (**20**: 15; **26**: 23); *ayisi′, aya′si, yisi′*, thy feet; *iñksi*, or *nḳa′si*, my feet; *i′situ′*, their feet; *yi′situ′*, your (pl.) feet; *i′ñksitu′*, our feet; also to step. *isi′ dûksa′di*, to cut the foot with a knife. *isi′ duktca′di*, to cut the foot with an ax. *asi′ natpĕ′*, to break a hole through ice, etc., with the foot. *aya′si i′natpĕ′*, you broke a hole, etc.; *nḳa′si ûⁿnatpĕ′*, I broke a hole, etc.; plural formed from singular by adding *-tu*. *isi′ ahi′* or *isi′ ahiyaⁿ′*, the toe nails. *isi′ wûsi′*, the toes (of one person) (*yisi′wûsi′, iñksi′wûsi′*). *isi′ na′nte nedi′*, the third or middle toes (of a person). *isi′ axohi′*, the "old toes," the big toes. *isi′ ayiñḳa′*, the little toes (of a person). *isi′ ayiñḳa′ iñktcaⁿhi′*, the fourth toes (of a person). *isi′ de′ kenedi′* (*isi′ de′ knedi′?*), "he made his footprint, and has gone," a footprint, footprints. *isi′ mayiⁿni′*, the soles of the feet. *si ma′siya*, "palm of foot," sole of foot (G.). *asistu′*, a stairway. *si a′hiyaⁿ*, "foot skin," a hoof, hoofs. *sihudi′*, barefooted, to be barefooted (*i′sihu′di, nsihu′di; sihutu′, i′sihutu′, nsi′hutu′*). *su*, barefooted (p. **141**: 17, 20). *si′ soⁿni′*, hose, stockings. *si′ya ski′xtiki′*, or *si′ yaski′xtiki′*, the top of the foot. *kŭdĕ′sk siyaⁿ′*, birds' tracks. *sponi* (*asi*+*poni*), the ankles; his or her ankles (*i′sponi′, iñksponi′; sponitu′, i′sponitu′, i′ñksponitu′*). *sponi′ ahudi′*, the ankle bones. The corresponding term is *tcakponi*, the wrists (**28**: 199, 247). *spûdaxi′* (=*asi*+*pûdaxi ?*), the instep. May be identical with *stawiyaⁿ*. *sta′wiyaⁿ* (=*asi*+*tawiyaⁿ*), "top of the foot": probably the instep (if so, =*spûdaxi*) (*i′stawiyaⁿ, iñksta′wiyaⁿ*). *stuti′*, a heel. *stu′di ko′ kĭdu′nahi′*, to turn around on his heels. *Stuti* may be contracted from *asi tudiyaⁿ* or *isi tudiyaⁿ*, "root of the foot" (so recorded by Gatschet). *sĭtohi′*, the spurs of a rooster.—*usi′*, (he) steps in it (**25**: 6). *asi*, stepping on (**26**: 40, 42; **28**: 120). *astu′tĕ*, step ye on (female to female) (**26**: 39). *ku′sini′*, (it) had not stepped in it (**25**: 2).—*si* (of measure), a foot; twelve inches. *si′ soⁿsa′*, one foot; *si′ noⁿpa′*, two feet; *si′ tsi′pa*, one hundred feet. *toho′xk si kĭdû′kûtckĭ′*, to hopple a horse (by the forelegs). *ĕdi′, aⁿ′yadi si′ naskĕxti′ kitoⁿ′ni de′ oⁿ′knĕ ĕtuxa′*, behold, a man with very long feet had passed along ahead of him (**3**: 2, 3, 6, 13).—*siⁿhiⁿ′*, to stand (D., ₵., K., Kw., *najiⁿ;* Os., *naɔiⁿ*). *isiⁿ′hiⁿ* (*ûñksiⁿ′hiⁿ*) (cf. *nĕ, ni*); *siⁿ′hiⁿ ne′di*, he is standing; *ûñksiⁿ′hiⁿ ne′di*, I am standing; *xa′xa ha′maki*, they are standing; *yi′xaxa ha′maki*, ye are standing; *nḳi′xaxa ha′maki*, we are standing. *aⁿ′ya xa′xaxa ma′ñktu*, they (all the men) are standing (said of many). Imperatives: *siⁿhiⁿ′* (to child); *siⁿtki′* (man or woman to woman); *siⁿxkañḳo′* (man to man); *siⁿdakṭe′* (woman to man). *aⁿ′ya siⁿ′hiⁿ ne′ a′yĕhûⁿ′ni*, do you know the standing man? *ayaⁿ′ siⁿ′hiⁿ nĕ′ ko ṭe′di*, the (standing) tree is dead. *toho′xk sŭpi′ siⁿ′hiⁿ ne′di*, the black horse is standing; but *toho′xk siⁿ′hiⁿ nĕ′ ko sŭpi′ xĕ* (w. sp.), the standing horse is black. *aⁿsĕ′p siⁿ′hiⁿ nĕ′ ko iñkta′*, the standing ax is mine. *siⁿhiⁿ′ saⁿhaⁿni′*, to stand firm, to stand his ground (*i′siⁿhiⁿ saⁿhaⁿni′, ûñksiⁿ′hiⁿ saⁿhaⁿni′*). *aⁿya′ siⁿ′hiⁿ ne′yaⁿ nḳyĕhoⁿ′ni*, I know that standing man. *aⁿya′ siⁿ′hiⁿ ne′denĕ nḳyĕhoⁿ′ni*, I know this standing man. *siⁿhiⁿyĕ′*, to stand up a perpendicular object (*siⁿhayĕ′, siⁿhiñḳe′; siⁿ′hiⁿyĕtu′, siⁿ′hayĕtu′, siⁿ′hiñḳĕtu′*). *kŭtata′ siⁿ′hiⁿyĕ*, to set it up straight (*kŭtata′ siⁿ′hiⁿhayĕ, kŭtata′ siⁿ′hiⁿhañḳĕ*). *siⁿ′hiⁿx*, before *ḳaⁿ*, to stand, i. e., to stop and stand (as when listening, etc.). *yahe′yaⁿ dĕ′ siⁿ′hiⁿxḳaⁿ′*, he went to a distance, and when he stopped and stood (listening?), etc. (**2**: 6). *siⁿx*, stood (**28**: 176). *iⁿx*, stood (**18**: 11). *siⁿhiⁿ′ nĕkde′*, he was standing so long. *a′yaⁿ siⁿhiⁿ′*, a standing tree. *six̣nedi*, to stand (G.). *nksix̣ne′di*, I am standing (G.). *a′siⁿhiⁿ* (=*a*+*siⁿhiⁿ*,)to standupon (*yasiⁿ′hiⁿ, nḳasiⁿ′hiⁿ;* pl., *a′xaxa* (*hamaki*), *aya′xaxa, nḳa′xaxa* D., ₵., K., *anajiⁿ;* Os., *anaɔiⁿ*).—*-hiⁿ* (=*siⁿhiⁿ?*), to stand, be standing; used in composition. *xa′nina′tiñḳe′hiⁿ nḳandĕ′*, I (still) stand (here?) and make it (a heavy object) roll over and over in one direction. *ini′hiⁿ* (=*iⁿni′hiⁿ?*) *ha′nde*, he was (or, continued) drinking. (*Also* **29**: 3, 6, 9, 15, 18, 21, 23; **31**: 34; p. **117**: 1; p. **118**: 5, 6, 19, 20; p. **121**: 4.)

si.—*a′yiⁿsi′hiⁿ*, to be a coward (*aya′yiⁿsi′hiⁿ, nḳa′yiⁿsihiⁿ, a′yiⁿsixtu′, aya′yiⁿsixtu′, nḳa′yiⁿsixtu′*). *a′yiⁿsi′hiⁿxti′*, he is a great coward. *kiⁿ′siⁿhiyĕ′*, they made them cowards (**23**: 22).—*ka′yiⁿsini′*, not to be a coward (*kaya′yiⁿsini′, nḳa′yiⁿsi′ni*).

si.—*siye′*, to tell a lie (*si′hayĕ′, si′hûñḳĕ′*) (cf. *yĕtci′*). *t! siye′ xye*, oh! what a lie! *t! si′yewa′yĕ*, oh, how untrue!

sĭdipi′, bearing marks or indentations from being tied tightly (cf. *sipi′*).—*sĭ′dipiyĕ′*, to cause to be marked from a cord, etc., tightly drawn around the object (*sĭdipi′hayĕ′, sĭdipi′hûñḳĕ′*).

sika, deer skin (**27**: 1).

sikte.—*asikte′di*, to pant, as a person after running; to pant, as a dog does, with the tongue out (*aya′sikte′di, nḳa′sikte′di*).

si′ndi, sindiyaⁿ, siⁿ, siⁿt, the tail of a bird or that of a quadruped (cf. *nindi′*).—*isi′nti*, for a tail (**28**: 240). *iⁿsiⁿdi′*, resembling a tail (**28**: 257). *isind oⁿ′ni*, make out of it a tail(**28**: 259). *iⁿtka sind oⁿyaⁿ*, "where the stars have tails," the Aurora Borealis. *sindihiⁿ′*, the tail feathers of a bird. *o si′ndiyaⁿ*, a fish's tail. *ndĕs sĭnt sahe*, "rattle tail snake," rattlesnake. *paxĕxk sĭnt tcti′*, red-tailed chicken hawk. *paxĕxk sĭnt konatcoⁿtka*, forked-tailed chicken hawk. *kŭdĕska siⁿ psoⁿti*, "sharp-tailed bird" (sindi), the swallow. *si′nd udoxpĕ′*, "tail dress," a crupper. (*Also* **15**: 7, 9, 10, 11; **17**: 9; **21**: 39, 40; **26**: 4; **28**: 258.)

sĭnĕ.—*asnĕ′, hasnĕ′*, a thief (p. **158**: 33, 34),to steal (*haya′snĕ, nḳa′snĕ, hasnĕtu′, haya′snĕtu′, nḳa′snĕtu*). *toho′xk hasnĕ′*, a horse thief. *tohoxka′ nḳa′snĕ*, I stole a horse. *aⁿxti′ nḳa′snĕ*, I stole a woman. *nḳa′snĕ nyiku′di*, I stole (it and) gave it to you. *panaⁿ xti′ hasnĕtu′*, all steal, all are thieves. *asnĕna′* (=*asnĕ*+*na*), "one who steals habitually," a thief.—*ha′snĕyĕ*, to cause one to steal (*ha′snĕhayĕ, ha′snĕhûñḳĕ*).—*kĭha′snĕ*, to steal something for (the benefit of) another (*yaki′hasnĕ, a′xkĭha′snĕ; kĭha′snĕtu′, yaki′hasnĕtu′, a′xkĭha′snĕtu′*). *hiñkĭha′snĕ*, I steal it for you. *ya′ñkĭha′snĕ*, he or you steal it for me.—*kĭsĭnĕ′*, to steal from another (*yakĭsĭnĕ*, *axkĭsĭnĕ; kĭsĭnĕtu*, *yakĭsĭnĕtu*, *axkĭsĭnĕtu*). *siⁿṭo′ toho′xk kta kĭsĭnĕ′*, he stole "Boy's" (Bankston's) horse from him. *toho′xk ayita′ i′kĭsĭnĕ′*, he stole your horse from you. *toho′xk iñkta′ yaⁿ′xkĭsĭnĕ′*, he stole my horse from me. *toho′xk ayi′tada′oⁿ i′kĭsĭnĕtu′*, they stole your (thy) horses from you (thee).—*kya′snĕ*, to steal from him or her (*yakya′snĕ*, *xkya′snĕ; kya′snĕtu*, *yakya′snĕtu*, *xkya′snĕtu*). *iñkya′snĕ*, I stole it from you.—*kĭsĭnĕdạha′*, to steal from them (*yakĭsĭnĕdạha′*, *axkĭsĭnĕdạha; kĭsĭ′nĕtudạha′*, *yakĭsĭnĕtudạha*, *axkĭsĭnĕtudạha*). *toho′xk yaⁿ′ xkĭsĭ′nĕdạha′*, he (or you) stole horses from us. *toho′xk iñkĭtĭtu′ yaⁿ′xkĭsĭ′nĕtudạha′*, all of you stole horses from us.—*kya′snĕdạha′*, to steal from them (*yakya′snĕdạha′*, *xkya′snĕdạha′; kya′snĕtudạha′*, *yakya′snĕtudạha′*, *xkya′snĕtudạha′*). *iñkya′snĕdạha′*, I steal from you (all). *iñkya′snĕtudạha′*, we steal from you (all).—*kûha′snĕyĕni′*, not to cause one to steal (*kûha′snĕha′yĕni′*, *kûha′snĕhûñḳĕni′*). (*Also* p. **158**: 33, 34.)

sĭnĕ′, melted, thawed.—*wahu′ sĭnĕ′*, the snow melts.—*sĭnĕ′yĕ*, to cause it to melt or thaw; to melt something (*sĭnĕ′hayĕ′*, *sĭnĕ′hûñḳĕ′*).

sĭ′nĭhoⁿ′ (**26**: 46, 49), *siⁿhuⁿni′*, *sûⁿ′nihoⁿni′* (**11**: 9); *sinhu′ni*, mush (G.).

sintoⁿni′, gum or rosin of any kind.—*ayuxu′ sintoⁿni′*, the gum from the sweet gum tree. *aⁿ′su sintoⁿni′*, pine rosin.

siopi′, pith.—*nixuxwi siopi*, "ear pith," ear wax.

sipi′, a pit or pustule, as in smallpox (cf. *sĭdipi′*, *psûⁿti*).—*sipsipi′*, covered with pustules or pits, as in smallpox.

sī′psiwe′di, onomatope, from "sp! sp!" the noise made by the "Bessie-bug" (*akidi sipsiwedi*) of Louisiana, when caught.

sĭsi′ (=*kĭkuhi*, see *kuhi*), to be wrinkled (*i′sĭsi*, *û′ñksĭsi′*).

sītside.—*sītsi′dedi′*, to whistle as a woman does (*sītsī′dhayedi′*, *sītsī′dhañḳedi′*) (cf. *sâde*).

siñkuki′, a robin.

siⁿṭo′, **siⁿt** (**29**: 31), a boy.—*siⁿṭo′ txa′*, there are (or were) none there but boys, all there are boys (not one is a girl). *siⁿṭo′ sañḳi′yaⁿ he′*, a boy and a girl. *sañḳi′ siⁿṭo′yaⁿ he′*, a girl and a boy. *siⁿṭo′ yihi′ sañḳi′yaⁿ yihi′ he′*, boys and girls. *siⁿṭo′ ṭe′di*, the corpse of a boy. *siⁿṭo′ tada′oⁿ*, his or her boys. *siⁿṭo′ i′tada′oⁿ*, thy or your boys. *siⁿṭo′ i′ñktada′oⁿ*, my boys. *siⁿṭo′ tŭdĕ′ dande′*, the boy will be tall. *siⁿṭo′ kiyo′wo*, another boy.—*Siⁿṭo′*, Boy, one of the household names of Bankston Johnson (now [1894] more than 30 years of age). *Siⁿṭo′ ko tcehe′daⁿ*, how tall is Boy? *Siⁿṭo′ toho′xk kta kĭsĭnĕ′*, he stole Boy's (Bankston's) horse from him. (*Also* **18**: 1; **19**: 19, 22; **26**: 90, 91; **31**: 21.)

skane′, that (p. **121**: 20).—*kcixka′ skane′*, that hog. *kcixka′ nedi′ ko tca′naska uki′kiñge ko′ skane′ e′naska na′*, this hog is half as large as that one.

ski′xtiki′, or **yaskixtiki.**—*siya skixtiki*, the top of the foot.

Sko′ki haⁿya′, the Muskogee people.

skûti′, how deep?—*ani′ ko skûti′*, how deep is the water? *skûti′ tcehe′daⁿ nḳyĕ′hoⁿni′*, I do not know how deep it is. *skûti′ yahĕdi′*, it is this deep. *skûti′ nedi′ ko uki′kiñge*, it is half as deep. *skûtĭxti′*, very deep. *wahu′ skûtĭxti′*, the snow is very deep. *skutĭ′xti tĭḳi′*, somewhat deep. *skûti′xtcitiḳĕ′; skûti′xtcitiḳĕ′ ko ĕ′ṭiḳĕ′*, it is as deep as that (water).

snâ′hi, slim, slender. (Its opposite is *nitaⁿxti* or *ntaⁿxti;* see *taⁿ*.)

snihi, cold.—*snihixti′*, to be cold (as weather). *tohạna′k snihixti′*, it was cold yesterday. *wite′di ko snihixti′ dande′*, it will be cold to-morrow. *wite′di ko′ snihi′xti ko′ nde′ni dande′*, if it be cold to-morrow I shall not go (**12**: 1, 4). *snihixyĕ′*, or *sni′hi xyĕ′*, it is cold now.—*snixte′di*, to be or feel cold (said of persons and animals) (*sni′hiyite′di*, *sni′hiyaⁿxte′di; snixtĕ′tu*, *sni′hiyite′xtu*, *sni′hiyaⁿtĕ′xtu;* we should expect, judging from analogy, that the second and first plurals were *snihiyitĕtu* or *snihiyixtĕtu*, and *snihiyaⁿxtĕtu*, respectively; but the changes are probably owing to metathesis).—*sni′ dusi′*, to catch a cold (*sni′ i′dusi*, *sni′ ndusi′*). *sni′ ya′n-*

dusi′, "the cold caught me" (G.).—*snisni′hi*, "when the leaves begin to fall," autumn.—*sni′ckite a′miho^{n}ni′*, to have ague and fever. *snickitĕ′xtitu*, they were very cold (**28**: 134). *snickite′ iya′miho^n′*, you have fever and ague (p. **141**: 15). *snickite′ ñḳa′miho^n*, I have fever and ague (p. **141**: 16).

snotka′, rectilinear and rectangular (not necessarily square).

sokûno′, a cypress tree.—*sōk udi′ nitani′*, "cypress tree large," a large species of cypress found in Louisiana; distinct from the *sokûno*.

so^n.—*so^{n}so^n′ti*, all sharp at the ends (**15**: 8, 9, 10, 11).—*aso^n′*, *a′sū*, a brier (cf. *asi′*). *aso^n′ ayi^n′sihi′xti ko′*, *aso^n′ i^n′no^{n}da′hi na*, as you are in such great dread of briers, I will throw you into briers (**1**: 17). *aso^n′ poska′*, a brier patch (**1**: 16; **2**: 28). "*aso^n′ ta^n′xti nḳti na′*," *ĕha^n′ kĭde′di*, he said, "I dwell in a very large brier patch," and went home (**2**: 2). *O^{n}ṭiya^n′ e′ya^n hi′ aso^n ta^n′ i^{n}da′hi hande′txya^n*, the Bear reached there, and was seeking a large brier patch (**2**: 3, 4). *aso^n′ poski′ñḳi xĕ na′ñḳi Tcĕ′tkanadi′*, the Rabbit was sitting (dwelling) in a very small brier patch (**2**: 4). *aso^{n}wa^n′ i^{n}kạnatcĕ′*, I (will) throw you into the briers (**1**: 20). *a′su o^{n}xti*, large brier patch (**26**: 52). *a′su toho^n′ni*, bamboo brier (vine) (**26**: 53). *a′su to′hĭ*, bamboo brier (**28**: 38).—*asudi′*, a brier (generic); *Rubus* species (?); if this be *as udi*, it is from *aso^n*.—*a′su to′hi*, the green brier, the *Smilax auriculata* Walt. The large leaves of this brier were warmed and laid on sores to draw out the inflammation.—*a′st pạxka′*, or *a′spaxka′* (=*as pạxka*), "the sour brier," dewberry bushes (Bj., M.). A decoction made from the roots of the dewberry bush is used by the Biloxi for washing cuts and other wounds. If this name be derived from *asi′*, berry, then *ast pạxka* should be changed to *a′s tĕpa′xka* (as G. recorded it).

so^n.—*so^n*, kettle (**28**: 202). *so^{n}o^{n}ni′* (**28**: 193), *so^{n}ho^{n}ni′*, a kettle or pot, any vessel used for cooking. *si so^{n}ni′*, hose, stockings. *amasi so^{n}ho^{n}ni′*, an iron kettle. *amasi sidi so^{n}ho^{n}ni′*, a brass kettle. *konixka so^{n}ho^{n}ni′*, a jug.

so^n′pxi, wheat flour, dough.—*so^n′pxi dutcĭtcki′*, to knead dough. *so^{n}pxi′ ptçaskû^{n}ni′*, "flour bread," wheat bread.—*so^{n}pxo^n′ni* (=*so^{n}pxi* + *o^{n}ni*), wheat (**5**: 3).

so^{n}sa′, one, once.—*dŭkŭtca′ so^n′sa dutcti′*, to split at one blow. *Tcĕtkana′ ko′ so^n′sa duti′*, the Rabbit ate one (**2**: 8). *wak so^n′sa iñktạ′*, I have a cow (**5**: 6, 7). *ma so^n′sa iñktạ′*, I have a turkey (**5**: 7). *so^{n}wa*, on one side (**21**: 21). *nḳo^n′ so^n′sa* (for *deso^{n}sa*), I did it (or, made it) once. (*Also* **8**: 8, 14; **9**: 1; **10**: 3, 16; **14**: 1, 3; **15**: 2, 5; **20**: 21; **23**: 5; **28**: 114, 196, 198, 207, 208; as suffix, **21**: 19.)

so^{n}tka′ka or **sû^{n}tka′ka**, his younger brother (real or potential), including his father's brother's son younger than himself (*i′so^{n}tka′ka* or *i′sû^{n}tka′ka*, *hi′ñkso^{n}tka′ka*, or *û′ñksû^{n}tkaka; sû^{n}tka′katu′*, *i′sû^{n}tka′katu*, *ûñksû^{n}tka′katu;* voc., *hiñkso^n′tkaka′* (**5**: 1)).—*so^{n}tka′ hadopiya′* (sic), his youngest brother (Bk., *fide* G.).

so^n′ṭo^n xayi′, the hen hawk.

so^{n}yiti′, rice.

Spani′, a Spaniard (**9**: 13).

spĕ, cpi, to know how to.—*yao^n′ spĕ′*, he knows how to sing. *waxni′ cpixti′*, to be very skillful in hunting game. *upxi′ i′spĕxti′*, he knows full well how to cheat or deceive. *a^{n}xti′ yuḳĕ′dĕ apstû′ki yi^{n}spĭ′xtitu*, (all) these women sew very well. *sañḳi′ yuḳĕ′ akŭtxụi′ uka′de yi^{n}spĭ′xtitu*, (all) those girls read very well. (*Also* **9**: 10; **28**: 245.)

spewa.—*spewaya^n′*, on the right (as distinguished from *ḳaskani*, the left). *asa^{n}hi^n′ spewaya^n′*, the right arm. *isi spewaya^n′*, the right foot.—*i^{n}spe′wa*, on the right side (uninflected). *û′ñḳatcûtcû^n′ i^{n}spe′wa ne′di*, my right eye ("my eye on the right side") pains. *û^n′nixu′xwi i^{n}spe′wa ne′di*, my right ear pains.—*i^n′spewa′ya^n*, his or her right side (*ayi^n′spewa′ya^n*, *nḳi^n′spewa′ya^n*).

stcŭki′, tough.—*iñksiyo′ stcŭki′ ḳa^n sa^{n}ha^n′xtiyĕ′*, as the meat was tough, he bore down very hard on it (in cutting).

staḳ.—*apa′staḳo^{n}ni′*, to put on a patch (*apa′staḳ ayo^n′ni, apa′staḳ nḳo^n′ni; apa′-*

staḳ oⁿtu′, *apa′staḳ ayoⁿtu′*, *apa′staḳ nḳoⁿtu′*). *waxi′ apa′staḳ oⁿ′ hedaⁿ′*, the shoe has been patched. *waxi′ apa′staḳ oⁿ′ pi′hedi′diⁿ*, he ought to patch the shoe. *waxi′ apa′staḳ nḳoⁿ′ kehe′detu′*, we have finished patching the shoes. *waxi′ ne′ apa′staḳ oⁿni′*, that shoe is patched (sic). *waxi′ ne′ apa′staḳoⁿ′di xyaⁿ′*, the shoes must be patched.—*a′pasta′ḳ oⁿni′; waxi′ a′pasta′ḳ oⁿni′*, to patch his own shoes (*waxi′ ya′pasta′ḳ oⁿni′*, *waxi′ nḳa′pasta′ḳ oⁿni′; waxi′ a′pasta′ḳ oⁿtu′*, *waxi′ ya′pasta′ḳ oⁿtu′*, *waxi′ nḳa′pasta′ḳ oⁿtu′*).—*kiya′pastaḳ oⁿni′*, to patch shoes, etc., for another (*ya′kiya′pasta′ḳ ayoⁿ′ni*, *a′xkiya′pasta′ḳ nḳoⁿ′ni*). (*Also* p. **120:** 15, 16, 19, 20.)

staⁿhiⁿ.—*dûkstaⁿ′hiⁿ*, to cut with scissors (*i′dûkstaⁿ′hiⁿ*, *ndû′kstaⁿhiⁿ′; dûkstaⁿ′xtu*, *i′dûkstaⁿ′xtu*, *ndûkstaⁿ′xtu*) (cf. *a′d¢ihi*).—*du′staⁿstaⁿ′hiⁿ*, (he) picked feathers often and fast (?) (**14:** 7).—*a′iⁿdûkstaⁿ′hoⁿni′* (= *iⁿ* + *dûkstaⁿhiⁿ* + *oⁿni*), or *añksta′hoⁿni′*, scissors.

staⁿ′hiⁿ.—*kustaⁿ′híⁿni*, (he) could not reach to it (**28:** 90). *aduti′ ustaⁿ′hiⁿ iñkiya′ dande′*, I will make the food reach (be enough for) you (too) (p. **149:** 19).

sti.—*iⁿ′sti*, to get angry with another (**31:** 11) (*ayiⁿ′sti*,*nḳiⁿ′sti; iⁿ′stitu′*,*ayiⁿ′stitu′*,*nḳiⁿ′stitu′*). *iⁿ′yiⁿsti*, I am angry with you. *iⁿ′yiⁿstixti na′*, I am very angry with you. *ya′ñḳiⁿsti′*, you are angry with me. *yañḳiⁿ′sti*, he is angry with me. *yañḳiⁿ′stixti′*, he is very angry with me.—*iⁿ′stixti*, to be very angry with him. *ayiⁿ′stixti*, you are angry. *nḳiⁿ′stixti*, I am angry.

sti, very (see *xti*).—*ti′ yiñḳi′ sti*, the house is very small (lit., house small very). (*Also* **17:** 18; **28:** 9; **29:** 25; **31:** 10.)

sti′ iñki′ (contr. to *stiñki*), a plum, plums.

stûki.—*dustûki′*, to scratch without tearing the flesh; to pinch (*i′dustûki′*, *ndu′stûki*)(**15:**7,10). *ktu′ ya′ndustûki′*(±*na*), the cat scratched me. *yandustuki*, I was pinched (he or she pinched me).—*dustû′gdạha′*, to scratch or pinch them (animate objects) (*i′dustû′gdạha′*, *ndustû′gdạha′*). *ya′ndustû′gdạha′*, he pinched us.—*kikĭdu′stûktu′*, to pinch one another. *û′ñkikĭdu′stûktu′*, we pinched each other (or, one another).—*i′xkĭdustûki′*, to pinch himself (*yi′xkĭdustûki′*,*nḳi′xkĭdustûki′*).—*kûdu′stûgni′*, not to pinch him; he did not pinch him (*ku′yudu′stûgni′*, *ndu′stûgni′*). *yidu′stûgni′*, he did not pinch you (sing.). *yandu′stûgni′*, he did not pinch me. *indu′stûgni′*, I did not pinch you (sing.).

su, seed.—*tûtcûⁿ′ su′ sŭpi′*, "the black seed of the eye," the pupil. *su′ya*, seed (G.). *taⁿsi′o; taⁿ′s sudi′*, grass seed. *ka′wasu′ya*, what kind of seed? (G.). (*Also* **26:** 3, 19.)

su, blown out, extinguished, as a flame.—*suyĕ′*, to blow out or extinguish, as the flame of a lamp or candle (*suhayĕ′*, *suhañḳĕ′*).—*ksuyĕni′*, to fail in blowing out the flame of a lamp or candle; literally, "not to blow it out" (*ksu′hayĕni′*, *ksûñḳĕni′; ksu′yĕtuni′*, *ksu′hayĕtuni′*, *ksû′ñḳĕtuni′*).—*ksuhedi′; ani′ ksuhedi′*, to spurt or blow water from the mouth (*ani′ yaksu′hedi*, *ani′ tûksu′hûñḳe′di*). *ani′ ksuhĕ′yĕ* is also used; but the difference between it and *ani′ ksuhedi′* was not learned.—*ksuhĕ′yĕ* (= *ksuhedi?*); *ani′ ksuhĕ′yĕ*, to blow or spurt (?) water from the mouth (?) (*ani′ ksuhĕ′hûⁿyĕ*, *ani′ ksuhĕ′hûñḳĕ′; ani′ ksuhĕ′yĕtu′*, *ani′ ksuhĕ′hûⁿyĕtu′*, *ani′ ksuhĕ′hûñḳĕtu′*). *ani′ ksuhiⁿ′yedạha′ dande′*, I will spurt water from my mouth on you (all).

sudi′,(cf. *udi′*).—*ûñḳoḳoⁿ sudi*, a fish hook. (*Also* p. **120:** 3.)

sûdu.—*a′dusûdu′ye ha′nde*, she was singeing off the hair (**14:** 5).

sûna.—*sûnawi′*, dressed in silver and rattling with it (**29:** 28), rattling (**29:** 35). *sûnâhe′*, rattling (**29:** 33).

supi′, to be lean, thin (*i′supi*, *ŭñksu′pi*) (cf. *hade′hi*).

sŭpi′, (**30:** 3), **sûpi** (**30:** 1; **31:** 6), **sŭp** (**28:** 33, 168).—*sŭpi′ xĕ* (w. sp.), it is black. *toho′xk noⁿpa′ xa′xa a′mañḳi′ ko sŭpi′ xĕ* (w. sp.), the two standing horses are black. *toho′xk tci′di a′mañḳi′ ko sŭpi′ xĕ* (w. sp.), the reclining horses are (all) black. *toho′xk sŭpi′*, a black horse. *toho′xk sŭptu′*, black horses.—*se′pi*, a distant black; dark (in color).—*sûpka′* or *sŭpka*, "a sort of black"; dark; brown. *nsûk sûpka*, a black (sic) squirrel. *to′hu sû′pka*, black rattan vine

(**28**: 22). *tûtcûⁿ′ sŭpka′*, the dark part of the eye, the iris. *tcūt sŭpka′*, dark red; blood red; roan. *hap sŭpka′*, a brown leaf. *hap sŭpka′ ayi′xti*, many brown leaves.—*sŭp tcūt kŭtki′*, "between red and black" (Bj., M.); given to G. as meaning dark red (see *tcūt sŭpka* under *tcti*). (*Also* **8**: 17; **9**: 17; **14**: 26.)

susuki′, stiff.

sûⁿ′nitoⁿni′, tar.—*sûⁿ′nitoⁿni′ koⁿha′ aⁿya′ oⁿ′ni*, "man made from tar," the Tar Baby of the myths (**1**: 8).

Cepcti′, a nickname given by Betsy Joe and other Biloxi to the family of John Dorsey and his son, Ben Austin, who were part Choctaw and part Biloxi. "All would steal."

cka.—*kûcka′ hedi′*, generic: catfish. Divided into the *cicka′he saⁿ*, white catfish; *cicka′he sidi′*, yellow catfish; and *cicka′he tohi′*, blue catfish.

cuhi′, a strong odor from meat (see *hi*). *cu′xka*, a strong odor from meat. It may differ from *cuhi*, but is probably identical.

jaⁿ.—*wa′x ustĕ′ na′ñḳi jaⁿ′*, he is putting on his shoes (said if the act is seen by the speaker).

tc.—*dutitcu′*, to pull up, as corn by the roots. *aye′ḳiyaⁿ′ tudiyaⁿ′ kĕ dutitcu′ tca′yĕ*, he dug around the corn and pulled it all up by the roots (**1**: 3, 4).—*du′tcĭtcudi′*, to pull out several arrows from a quiver: in full, *duxtaⁿ′ du′tcĭtcudi′* (*i′dutcĭtcudi′*, *ndu′tcitcudi′*).—*dutckĕ′*, to pull out an object, as a splinter, cork, or arrow (*i′dutckĕ*, *ndutckĕ′*); to remove an arrow from the quiver: *duxtaⁿ′ dutckĕ′* is the full form (*i′duxtaⁿ i′dutckĕ*, *nduxtaⁿ′ ndutckĕ′*). *ndutckĕ′*, I pull out (the arrow) (**20**: 23).—*natckĕ′*, to kick off a shoe (*i′natckĕ*, *ûⁿna′tckĕ*).—*patckĕ′*, to pull off a garment; *do′xpĕ naskĕ′ patckĕ′*, to pull off a coat; *waxtabdeyĕ patckĕ*, to pull off overshoes; *ỵa′titoⁿ patckĕ′*, to pull off a vest (*i′patckĕ*, *ûñḳŭpatckĕ′*; *patckĕtu′*, *i′patckĕtu′*, *ûñḳŭpatckĕtu′*). *akŭtxyi′ tcaḳĕ′di na′ñḳi patckĕ′*, to take a book from the place where it hangs (= *akŭtxyi′ patckĕ′ dusi′*). Imperative: *patcka′* (to a child).—*pa′tcĭtcudi′*; *waxi′ patcitcu′dĭ*, to pull off shoes (*i′patcĭtcu′di*, *û′ñḳû′ pa′tcĭtcu′di*; *pa′tcĭtcutu′*, *i′patcĭtcutu′*, *û′ñḳûpa′tcĭtcutu′*). Females say, instead, *pa′tcĭtcuxaⁿ′*, *i′patcĭtcuxaⁿ′*, *û′ñḳûpa′tcĭtcuxaⁿ′*; *patcĭtcu*.—*anahiⁿ′ dûktcudu′*, to take the scalp of a foe (*anahiⁿ′ i′dûktcudu′*, *anahiⁿ′ ndûktcudu′*). *iⁿ′tûtcu′*, he pulled up by the roots (**17**: 13).

tc.—*tca′na*, again (**6**: 17).—*tcĭma′na*, *tcûmana*, again, long ago (cf. *tcĭna*). *xkitoⁿ′ni te′ nḳa′nde kiḳĕ′, tcĭma′na ỵaⁿ′xkitoⁿ′ni oⁿ′knĕ, ĕdi′ ĕtuxa′ Tcĕt′kanadi′*, the Rabbit said, so they say, "though I have been continually wishing to be the first one there, again (in spite of me?) he had already reached there before me" (**3**: 7, 8). *tcûma′na ḳûⁿḳûⁿyaⁿ′ unoxwĕ′ a′nde oⁿxa′*, it used to be, long ago, that he was living with his grandmother. (*Also* p. **149**:15.)—*kiŭ′tcmŭna′*, the second time.—*ketca′na*, *kĕtca′na*, again (**17**: 10; **27**: 15, 16, 17).—*kĕtcûma′na*, again (**21**: 14). (*Also* **10**: 2; **14**: 14; **22**: 12; **23**: 11; **26**: 48; **27**: 27; **28**: 28, 116, 123, 125, 128, 171, 181, 182, 187; **29**: 18.)

tca.—*tcadi′*, to be expended (cf. *ṭe*). *pŭtsŭ′ tcadi′*, the sharp edges have all gone, have been worn down or off. *hayi′ñk tcadi′ nañḳi′*, it sits cleared of the bushes (rendered "clearing" by G.). *aⁿṭatka′ xoxtĕtu′yaⁿ tcadi′*, a child both of whose parents are "expended" or are no more (i. e., dead).—*tca′yĕ*, to use up, expend (*tca′ḥayĕ*, *tca′hûñḳĕ*). *pŭ′tsa tca′yĕ*, to wear off the edge of an ax, a knife, etc. *aho′ye kdĕ′xyi tca′yĕ*, to wipe out, mark off, or cancel a debt (*aho′ye kdĕ′xyi tca′hayĕ*, *aho′ye kdĕ′xyi tca′hûñḳĕ*). *aye′ḳiyaⁿ′ tudiyaⁿ′ kĕ dutitcu′ tca′yĕ*, he dug around the corn and pulled it all up by the roots (**1**: 3, 4). *taⁿsiⁿtcayĕ*, "for removing grass," a scythe.—*datcadi′*, to gnaw on (**8**: 28). *atca′*, they gave out (**31**: 31).—*tca*, to kill many (cf. *ṭe* and *kte*). *o atca′xte*, many fish were killed (**6**: 5). *o atcaxti′ñkĕ*, I killed many fish. *o atca′xti′hayĕ*, you killed many fish. *o atca′yĕ*, to kill all another's fish. *maxi′ atca′yañḳe*, he killed all my chickens. *atca′*-

haye′, you kill all of his. *atca′hiñke*, I kill all of his. *atca′hin ya′dande*, you will kill all of his (?).—*psdehatcapi*, sword (*psdehi*=knife). (*Also* **6**: 15; **10**: 1, 4, 11, 19; **11**: 1; **12**: 5; **15**: 1; **16**: 1; **17**: 13; **20**: 11, 22, 43, 47, 50; **28**: 217, 243; **31**: 12, 22, 27, 31; p. **140**: 34, 35, 36, 37, 38; p. **141**: 2, 3, 4, 5, 6, 7, 8, 9, 10; p. **167**: 4, 5, 6, 7, 8, 9, 10.)

tca.—*dutcadi′*, to wash; *mŭsûda′ dutcadi′*, to wash a bowl (*i′dutcadi′*, *ndu′tcàdi′*; *du′tcatu′*, *i′dutcatu′*, *ndu′tcatu′*). *mŭ′sûdañkta′ dutcadi′*, to wash her own bowl. *dutca′ yuḳoxti′*, wash it very clean! *tca′kta dutca′di*, or, *tcak i′ndita′yaⁿ dutca′di*, to wash his own hands.—*dutca′tcadi′*, to wash often (*i′dutcatcadi′*, *ndu′tcatcadi′*). *kǐdu′tcadi′*, to wash an object for another (*ya′kǐdu′tcadi′*, *a′xkǐdu′tcadi′*; *kǐdu′tcatu′*, *ya′kǐdu′tcatu′*, *a′xkǐdu′tcatu′*). *i′ñkǐdu′tcadi′*, I . . . . for thee (you). *i′ñkǐdu′tcatu′*, we . . . . for thee (you). *yaⁿ′xkǐdu′tcadi′*, he . . . . for me. *yaⁿ′xkǐdu′tcatu′*, they . . . . for me. *hiyaⁿ′xkǐdu′tcadi′*, thou (you) . . . . for me. *hiyaⁿ′xkǐdu′tcatu′*, you (pl.) . . . . for me. *i′kǐdu′tca ne′di*, she stands washing it for you.—*kǐ′xkǐditcadi′*, to wash himself (*yi′xkǐditcadi′*, *nḳi′xkǐditcadi′*; *ki′xkǐditcatu′*, *yi′xkǐditcatu′*, *nḳi′xkǐditcatu′*).—*ḳi′xkǐditcadi′*, to wash himself (*yi′xkǐditcadi′*, *nḳi′xkǐditcadi′*; *ḳi′xkǐditcatu′*, *yi′xkǐditcatu′*, *nḳi′xkǐditcatu′*).—*tcaki′yĕtu*, they took it all off (clean) for him (**28**: 42). (*Also* **9**: 17; **10**: 21; **20**: 1; **26**: 21; **29**: 32; **31**: 3, 7.)

tca.—*kani′ki na′xkaⁿ tca′na*, I have nothing at all as I sit (**6**: 4, 13).

tcâde.—*tcâdedi′*, to make the sound heard in tearing calico, etc. (*tcâdayĕdi′*, *tcâ′dahañḳedi′*) (cf. *sa*).

Tcafạla′ya, the Atchafalaya River, Louisiana.

tca′hạmaⁿ, a river.—*tcahạmaⁿ′ a′kiduxtĕ′*, to cross a river. *tcahạmaⁿ′ yi′ndukpe′*, you crossed the river on something. *tcahạmaⁿ′ ḳụhi′*, the river is high. *tcahạmaⁿ′ xwŭhi′*, the river is low. *Tcamaⁿ′*, "the river," Red River of Louisiana. *Tcahạmaⁿ′ sŭpi′*, Black River, Louisiana. *Tcahạmaⁿ′ yiñḳiyaⁿ′*, Little River, Louisiana.

tcak.—*tcake′*, the hands (of one person) (*i′tcake*, *ûñktca′ke*; *tcaktu′*, *i′tcaktu′*, *û′ñktcaktu′*). *tcake′ saⁿhiⁿ′xa*, his hand on one side, or, *tcake′ soⁿsa′*, one hand. *tcake′ tcǐtcŭ′tka*, to spread the fingers (as in playing the piano). *tca′ke hiñka′hi*, to get something (as a hook) hooked in the hand. *tca′ke dŭseyĕ′*, to make a noise by slapping the back of the hand. *tcak tapi′*, the back of the hand. *tcak ptçaxe′*, "the wide part of the hand," the palm of the hand. One part of this is called *tcake yanti*. *tcake′ yanti′*, the "heart of the hand," the middle of the palm (see *tcak ptçaxe*). *tcak owûsi′*, (all) the fingers (*i′tcak owûsi′*, *ntca′k owûsi′*). *tcak uwû′si*, the fingers (of one person). *tcak uwû′si uktĕdi′*, to fillip with the fingers. *tcak xohi′*, the "old hands," the thumbs (*itca′k xohi′*, *ntca′k xohi′*). *tcak amihiⁿ′*, the index finger (*itca′k amihi′*, *ntca′k amihiⁿ′*). *tcak na′nte nedi′*, the second or middle fingers (*itca′k na′nte nedi′*, *ntca′k na′nte nedi′*). *tcak ayiñḳa′ iñktcaⁿhi′*, "the finger next to the little finger," the third or ring finger. *tcak ayiñḳa′*, the little finger (*itca′k ayiñḳa′*, *ntca′k ayiñḳa′*). *tcak ahi′*, or *tcak ahiyaⁿ′*, the finger-nails (*itca′k ahi′*(*yaⁿ*), *ntca′k ahi′* or *ûñktcakahi′*(*yaⁿ′*)). *tcawaxe′*, or *tcaoxĕ′* (**28**: 8, 9), claws, nails. *tcakhoⁿyĕ′* (lit., to cause the fingers to sound or cry out), to snap the fingers (*tcakhoⁿ′hayĕ′*, *tcakhoⁿ′hañḳĕ′*). *tca′kĕ doxpĕ′*, "hand dress" or "hand cover," a finger ring. *tcak ahudi′*, "hand bones," the spaces between the knuckles. *tcak po′tcka*, a clenched hand, a fist (G.). *tcakponi′*, his or her wrists (*itca′kponi′*, *ntca′kponi′*; *tca′kponitu′*, *itca′kponitu′*, *ntca′kponitu′*). *tcakponi′ spewayaⁿ′*, his right wrist. *tcakponi′ ḳaskani′*, his left wrist (cf. *sponi* in *si*). *tcak waha′yoⁿni′*, "what the hands go into," gloves.—*tca′kǐk*, the hand (inanimate object). *tca′kǐk oⁿ′ha kte′di*, he hit him with his hand, or fore paw (**1**: 10, 11).—*tca′kta* (=*tcake*+*kta*), his hands, her hands. *tca′kta dutcadi′*, to wash his (or her) own hands. *tcaye′ḳxaya*, the interdigital membranes or membranes between the fingers. (*Also* **9**: 17; **10**:

32; **11**: 3; **26**: 21; **28**: 209; **29**: 32; **31**: 39.)

tcak, **tcaka^n**, where.—*tcaka^n′andeha^n′* (=*tcaka^n+ande+ ?*), where is it?—*tca′ka^{n}mañḳi′*, where is the horizontal inanimate object? *ha′ịtoho′ ko tca′ka^{n}mañḳi′*, where is the log? *a^{n}se′wi ya^n xa^n ko tca′ka^{n}mañḳi′*, where is the ax? *spdehi′ ya^n xa^n ko tca′ka^{n}mañḳi′*, where is the knife? *miḳo^n′ni ya^n xa^n ko tca′ka^{n}mañḳi′*, where is the hoe? *yañke′o^{n}ni′ ya^n xa^n′ ko tca′ka^{n}mañḳi′*, where is the saw?—*tcaka^n′mañḳiha^n′*, where is the reclining animate object? *a^{n}ya′ ṭox̣ ma′ñḳi ko tcaka^n′mañḳiha^n′*, where is the reclining man?—*tca′ka^{n}nañḳi′* (=*tcaka^n+nañḳi*), where is the curvilinear object? *a^n′sudi o^n′ya^n xa^n′ ko-tca′ka^{n}nañḳi′*, where is the pine forest?—*tcakna′ñḳiha^n*, where is the sitting animate object? *a^{n}ya′ xĕ′he na′ñḳi ko tcakna′ñḳiha^n*, where is the sitting man?—*tcaksi^n′hi^{n}neha^n′*, where is the standing animate object? *a^{n}ya′ si^n′hi^n nĕ′ ko tcaksi^n′hi^{n}neha^n′*, where is the standing person?—*tca′ka^{n}nedi′* (=*tcaka^n+ne+-di*), where is the standing object? *ti′ ko tca′ka^{n}nedi′*, where is the house? *aya^n′ ko tca′ka^{n}nedi′*, where is the (standing) tree? *yaduxta^n′ ko tca′ka^{n}nedi′*, where is the wagon? *tohoxka′ ya^n xa^n′ tca′ka^{n}nedi′*, where is the horse?—*tcaka^n′nine′da^n*, where is the walking animate object? *a^{n}ya′ tcaka^n′nine′da^n*, where is the walking man?—*tcakta^n′hi^{n}ha′ndeda^n* (=*tcaka^n+ta^{n}hi^n+hande+?*), where is the running animate object? *a^{n}ya′ tcakta^n′hi^{n}ha′ndeda^n*, where is the running man?—*tca′ka^n yandeha^n′*, what kind of man are you? (sic). *tcane′*, where is it? (**28**: 196) (for *tcaka^n?*). *ti′ no^{n}pa′ ko tcak ha′maki*, where are the two (standing) houses? *aya^n′ no^{n}pa′ ko tcak ha′maki*, where are the two (standing) trees? *ha′ịtoho′ no^{n}pa′ ko tcak ha′maki*, where are the two logs? (*Also* **10**: 12; **26**: 22, 67; **27**: 20, 23; **29**: 15.)

tcaḳ.—*tcaḳĕ′di*, to hang up an object on a nail or post, as a coat, hat, or an almanac through which a string has been run (*tcaḳhayedi, tcaḳhañḳedi; tcaḳetu, tcaḳhayetu, tcaḳhañḳetu*). *akue′ tcaḳedi′*, to hang up a hat. *akŭtxyi′ tcaḳĕ′di na′ñḳi patckĕ′*, to take a book from the place where it hangs (=*akŭtxyi′ patckĕ′ dusi′*). *akŭtxyi′ dusi′ deha^n′ tcaḳedi′*, to take a book and go to hang it up (on a nail). *dusi′ deha^n′ kyŭkihi^n′ tcaḳedi′*, take it off (the nail), and then take it back and hang it up! *do′xpĕ* (*naskĕ′*) *tcaḳedi′*, to hang up a coat on a nail (=*xĕheyĕ*).—*tcaktcaḳĕ′di*, to hang up several objects (*tcaktca′k-haye′di, tcaktca′k-hañḳe′di*). *tcaktca′ḳe*, (he) hung them up (**31**: 29). *e′ya^n kĭ′diha^n kĭduni′ da tcaktca′ḳe ha′maḳi*, when he reached home, he gathered a lot of young canes and hung them up (**2**: 2, 3); said of a single agent, though "*hamaki*" generally refers to a collection of persons.

tcâ′ka, notched (once), i. e., having a single notch.—*tcâktcâ′ka*, notched in many places.—*kdutcâ′ka* [J. O. D. suspects that it should be *dutcâka*, the *k* being the objective sign]: *aya^n′ kdutcâ′ka*, to cut a notch in wood with a knife (*aya^n′ i′dutcâ′ka, aya^n′ ndutcâ′ka; aya^n′ kdutcâktu′, aya^n′ i′dutcâktu′, aya^n′ ndu′tcâktu′*). Imperatives: *aya^n′ kdutcâka′* (to a child); *aya^n′ kdutcâkatki′* (man to woman); *aya^n′ kdutcâkakañko′* (man to man).—*kdutcâ′ktcâka′; aya^n′ kdutcâ′ktcâka′*, to cut notches in wood with a knife (*aya^n′ i′dutcâktcâka′, aya^n′ ndu′tcâktcâka′; aya^n′ kdutcâ′ktcâktu′, aya^n′ i′dutcâ′ktcâktu′, aya^n′ ndu′tcâktcâktu′*).

tcâki′, thick.—*hi^n′ tcâki′*, thick hair.

tcaxḳu′, oak. — *tcaxḳu′ mĭska′*, the "small" or "fine oak": probably the blue-jack oak or *Quercus cinerea*, a small tree found on the coasts of the southern United States. (One Biloxi gave it to Gatschet as the jack oak.) *taxkudi′*, the post oak, the *Quercus catesbii* (or turkey oak of America); the water white oak or swamp post oak. *tcaxḳu′ tûdûxka′*, the "very rough oak," the black-jack oak (=*tcûtcaxkudi*)? If it be the black-jack, it is the *Quercus nigra*. *tcûtca′xkudi′*, the jack oak, probably the black-jack or *Quercus nigra*. *tcaxḳu′ tcti′*, or *tcŭtca′xku tcti′*, the red oak. *tcûtcaxku′wa sa^n′*, the white oak (of central Louisiana); probably the *Quercus bicolor* or swamp white oak.—*itcaⁿxka′* (see *tcaⁿ*), a post; *itcaⁿxka′ siⁿhiⁿ′*, a standing post. *itcaⁿxka′ ḳo tcaⁿ′xkoⁿni′*, the post is forked (at the top). *a′yaⁿ tcaⁿxka′*, a post.

Tcaxta′, a Choctaw.—*Tcaxta′ aⁿyadi′* or *Tcaxta′ haⁿya′*, a Choctaw person; the Choctaw people. *Tcaxta′ haⁿya′ adĕ′ ûñḳa′de te′*, I wish to speak the Choctaw language. *Tcta′ haⁿxti′*, a Choctaw woman. *Tca′xta ayi′xyi*, "Choctaw Creek," Lamorie Bridge, Rapides Parish, La. *Tcaxta′yixyaⁿ′* (=*Tcaxta*+*ayixyaⁿ′*), Bayou Choctaw, Rapides Parish, La.

Tcalĕ, Charlie.—*Tca′lĕta′*, Charlie's, belonging to Charlie Prater, a Biloxi man, living near Lecompte, La.—*tcụ′ñḳi ne Tca′lĕta′*, that is Charlie's dog. (See *Djĭm, Latci′*.)

tcanṭĕ′, a breechcloth (Bj., M.). This is the ancient Biloxi word, the modern one, given by Bk., being the following: *tcoⁿho′nde* or *tcûhanṭĕ′* (cf. *tcoⁿditi′*), a breechcloth. *tcoⁿho′nde oⁿ′ni, ĕ′xa oⁿ ne′di*, he had on the breechcloth; that is all he had on (Bk.).

tcati′, splintered, split.—*ayaⁿ′ tcati′*, a splinter. *utcatĭ* (he) split him open (**31**: 37). *nḳu′tcutca′ti*, I split it (**23**: 3, 7). *hayi′ñk tcayĕ′*, to clear land of bushes (*hayi′nk tcahayĕ′, hayi′nk tcahûñḳĕ′*). *dutcati′*, to split an object by pulling apart with the hands; to make a splinter by cutting (*i′dutcati, ndu′tcati*). *dŭkŭsa′ dutcati′*, to make a splinter by cutting with a knife. *axō′k dutca′ti*, split cane. *dŭkŭtca′ soⁿ′sa dutcati′*, given as meaning to cut in two at one blow, but it should be rendered to split at one blow (*i′dŭkŭtca′ soⁿ′sa i′dutcati′, ndŭ′kŭtca soⁿ′sa ndu′tcati*).—*du′tcạtcati′*, to make many splinters by cutting (*i′dutcạtcati′, ndu′tcạtcati′*). *dŭkŭsasa′ du′tcạtcati′*, to cut often with a knife, making many splinters.—*u′tûtcati′*, to split, as wood, with an ax; to split by cutting with a knife (*yu′tûtcati′, ûñḳu′tûtcati′*).—*u′tcĭtcati′*, to split an object by hitting with an ax, as in chopping and splitting firewood; to split an object by cutting with a knife (*yu′tcĭtcati′, nḳu′tcĭtcati′*). *dasĕ′ u′tcĭtcati′*, to split, as a stick, by biting (*i′dasĕ yu′tcĭtcati′, ndasĕ′ nḳu′tcĭtcati′*).

tcaⁿ.—*tcaⁿ′xkoⁿni′*, to be forked. *itcaⁿxka′ ḳo tcaⁿ′xkoⁿni′*, the post is forked (at the top).—*ko′natcoⁿ′tka*, forked (?). *paxĕ′xk sĭⁿt konatcoⁿ′tka*, "hawk with forked tail," the swallow-tailed hawk. *ayaⁿ kutcaⁿ′xkoⁿni*, a forked post.

tcaⁿ.—*tcaⁿtcaⁿ′hayi′*, the sap sucker; the popular name in the United States of all small spotted woodpeckers, but the name properly belongs to the yellow-bellied or sap-sucking woodpeckers of the genus Sphyropicus.

tcdo.—*tcdo′pi* or *tcdopi′*, smooth. *hatcdopi′*, anything that is smooth.—*tcdoyĕ′* to make smooth by planing, rubbing (*tcdo′hayĕ′, tcdo′hûñḳĕ′*). *dŭkxohi′ tcdoyĕ′*, to make smooth by using a draw-shave.—*tcdohiyĕ′*, to make smooth by rubbing (*tcdo′hayĕ, tcdo′hañḳĕ′*). *tcdo′hiye xo′*, did any one smooth it?—*tcĭdo′wûyĕ′*, to smooth. *ayaⁿ′ tcĭdo′wûyĕ′*, to smooth wood by using a draw-shave or a plane (*ayaⁿ′ tcĭdo′wûhayĕ′, ayaⁿ′ tcĭdo′wûñḳĕ′*).—*dŭktcdu′; ayaⁿ′ dŭktcdu′*, to smooth wood with an ax.—*naⁿti′tcĭdo′hiyĕ*, to make smooth by walking on (*naⁿti′tcĭdo′hayĕ′, naⁿti′tcĭdo′hañḳĕ′*).—*siduhi′*, worn smooth by rubbing, as clothing. *sidu′hiyĕ*, to wear smooth by rubbing, etc., as clothing (*sidu′hayĕ, sidu′hañḳĕ*).

tcĕ, to drip, ooze (see *uyĕ*).—*du′tcĕtce′hi*, he let it drip often (**6**: 17) (*dutcĕtcethi, ndutcĕtcethi*). *tcehi′*, to ooze out. (*Also* **19**: 11; p. **153**: 24, 25.)

tcedi′.—*hade′ pad¢a′d¢a tcedi′*, a great talker.

tce′hi.—*adŭktce′hiyetu′*, you (pl.) make too much noise (p. **165**: 26). *adŭktce′yĕtu*, they make too much noise (p. **165**: 27). *adŭktce′hañḳĕtuni′*, we do not make too much noise (p. **165**: 28). *ka′dŭktce′yeni′*, he did not make too much noise (p. **165**: 29).

tcĕtka′, a hare or rabbit.—*eoⁿ′nidi′ tcụ′ñḳi tcĕtka′k no′xĕ yuḳĕ′di xyaⁿ′ oⁿṭi′kha′ne otu′ xa*, for that reason it has happened that whenever dogs have chased rabbits they have found a bear and (men) have shot him (**2**:

30, 31). The final *k* in *tcĕtkak* marks the object. *tcĕtkahi′* (=*tcĕtka*+*ahi*), a rabbit skin. *tcĕtkahi′ uṭuxpĕ′*, a rabbit-skin robe. *tcĕtka saⁿ′*, a white rabbit. *Tcĕtkana′*, the Rabbit, a mythical hero of the Biloxi; subject of action, *Tcĕ′tkanadi′* (**1**: 3, 18; **2**: 4, 5, 6, 30); *Tcĕ′tkana′di* (**2**: 21, 26); object of action, *Tcĕ′tkana′ḳaⁿ* (**2**: 24, 26, 27). *Tcĕtkana′ ḳûⁿḳûⁿ′ unoxĕ′ ha′nde ōⁿ′xa*, it used to be that the Rabbit lived with his grandmother. *Tcĕtkana′ ḳûⁿḳûⁿ′ kĭnoⁿpa′ ti′ xyapka′ kti′handōⁿ′ ĕtuxa′*, it is said (but we do not know that it was true) that a long time ago the Rabbit lived in a lodge with his grandmother (**3**: 1; **28**: 19).—*tcĕtkohi′* (=*tcetḳa*+*xohi?*), "the old or big rabbit," the sheep. *tcĕtko′ahi′* (=*tcetkohi*+*ahi*), a sheepskin. *tcetko′x ahi′* (obtained by Gatschet) is the better form, according to analogy, as words ending in *hi* usually change that ending to *x* in contractions. *tcĕ′tkoxo′ihiⁿ′*, wool. *tcĕtkohiⁿ′ doxpĕ′*, woolen cloth. (*Also* **16**: 2, 5, 13; **20**: 46; **28**: 19.)

tcĕ′tka, a dead tree (**21**: 22).—*ayaⁿ′ tcĕ′tkasaⁿ*, tree with the bark peeled off (**21**: 19, 25).

tci, or **tci′di**, du. and pl. of *ṭoho;* the two reclining objects.—*tcitu′*, they lie down. *aⁿ′ya noⁿpa′ tci′ ha′maki nḳyĕhoⁿ′ni*, I know the two reclining men. *tci′ hĭmki′*, said of two or more animals (not human beings) or inanimate objects in a horizontal attitude. *noⁿpa′ tci′ hĭmki′*, two (books) lie in a pile, or two (animals) are reclining. *da′ni tci′ hĭmki′*, three (books) lie in a pile, or, three (animals) are reclining. *tci*, to lie (**31**: 5). *utci′*, they lie in it (**8**: 5). *ti tci nañḳi′*, *ti tci nañḳ*, they sit (?) in the house (**19**: 21). *tcix kĭde′*, lay them all along! (**26**: 28, 30). *tci kĭde′* lay them all along! (**26**: 33). *tcĭtci, kĭde*, they lay down all along (**28**: 241)′ *tcitcitu*, they lay down all along (**28**: 242). *kûtcko*, to lie in wait for him (**7**: 3). (*Also* p. **117**: 8, 14; p. **119**: 8, 13; p. **120**: 5, 7, 9. *ạmotci hayi*, "field-dwells-in-always," the *solidago* weed. *aⁿ′ya tci′di ama′ñki ‘a′yĕhûⁿ′ni*, do you know (all) the reclining men? *toho′xk noⁿpa′ tci′di a′mañḳi′ ko toxka′ xĕ* (w. sp.), the two walking horses are gray. *toho′xk tci′di a′mañḳi′ ko sŭpi′ xĕ* (w. sp.), the walking horses are (all) black. *aⁿsĕ′p noⁿpa′ hama′ tci′di a′mañḳi′ ko iñkta′*, the two axes lying on the ground are mine. *aⁿsĕ′p tci′di a′mañḳi′ ko pa′na iñkta′*, all the axes lying (on the ground, etc.) are mine. *aⁿsĕ′p tci′di ki′naxadi′ pa′na iñkta′*, all the scattered axes lying down are mine.

tcĭ, to give up, surrender.—*kitcĭ′* (they) did not wish to give it up (**27**: 4). *ki′tci* (he) did not wish to give her up (**26**: 35). *ñḳiyû′ñḳiyaⁿ xki′tci*, I am unwilling to give up my daughter (p. **159**: 5). (*Also* p. **159**: 6, 7, 8, 9, 10, 11, 12, 13.)

tcĭda′, a scar.—*tcĭstcĭda′* to be scarred (*i′tcĭstcĭ′da*, *ntcĭ′stcĭda*).

tcĭda′gayi′, the kingfisher.

tcĭ′diḳi, **tcĭ′dĭke**, **tcĭdĭḳĕ′**, **tcĭ′dĭḳa**, what? why? wherefore? how? which? (probably same stem as *tc* in *tc*(*ana*), *tcĭna*, etc.).—*toho′xk tcĭ′diḳi a′nde ita′* (horse which moves your), or *toho′xk tcĭ′diḳi a′nde ko′ a′yindi′ta*, which is your horse? *ayă′ki tcĭ′dĭḳĕ*, what kin are you two? *kihă′ki tcĭ′dĭḳĕ yuḳĕ′di*, what kin are they two? *tcĭ′dĭḳe andede′*, which of the two (**7**: 4). *tcĭ′dĭḳĕ′ yañḳukûdûⁿ′ni*, why did you not tell me? *tcĭdĭḳĕ′ kadĕni′*, why does it not burn? *tcĭdĭḳĕ′ ĕ′ṭiḳayoⁿ′*, why do you act thus? (**3**: 10). *tcĭ′dĭ′ḳĕ mañḳiyaⁿ′ ûnna′xĕ te′*, I wish to hear how he is. *tcĭ′dĭḳĕ hi′mañḳiyaⁿ′ ûnna′xĕ te′*, I wish to hear how you (sing.) are (**4**: 1, 2). *tcĭ′dĭḳĕ mañktu′ ûnna′xĕ te′*, I wish to hear how they are. *tcĭ′dĭḳĕ hi′mañktu′ ûnna′xĕ te′*, I wish to hear how you (pl.) are. *tcĭ′dĭka i′wahĕ′di*, why did you cry out? Ans., *nḳiⁿskĕ′ nixki′*, because I was scared.—*tcĭdi′kikaⁿ′*, *tcidi′kakaⁿ′*, why? wherefore? *tcĭdi′kikaⁿ′ ĕ′taḳayoⁿ′ni*, why have you done thus? (**3**: 20). *tcidi′kakaⁿ′ ka′padiya′ñḳeni′*, why have you not paid me?—*tcĭdi′kikĕ′di*, why? (*Also* **9**: 3; **10**: 9, 10; **11**: 3; **14**: 17, 21; **15**: 3; **16**: 1; **18**: 9; **20**: 18, 19, 22, 27; **21**: 17; **23**: 2; **27**: 21; **28**: 4, 5, 68; p. **150**: 3, 4.)

tcĭ′dĭḳŭna′, said to be the name of the smallest bird in Louisiana, smaller than the humming bird; also used as a personal name, signifying "old but small" (**28**: 146, 156, 164, 165, 169, 178, 182, 203, 204; **31**: 14, 24).

tcĭdōⁿna′.—*Atix tcĭdoⁿna′*, Rapides, La. (the town so called).

tcĭdŭtka or **tcĭtŭtka′**, glittering, shining. By metathesis, this becomes *tcŭtĭtka*, which also means "silk cloth" (though the same word).—*hauni tcĭtŭtka*, "they dangle and shine," silver earrings.—*tcĭdŭ′tkayĕ′*, to make glitter by rubbing, as a gun barrel (*añksa′ tcĭdŭ′tkayĕ′ añksa′ tcĭdŭ′tkahayĕ′*, *añksa′ tcĭdŭ′tkahûñḳĕ′*).

tcika′, a flying squirrel.

tcin.—*tcinañki′*, the knees (**8**: 28). *tci′nañkiyaⁿ′*, the knees of one person, etc. *tcinanta′ waxehĕ′*, the patella or kneepan. *tcindi′* or *tcindiyaⁿ*, the hips. *i′tcindi* or *itcindiyaⁿ*, your hips. *tcindaho′ya*, the hip bones (Bk.). *doⁿhi′ tcindaho′ya*, look at his hip bones (Bk.).

tcĭna.—*tcĭnahiyĕ′*, to swing another (*tcĭna′hihayĕ′*, *tcĭna′hihûñḳĕ′*) (cf. *xoxo*).

tcĭ′na, that many (cf. *tc*, and *tcĭdiḳe*).—*tcĭ′na yi′ñḳi*, a very few (**2**: 18). *tcĭ′nahiⁿta*, go fast (male to male) (**17**: 22; **28**: 215). *tcina′ yukĕ′di ko ĕṭi′ḳĕ*, (there are) as many as (said of living things).—*tcĭna′ni*, *tcĭnani′*, (1) how much? how many? *aⁿya′ tcĭna′ni yuḳe′di*, how many men are there? *tohoxka′ ko tcĭna′ni yuḳe′di*, how many horses are there? *ati′ tcĭna′ni*, how many houses are there? *ayaⁿ′ tcĭna′ni*, how many trees are there? *kcixka′ ko tcĭna′ni yuḳe′di*, how many hogs are there? *tcina′n yuḳe′ nḳyĕ′hoⁿni′*, I do not know how many (there are). *toho′xk tcĭna′ni yuḳe′ nḳyĕ′hoⁿni′*, I do not know how many horses there are. *ayaⁿ′ tcĭna′ni nḳyĕ′hoⁿni′*, I do not know how many trees there are. *tcĭna′ni ko ĕṭi′ḳe*, as many as (used after names of inanimate objects). *Taⁿyaⁿ′ haⁿya′ tcĭna′ni ko′ Taⁿyi′ñḳiyaⁿ haⁿya′ e′ kuna′tuni′*, there are not as many people in Lecompte as there are in Alexandria. *tcĭna′ni nedi′ ko uki′kiñge* (=*ukikiñge yuḳĕdi*), (there are) half as many (animate objects).—(2) some. *aⁿya′ tcĭna′ni*, some men. *tcụ′ñḳi tcĭna′ni*, some dogs. *ayaⁿ′ tcĭna′ni*, some trees. *ha′pi tcĭna′ni*, some leaves.—*Tcĭnaha′yina*, Ancient of Wrens (**31**: 35). *tcino′hedi′*, "it makes much noise," the wren. (*Also* **14**: 18; **19**: 15; **20**: 34; **24**: 7; p. **122**: 3, 4, 5, 6, 7.)

tcĭnase.—*tcĭna′sedi′*, to make the rattling sound heard when a chain is dragged (*tcĭna′shayedi′*, *tcĭna′s hañḳedi′*) (**8**: 25) (cf. *sahe′*).—*tcĭna′sĕyĕ′*, to make a chain rattle by dragging it, etc. (*tcĭna′sĕhayĕ′*, *tcĭna′sĕhañḳĕ′*).

tcĭ′pana′kono′, **tcĭpạnokano**, or **tci′pana′kono**, a whippoorwill.

tci′se, the sound heard in warm weather when one hits a tree (cf. *sahe*).—*tcisedi′*, to make the sound "*tci′se*," which is heard when one strikes a tree during warm weather, when the sap is flowing (*tci′sayedi′*, *tci′shañḳedi′*).—*tcistci′sĕ*, said of the hissing sound of escaping steam or the sizzling sound of wet wood or of meat that is frying before a fire.

tcĭtcaki′ or **tcĭtcki′**, hard (cf. *tcĭtceki′*).—*aⁿtcĭtcki′*, gravel.

tcĭtceki′, a terrapin, turtle (cf. *tcĭtcaki′*).—*tcĭtce′k nitani′*, the "big turtle," the loggerhead or snapping turtle of Louisiana, the alligator turtle. *tcĭtce′k xuhi′*, "stinking turtle," a species of turtle. *tcĭtce′k waxka′*, the soft-shelled turtle.

tcĭtcki.—*dutcĭtcki′*, to wring out, as wet clothing; to squeeze (**28**: 67) (W. *sutckiñḳ*, Tci. *lutckiñk*). *soⁿ′pxi dutcĭtcki′*, to knead dough (*i′dutcĭtcki′*, *ndu′tcĭtcki′*).

tcĭtcŭ′tka or **tcĭtcŭtka′**.—*anahiⁿ′ tcĭtcŭtka′*, to have the hair bristle up. *nḳa′nahiⁿ tcĭtcŭtka′*, my hair bristles up, stands on end. *tcake′ tcĭtcŭ′tka*, to spread the fingers. *ûñktca′ke tcĭtcŭ′tka*, I spread my fingers (as in playing a piano).

tci′wa, difficult, difficulty; trouble; troublesome.—*tci′waxti′ ndoⁿ′xt oⁿ*, we have seen great trouble (in the past) (**5**: 9). *tciwa′yata′*, do your best (male to male) (**17**: 21). *tci′waxtiyata′*, do your very best (male to male) (**17**: 22).

tciwi′ or **tci′wiyaⁿ**, the intestines.—*tciwi′ mĭska′*, the small intestines; *tci′wi nita′ni*, the large intestines.

tciya.—*tci′ya xu′hu*, rancid (cf. *xyuhu*).

tciⁿ.—*atcĭⁿ′ni*, grease. *atcĭⁿ′ni pxŭdi′*, to rub grease on an object, to grease it (*atcĭⁿ′ni i′pxŭdi′, atcĭⁿ′ni û′ñkpxŭdi′; atcĭⁿ′ni pxŭtu′, atcĭⁿ′ni i′pxŭtu′, atcĭⁿ′ni û′ñkpxŭtu′*). *wak tas atcĭⁿni*, "milk grease," butter. *kax atcĭⁿ′ni*, "bee grease," honey. *tciⁿ′cti*, very fat (**26**: 50, 86). *tciⁿ′tu*, they are fat (**28**: 249). *atcĭⁿ′ni pi′hi ayudi′*, "grease smells-good tree," a slippery elm tree. *atcĭⁿ′ni ptȼaskûⁿ′*, "grease bread," batter cakes. *atciⁿ′txa* (=*atcĭⁿni*+*txa*), "only grease," to be greasy (*aya′tciⁿtxa′, nḳa′tciⁿtxa′; atciⁿ′txatu′, aya′tciⁿtxatu′, nḳa′tciⁿtxatu′*). *tcĭⁿ′tcĭtcoⁿni* (Bk.) or *tciⁿtcoⁿni′* (Bj., M.), soap. (*Also* **23**: 2; **28**: 251.)

tciⁿ, cover.—*tciⁿ to′hii*, blue cover (**14**: 24).—*ktcihiⁿ*, a cover or coverlet for a bed. *ktcihiⁿ′ ma′nte deyĕ′*, to throw aside the cover (*ktcihiⁿ ma′nte de′hayĕ′, ktcihiⁿ ma′nte de′hiñḳĕ′*).—*ktcihoⁿyĕ′*, to put a cover on him (*a′ktcihoⁿ′hayĕ′, a′ktcihoⁿ′hûñḳĕ′*). *a′ktcihoⁿ′nya dande′*, I will put the cover on you (sing:). *a′ktcihoⁿ′hiyañḳa′*, put the cover on me! (*Also* **14**: 24, 25, 29.)

tciⁿpoⁿ′ or **tciⁿpoⁿyaⁿ**, the navel (cf. *iⁿtciⁿpoⁿ′*).

tckanĕ′, nine.

tckaⁿ′ni, his or her sister-in-law, including his real or potential brother's wife, his wife's real or potential sister; her husband's real or potential sister (*yatckaⁿ′niyaⁿ′, ûñktckaⁿ′niyaⁿ′;* voc., *tckaⁿni′*).

tckaⁿti′, mashed, crushed, as fruit, etc.—*dutckaⁿ′ti*, to mash fruit, etc., in the hands (*i′dutckaⁿ′ti, ndutckaⁿ′ti*).—*dŭ′kŭtckaⁿ′ti*, to mash fruit, etc., by sitting on it or by hitting (*i′dŭkŭtckaⁿ′ti, ndŭ′kŭtckaⁿ′ti*).—*natckaⁿ′ti*, to mash, as fruit, by kicking or treading on (*i′natckaⁿ′ti, ûⁿna′tckaⁿti*).

tckĕ, to tie (?).—*dŭkŭtckĕ′*, to tie any object (*i′dŭkŭtckĕ′, ndŭ′kŭtckĕ′*) (**1**:15; **28**: 191). *yi′dŭkŭtckĕ′*, he tied you. *ya′ndŭkŭtckĕ′*, he tied me. *hiya′ndŭkŭtckĕ′*, you tied me. *dŭkŭtckĕ′ xwû′diḳĕ′di*, to tie an object loosely. *dŭkŭtckĕ′ saⁿhaⁿ′xtiyĕ*, to tie an object tightly (*i′dŭkŭtckĕ′ saⁿkaⁿ′xtihayĕ′, ndŭ′kŭtckĕ′ saⁿhaⁿ′xtihûñḳĕ′*). *ndŭ′kŭtcke ne′di*, I am (standing) tying it (**8**: 3; **28**: 24). *kĭdû′kûtckĕ′* (=*kĭdŭ′kŭtckĕ*), to tie an object for another (*ya′kĭdûkûtckĕ′, a′xkĭdûkûtckĕ′*). *toho′xk si kĭdû′kûtckĕ′*, to hopple a horse. *kĭda′katckĕ*, (she) tied it for her (**26**: 37). *kukĭdatcke′yĕ*, he tied them together for her (**28**: 179).

tcke.—*iⁿ′dĭtckĕdehi′* or *ûntcke′dehi′*, ribbon.—*tckĕ′niḳoⁿni′*, an ornament made of beads and yarn, formerly worn by Biloxi men. This ornament was tied to the scalp lock. Mrs. Bankston Johnson had one in February, 1892; but, as it had belonged to her father, she would not sell it.

tcko.—*tckoki′* or *tckuki′*, lame; to be lame, to limp (*i′tckoki, û′ñkûtckoki′*). *to′hạnaḳaⁿ′ aⁿ′xti tcko′ki ndoⁿ′hoⁿ*, I did see a lame woman yesterday.

tcku.—*apa′tckuni′*, corn dumplings (perhaps from *paska*, bread).

tckuyĕ′, sweet.—*tcĭku′yixti′*, very sweet (**22**: 10). *ko tcku′yĕ*, "sweet gourd," watermelon.—*waxtcku′yĕ*, sugar. *waxtcku′yĕ udi′* or *watcku′yĕ udi′*, sugar cane. *waxtcku′yĕ wihi′*, molasses. *watcku′yĕ ati′*, "sugar house," a sugar refinery. *watcku′yĕ hudi′ amâⁿ′ya*, a sugar field. *aṭo′ watcku′yĕ*, sweet potatoes.

tcodoⁿ, to mourn.—*a′tcodoⁿta hande oⁿni′*, she was mourning for him in the past (**13**: 2). *aⁿtcodoⁿ′*, a widower (one who mourns for the dead). *a′xti aⁿtcodoⁿ′*, a widow.

tco′ha, a prostitute.

tcohi′, a cold.

tcoka′, a piece broken out at the top (**26**: 15).

tco′kanaⁿ, when? (cf. *tcak*).—*taⁿyi′ñḳiyaⁿ tco′kanaⁿ e′yaⁿ kayu′di*, when did you come from Cheneyville (or Lecompte)?

tco′oⁿ, to take up.—*itco′oⁿni*, you took it up. *uñktco′oⁿni*, I took it up. *utco′oⁿtu′*, they took it up. *utco′oⁿni*, he took it up (**6**: 10).

tcoⁿ.—*natcoⁿ′*, to plait (*i′natcoⁿ, ûⁿna′tcoⁿ; natcoⁿtu′, i′natcoⁿtu′, ûⁿna′tcoⁿtu′*). *axŏ′k dutca′ti natcoⁿ′ nḳoⁿ′ nḳoⁿ nda′sk nḳoⁿ′*, I make baskets and mats out of split cane (Bj., M.).

tcoⁿditi′, the membrum virile.—*wak tcoⁿtkûtsi*, castrated cattle.

tcoñktcona, a mythic hawk (**20**: 3, 37, 41).

tcpa^{n}, tcûpa^{n} (**8**: 30), old, decayed (see *xohi′*, *tc*). (*Also* **14**: 25; **22**: 12; **26**: 11, 24, 73.)

tcpĕ.—*i^{n}′tcpĕ*, to laugh at him (*ayi^{n}′tcpĕ*, *nḳi^{n}′tcpĕ*). *i^{n}nyi′tcpĕ*, I laugh at you (cf. *xa*).—*ki′i^{n}tcpĕ*, to laugh at it for him (i. e., at his mistake); they laugh at each other (*yaki′i^{n}tcpĕ*, *axki′i^{n}tcpĕ*).—*ki^{n}tcpĕni′*, not to laugh at him (*kayi^{n}′tcpĕni′*, *nḳi^{n}′tcpĕni′*). (*Also* **17**: 10, 14; **19**: 13; **29**: 12.)

tcpu′xi, tcpuxwi, tcipu′xi, a blanket.—*tcpu′xi dunini′*, to fold or roll a blanket several times. (**14**: 24, 29; **22**: 12.)

tcti, red.—*hap tcti′* a red leaf; *ha′p tctitu′*, red leaves. *ti nĕ′ ko tcti′ xĕ* (w. sp.), the house is red. *toho′xk xĕ′he nĕ′ ko tcti′ xĕ* (w. sp.), the sitting horse is red. *toho′xk ta′ni a′mañḳi′ ko tcti′ xĕ* (w. sp.), the two sitting horses are red. *toho′xk ta′ani a′mañḳi′ ko tcti′ xĕ* (w. sp.), the sitting horses are (all) red. *ma′sạ û′tsa^{n}xti′ tcti′ o^{n}′ni*, to make iron red hot. *tctixti′*, "very red," deep red.—*tcĭdiyĕ′*, to redden (*tcĭdihayĕ′*, *tcĭdihûñḳĕ′*). *Waka tcĭdiyĕ hi^{n}tcĭtciya ti o^{n}ya^{n}*, "Place-where-the-man-who reddened-rawhides-used-to-live," Bismarck, La. *tcū′t ada′sa^{n}*, pink. *tcū′t sidi′*, "red yellow," light red. *tcū′t sŭpka′* or *tcût sûpka*, "red, somewhat black," dark red, blood red.—*tcūtki′*, reddish. *tcūtka′* (=*tcuti*+*ka*) or *tcūt kŭtki′*, "a sort of red," lilac, purple. *tcū′tka sa^{n}′*, "between red and white," pink. *kŭdĕska ạtcūtka*, a red bird.—*kutcu′x̣ni*, (he) was not red (**31**: 40). (*Also* **21**: 28; **31**: 41.)

tcu, or **tcudi,** to put, to plant (*i′tcu*, *ntcu′*).—*ptçato′ ntcu′ no^{n}pa′*, I put the cotton in two places. *ptçato′ ntcu′ dani′*, I put the cotton in three places. *aya^{n}′ da^{n}′xku tcu′*, "wood take and be returning put on the fire," to go to get firewood (sic). *a′ya^{n} tcudi′*, to put wood on the fire, she puts wood on the fire. *da′niya^{n}′ tcudi′*, to lay the third (book) on a pile. *aye′ki ûñktcu′di*, I planted corn (**5**: 3). *tcudĕ′*, (he) threw them down (**17**: 8). *tcu′di*, he filled (**6**: 16). *tcu*, filled (**6**: 16). *tcude′tu*, they abandoned (**26**: 1). *atcu* (he) threw it on him (**31**: 29). *a′ntatcko′ye*, he placed it crosswise (with the end toward him [?]) (**8**: 8). *o mĭska xa utcidi*, "fish-small-box-they-are-put-in," sardines. — *aya^{n} tcuka*, firewood. — *kĭtcu′di*, to put it down for another, to put down a number of small objects for another. *Tcĕ′tkana′ kĭtcu′di*, he (the Bear) put down (the young canes) for (=before) the Rabbit (**2**: 19).—*tcu dĕ′di*, to sow or plant, as seed. *so^{n}pxo^{n}′ni tcu′ dĕ′di*, to sow wheat. *so^{n}pxo^{n}′ni ûñktcu′ dĕ′di*, I sowed wheat (**5**: 3).—*atcu′dedi′*, to put a number of small objects, as grains of rice, ears or grains of corn, seeds, etc., on something (*aya′tcudedi′*, *nḳa′tcudedi′*; *atcu′detu′*, *aya′tcudetu′*, *nḳa′tcudetu′*). *atcude′ heda^{n}′*, he has finished putting them on it. *nḳa′tcude′ heda^{n}′*, I have finished putting them on it. *atcuda′ dande′*, he will put them on it (*aya′tcuda′ dande′*, *nḳa′tcuda′ dande′*).—*tcudĕ′ tcu′ti tcudedi′*, to scatter, to sow broadcast (*tcudĕ′ i′tcuti tcudedi′*, *tcudĕ′ û^{n}tcu′ti tcudedi′*; pl., *tcudĕ′ tcu′ti tcudetu′*, *tcudĕ′ i′tcuti tcudetu′*, *tcudĕ′ û^{n}tcu′ti tcudetu′*).—*ha′ utcudi′*, to plant (*ha′ yutcudi′*, *ha′ nḳu′tcudi′*; *ha′ utcutu′*, *ha′ yu′tcutu′*, *ha′ nḳu′tcutu′*). *ha′ utcudi xya^{n}′*, he must plant it. *ha′ utcu′ pi′hedi′di^{n}*, he ought to plant it. *aṭo′ utcu′di*, to plant potatoes. *aṭo′ utcutu′*, they planted potatoes (**1**: 1). *kĭtcutu′*, they planted it again (**1**: 2).—*tcudedi′*, to spill a liquid, etc. (*itcu′de*, *ntcu′de*). *uxtûki′ tcudedi′*, to push a vessel, making it spill its contents. (*Also* **10**: 24, 33; **14**: 18; **19**: 1, 16; **21**: 33; **23**: 1, 9; **26**: 19, 89; p. **143**: 25, 26.)

tcue.—*ki′tcueyĕ′*, to lend an object to another (*kitcue′hayĕ′*, *kitcue′hûñḳĕ′*; *kitcue′yĕtu′*, *kitcue′hayĕtu′*, *kitcue′hûñḳĕtu′*). *kitcue′hi^{n}yĕ′*, I lend it to you. *kitcue′yañḳĕ′*, he lends it to me. *kitcue′hiyañḳĕ′*, you lend it to me. *kitcue′ya dande′*, he will lend it to him. *kitcue′haya da′nde*, will you lend it to him? *kitcue′hûñḳa dande′*, I will lend it to him. *kitcue′hi^{n}ya dande′*, I will lend it to you. *kitcue′yañḳa′*, lend it to me! (*Also* **12**: 2.)—*kûki′tcue′yĕni′*, not to lend it to him (*kûki′tcue′hayĕni′*, *kûki′tcue′hûñḳĕni′*). *kûki′tcuehi^{n}′yĕṇi′ dande′*, I will not lend it to you. *kûki′tcue′hûñḳĕni′ dande′*, he will not lend it to me. *kûki′tcue′hiyañḳĕni′ da′nde*, will you not lend it to me?

tcûkdĕxyi′, a handkerchief; a cap.—*tcûkdĕxyi′ nitani′*, or, *tcûkdĕ′xyi nita′ni*, a "big handkerchief," a shawl.

tcûḳoⁿni′.—*yaⁿxtci tcûḳoⁿni*, diaphragm.

tcûmûki′ (Bk.), **tcĕmūk** (Bj., M.), **tcû′mûx** (**20**: 47), generic, a mouse; mice.—*tcĕmū′k adaxkĕ′*, the mouse makes a gnawing or grating sound by biting wood, etc. *tcĕmū′k ḳatiti′*, the mouse is eating (sic). (See *ti.*) *tcû′mûk saⁿ′*, a white mouse (Bk.).

tcûp.—*tcûtcapi*, or *tûtca′pyi*, slippery. *natcûpĭ′* (her) foot slipped (**28**: 120). *dutcû′p*, she missed it (**28**: 248). *tcûtcapi′xti tûtca′pyixti′*, very or too slippery. *tcûtcapi′xti kaⁿ′ ndutcpi′*, as it was very slippery, I could not hold it, or, it was too slippery for me to hold.—*tûtca′pyixtiyĕ′*, to make very slippery (*tûtca′pyixtihayĕ′*, *tutca′pyixtihiñḳĕ′*).—*datcû′p*, to miss with the mouth, lips, teeth, etc. (*i′datcûp*, *ndatcû′p*). *datcû′p kaⁿ taho′*, it falls because he lets it slip from his mouth.—*datcpi′*, to miss an object in grasping after it, or, in reaching out to an object; to miss with the mouth, lips, teeth, etc. (=*datcûp*) (*i′datcpi*, *ndatcpi′*).—*dutcpi′*, *dutcû′p*, to miss, as in trying to catch a ball (*i′dutcpi*, *ndutcpi′*). *tcûtcapi′xti kaⁿ′ ndutcpi′*, as it is too slippery, I could not hold it. *dutcû′p kaⁿ taho′*, as it slips from his grasp it falls. *i′dutcû′p kaⁿ taho′*, it fell because it slipped from your grasp. *ndutcû′p kaⁿ taho′*, it fell because it slipped from my grasp. *dutcû′p kta′ho*, to let meat or bread drop.—*natcpi′*, to let the foot slip (*i′natcpi*, *ûⁿna′tcpi*).—*a′natcpi*, to kick at an object and miss it (*aya′natcpi′*, *nḳa′natcpi′*).—*dŭkŭtcpi′*, to miss in pushing or punching; to let a knife or an ax slip by the object without hitting or cutting it. *tcụ′ñḳi kte′ dŭkŭtcpi′*, to miss a dog in trying to hit him (*i′dŭkŭtcpi′*, *ndŭ′kŭtcpi′*). *spdehi′ dŭkŭtcpi′*, the knife slipped.—*pŭtcpi′*, given as a synonym of *dŭkŭtcpi*, to fail in pushing or punching. *tcụ′ñḳi dasĕ′ pŭtcpi′*, the dog missed (his aim) in trying to tear with his teeth. *tcụ′ñḳi kte′ pŭtcpi′*, to miss the dog in trying to hit him (*i′pŭtcpi*, *ûñḳpŭtcpi′*). *iñkowa′ pŭtcpi′ taho′*, it slipped off of its own accord, as a belt from a wheel, and fell.—*kĭdutcpi′*, to drop another's property from the hand (*ya′kĭdutcpi′*, *a′xkĭdutcpi′*). *i′kĭdutcpi′*, he dropped your property from his hand. *i′ñkĭdutcpi′ te ni′ḳi*, I do not wish to drop your property from my hand. *yaⁿ′xkĭdutcpi′*, he dropped my property. *hiyaⁿ′xkĭdutcpi′*, thou (you) dropped my property. *kĭdu′tcpini′*, not to drop another's property from the hand(?).—*tckĕ*, to slip off the helve, as an ax sometimes does. (*Also* **20**: 38; **26**: 29; p. **153**: 33.)

tcûpaⁿ′.—*dutcûpaⁿ′* (she) dipped it up with the hand (**26**: 47).

tcụụ.—*tcụ′ụxti*, very old (**28**: 185).

tcụụ.—*tcụ′ụxti*, very fast (**28**: 219).

tcuwa′, in what place? where is it?—*taⁿyaⁿ′ xaⁿ′ ko tcuwa′*, where is the village? (*Also* **18**: 11; p. **121**: 11.)

tcuwa′hạna′, a cedar.

tcụ′ñḳi or **tcụñḳi′**, a dog.—*tcụ′ñḳi dasĕ′ pŭtcpi′*, the dog missed (his aim) in trying to tear an object with his teeth. *tcụ′ñḳi kte′ pŭtcpi′*, or *tcụ′ñḳi kte′ dŭktcpi′*, he failed to hit the dog. *pu′heki′kaⁿ tcụ′ñḳi*, she blew the horn for the dog to come. *pu′heaxkĭ′dạha′ tcụ′ñḳi*, I blow the horn for the dogs to come. *tcụ′ñḳi soⁿsa′*, one dog, a dog. *tcụ′ñḳi noⁿpa′* two dogs. *tcụ′ñḳi na′tcka*, a few dogs. *tcụ′ñḳi yi′hi*, many dogs. *tcụ′ñḳi panaⁿ′*, all the dogs. *tcụ′ñḳi tcĭna′ni*, some dogs. *tcụ′ñḳi ma′ñḳi a′duse*, that (reclining) dog bites. *tcụ′ñḳi ma′ñkdĕ ka′duseni′*, this (reclining) dog does not bite. *tcụ′ñḳi iñḳta′*, my dog. *tcụ′ñḳi iñkta′k a′nde*, "dog my moves," I have a dog. *tcụ′ñḳi iñkta′k nañḳi′*, "dog my sits," I have a dog. *tcụ′ñḳi iñkta′k yuḳe′di*, "dog my they-move," I have dogs. *tcụ′ñḳi i′tak a′nde* or *tcụ′ñḳi i′tak nañḳi′*, you have a dog. *tcụ′ñḳi′ ktak a′nde* or *tcụ′ñḳi kta′k nañḳi′*, he or she has a dog. *tcụ′ñḳi ne ka′ta*, whose dog is this? *tcụ′ñḳi ne Tca′lĕta′*, that is Charlie's dog. *tcụ′ñḳi ne Djĭmta′*, that is Jim's dog. *tcụ′ñḳi ṭeyaⁿ′xkiyĕ*, he killed a dog for me (my dog). *tcụ′ñḳ iñkta′ ṭe′yĕ*, he killed my dog. *tcụ′ñḳ iñkta′ ṭe′xkitu′*, my dog has been killed. *tcụñḳi′ ita′ ṭe′yĕ* (dog your he-killed), or *tcụ′ñḳi ṭehi′kiyĕ* (dog he-killed-for-you), he killed your dog. *Djĭm tcụ′ñḳi kta ṭe′yĕ*, he killed Jim's dog. (*Also* **2**: 30; **11**: 4, 6, 8; **26**: 10; **28**: 30, 41, 42, 47, 49, 118, 121, 122, 217.)

Djĭm, Jim, as in name of James Jackson, a Biloxi near Lecompte, La.—*Latci′ ko Djĭm kue′naska′ni na′*, Charles Prater is not as large as Jim Jackson. *Djĭ′m, tcụ′ñḳi kta ṭe′yĕ*, he killed Jim's dog. (We could not say, "*Tcụ′ñḳi Djĭmta′ ṭe′yĕ.*"—M.) *tcụ′ñḳi ne Djĭmta′*, that is Jim's dog.

t! interjection of denial, doubt, annoyance, disappointment; oh!—*t! siye′ xye*, Oh! what a lie! *t! si′yewa′yĕ*, oh, how untrue!

ta.—*ita′*, a deer. *Ita′ aⁿyadi*, the Deer people or clan of the Biloxi tribe. *Ita′ odi′ to′xti* (lit., Deer shoot). *I′ta haⁿyadi′*, a Deer person. *Ita′yaⁿya′di*, are you a Deer person? *I′ta nḳaⁿ′yadi′*, I am a Deer person. *I′ṭa haⁿyatu′*, they are Deer people. *Ita′yaⁿyatu′*, you are Deer people. *Ita nḳaⁿ′yatu′*, we are Deer people. *ta′ ahi′*, or *tahi′*, a deerskin (**4**: 3) (cf. *sika*). *tahi′ uṭuxpĕ′*, a deerskin robe. *ta′hu waxi′*, "deerskin shoes," moccasins. *ta′ĭndoke′* (=*ita*+*ĭndoke*), a buck, male deer. *tayo′*, "deer meat," venison. (*Also* **17**: 15, 19, 23; **19**: 8, 21; **22**: 1, 6, 7, 8, 11, 13; **23**: 1, 5, 14, 17, 20, 21; **26**: 50; **27**: 3.)

ta, to have.—*ita′*, to have it, her, or him (*yita′, nḳita′; itatu′, yitatu′, nḳitatu′*). *ita′dạha′*, to have them. *yita′dạha′*, thou hast them. *nḳita′dạha′*, I have them. Bj. and M. also gave the following: *toho′xk da′ni yata′*, he has three horses; *toho′xk da′ni ayita′*, you have three horses. *aⁿya′ akûds ti′ta ne′yaⁿ*, "man store has elsewhere," a storekeeper. *tada′oⁿ*, his or her animate objects. *toho′xk tada′oⁿ*, his horses. *siⁿṭo′ tada′oⁿ*, her or his boys. *tayaⁿ*, her, his (**26**: 90, 91; **28**: 118). *iⁿ′xtuta′tu*, it was theirs (**27**: 4). *titatu′yaⁿ*, their house (**28**: 136). *iñkta′*, mine (p. **120**: 1). *ñḳindi′ñkta*, it is mine (**28**: 226). *ayita′*, you have them (?). *toho′xk ayita′ i′kĭsĭnĕ′*, he stole your horse from you.—*ita′* (=*ayindita, ayita*), your, yours; it is yours (p. **120**: 3). *aⁿsĕ′p su′di na′ñḳi ko ita′*, the ax head is yours. *toho′xk tcĭ′diḳi a′nde ita′* (horse which moves your), which is your horse? How there are two words, *ita′*, yours, and *ita′*, he has it, was not explained. *i′tada′oⁿ*, thy or your animate objects. *toho′xk i′tada′oⁿ*, thy or your horses. *siⁿṭo′ i′tada′oⁿ*, thy or your boys. *i′tadạha′* (=*itadaoⁿ, ayitadaoⁿ*), thy or your (sing.) living objects. *toho′xk ama′ñḳi i′tadạha′*, those are your horses. *i′tak*, your; used in forming sentences denoting possession. *tcụ′ñḳi i′tak a′nde*, "dog your moves," and, *tcụ′ñḳi i′tak nañḳi′*, "dog your sits," i. e., you have a dog.—*kta*, his, hers; it is his or hers (p. **120**: 2, 4). *aⁿsĕ′p siⁿ′hiⁿ nĕ′ ko kta′*, the standing ax is his. *akue′ na′ñḳiyaⁿ kta′*, that (object hanging up) is his hat. *toho′xk ne kta′*, this is his horse. *Siⁿṭo′ toho′xk kta kĭsĭnĕ′*, he stole "Boy's" (Bankston Johnson's) horse. *Djĭm tcụ′ñḳi kta′ ṭe′yĕ*, he killed Jim's dog. *ktak* (probably objective), his, or her; used in forming sentences denoting possession. *tcụ′ñḳi kta′k a′nde*, dog his (or her) moves, and *tcụ′ñḳi kta′k nañḳi′*, dog his (or her) sits, i. e., he or she has a dog. *kta′ni*, it is not his or hers. *mikoⁿ′ni ṭoho′ kta′ni*, the hoe is not hers. (*Also* **10**: 4; **19**: 1; **28**: 229; p. **120**: 5, 6, 7, 8, 9, 10, 11, 12; p, **164**: 24, 25, 26, 27, 28, 29.)—*yata′; toho′xk da′ni yata′*, he has three horses (given by Bj. and M. instead of *toho′xk da′ni ita′dạha′*).

ta.—*duta′di; añksa′p duta′di*, to pull the trigger of a gun (*añksa′p i′duta′di, añksa′p ndu′tadi; añksa′p dutatu′, añksa′p i′dutatu, añksa′p ndu′tatu*).—*yañka′dŭkta nan′ni*, it might mash me (p. **159**: 4)?.

taha′ñḳona′, a yellow-eyed duck (Bj., M.), the summer duck (**20**: 52), the squealer duck (**26**: 92).

tahaⁿni.—*tahaⁿ′niyaⁿ′*, his real or potential sister's husband; his wife's real or potential brother (*ya′tahaⁿ′niyaⁿ′* or *yatahaⁿ′ni* (**28**: 170), *û′ñktahaⁿ′niyaⁿ* (**28**: 156); voc., *tahaⁿni′*).

tahi.—*dŭktahi′*, to shake, as a blanket, in order to remove the dust (*i′dŭktahi′*, *ndŭktahi′; dŭktaxtu′*, *i′dŭktaxtu′*, *ndŭktaxtu′*).

tahi′, many (**8**: 21) (cf. *yi′hi*).—*ti′ tahi′*, "many houses," a plantation. *wax ta′hixti′*, or, *wax ta′xti*, to have many cattle.—*ta′xti* (*=tahi+xti*), many. *wax ta′xti* or *wax ta′hixti′*, to have many cattle.

taho′ or **toho**, to fall.—*dutcû′p ka^n taho′*, it falls because it slips from his grasp. *datcû′p ka^n taho′*, it falls because he lets it slip from his mouth. *ĭñkowa′ pŭtcpi′ taho′*, it slipped off of its own accord, as a belt from a wheel, and fell. *dĕ′ taho′*, he went (flying through the air?) and fell (on his feet?) (**1**:21). *ayuxo′tka taho′*, a fallen hollow tree (**7**: 8). *ina ta′ho*, "the sun falls," sunset. *a′ya^n to′ho nañḳe′di*, the tree fell. *a′ya^n to′ho na′ñḳi û^{n}na′xĕ*, I heard the tree fall. *taho′ nĕkde′*, he lay down and slept. *aḳtaho′ nĕkde′*, I lay down and slept. *aḳtaho′ nĕkde′ psi*, I lay down till night. *i′taho sahi′xyĕ*, you lay down so long.—*atoho′*, to fall on an object (*aya′toho*, *nḳa′toho*). *nya′toho*, I fall on you, or, I throw you down. *yañḳa′toho′*, he falls on me, you fall on me.—*ktaho′* (*=k=ka^n* (when), *taho*, to come (fall) to the ground (?)).—*xtaho′*, to fall. (*Also* **10**: 26; **17**:4; **20**: 38; **23**: 8; **25**: 7; **26**: 90; **28**: 7, 120, 128, 154, 186, 214.)

taini′.—*maxi taini*, a chicken's gizzard.

taḳi or **taḳiya^n**, the leg above the knee; his or her thighs (*i′taḳi(ya^n′)*, *ntaḳi′(ya^n)*).

takoho^n′, a prairie.—*Takoho^n′ yiñḳiya^n′*, "Small Prairie," Avoyelles Prairie, Louisiana.

tako′tcĭ, turning somersaults (**25**: 7) (*i′tako′tcĭ*, *ûñktako′tcĭ*, *tako′tctu*, etc.)—*tako′tcĭye*, to cause him to turn somersaults, or to turn over by taking hold of his legs (*tako′tcĭhayĕ*, *tako′tcĭhañḳĕ*). *tako′tcĕhi′yĕ*, did he cause you to turn somersaults? *tako′tcĕyañḳĕ′*, I cause to turn somersaults.

tax.—*dûkta′x*, (he) scared them off (**28**: 31). *ya^n′xkĭdû′kta′x*, (he) scares off for me (**28**: 32).

tax, tux.—*taxta′xwedi′* or *tuxtu′xwedi′*, to make a series of hollow or drumming sounds (*taxta′xweha′yedi′*, *taxta′xweha′ñḳedi′*).—*tata′xĕdi′*, *ani′ tata′xĕdi′*, the gentle patter of rain.—*ṭo′xṭuxĕdi′*, to make the sound heard when one hits on a board with the end of a pencil, etc. (*ṭo′xṭuxaye′di*, *ṭo′xṭuxhañḳe′di*).—*tûda′xedi′*, to make the sound heard when a horse walks on hard but unfrozen ground. *e′ṭaxkiye′* (**8**: 29).

ṭaxoxka′ or **ṭa′xoxkaya^n**, his or her ribs; a rib (*i′ṭaxoxka(ya^n)*, *nṭa′xoxka′(ya^n)*).

taxpa′.—*taxpa′ ptçasi′*, the wood duck or summer duck, the *Aix sponsa*. "It has white and black stripes on its crest; white and gray feathers are on the body, which is small." *ptçasi* means "flat."

taxpadi′ or **taxpadiya^n**, the temples of any one (*i′taxpadi′(ya^n)*, *nta′xpadi′(ya^n)*).

ta′ma, a beaver.—*tamahi′* (*=tama+ahi*), a beaver skin.

tamĭ, to work, to busy oneself.—*ata′mĭni*, to work (**1**: 1) (*aya′tamĭni*, *nḳa′tamĭni; ata′mĭtu′*, *aya′tamĭtu′*, *nḳa′tamĭtu′*, or, better, *nḳa′uti*). *yañḳa′wati′ kiḳĕ′*, *nḳata′mĭni*, I work although I am sick. *atamini iñkxwi*, he always works. *nḳatamini iñkxwi*, I always work. *yata′mĭtu′ kikinĕ′pixti′ nḳĭnthĕ′ ĕṭañḳo^n′*, I like your working (for yourselves), so I am working too (**5**: 2). *yata′mĭtu′*, you work for yourselves (**5**: 2).—*ta′mino^{n}ni′*, to dress himself or herself (*hita′mino^{n}ni′*, *nḳata′mino^{n}ni′*). *ita′mĭni*, he was dressed in (**30**: 3). *ita′mĭno′ye*, she dressed her (**26**: 36, 37). (*Also* **9**: 7, 15; p. **166**: 18, 19, 20.)

tamoki′, a worm, worms.

tando′, her younger brother (*i′tando*, *û′ñktando′; tandotu′*, *i′tandotu′*, *û′ñktandotu′*).—*tando′ a′kaya^n*, her youngest brother. *ta′ndo aka′*, her real or potential younger brother, including her father's brother's son, if younger than she (*yita′ndo aka′*, *ûñkta′ndo aka′;* voc., *tando′ aka′*).—*ta′ndo noxti′*, her real or potential elder brother, including her father's brother's son, if older than she (*yita′ndo noxti′*, *ûñkta′ndo noxti′;* voc., *tando′ noxti′*). (*Also* **13**: 1; **26**: 6, 8, 37, 73, 77; **28**: 224, 233, 237.)

Ta′nĕks (in composition), Biloxi.—*Ta′nĕks a^{n}yaṭo′* (Bj., M.) or *Tanĕ′ks* *haya^{n}do′* (Bk.), a Biloxi man (as distinguished from a woman). *Ta′nĕks a^{n}ya′*, or *Ta′nĕks a^{n}yadi′* (Bj., M.), or *Ta′nĕks haya^{n}di′* (Bk.), the Biloxi people, a Biloxi person. *Ta′nĕks ha^{n}ya′ dede′*, or *Ta′nĕks ha^{n}ya′ ade′*, the Biloxi language. *Ta′nĕks ha^{n}ya′ ade′ ûñḳa′dĕ te′*, or *Tanĕ′ks ha^{n}yadi′ ade′ nḳa′de te′* (M.), I wish to speak the Biloxi language. *Ta′nĕks ha^{n}yadi′*, he is a Biloxi. *Ta′nĕks a′ya^{n}ya′di*, are you a Biloxi? *Ta′nĕks nḳa^n′yadi′*, I am a Biloxi. *Ta′nĕks ha^{n}yatu′*, they are Biloxi. *Ta′nĕks a′ya^{n}ya′tu*, are you Biloxi? *Ta′nĕks nḳa^n′yatu′*, we are Biloxi (i. e., men). *Ta′nĕks a^{n}xti′*, a Biloxi woman, she is a Biloxi woman. *Tanĕks a^{n}yaxti*, are you a Biloxi woman? *a^n*, *Tanĕks nḳa^{n}xti*, yes, I am a Biloxi woman. *Tanĕks a^{n}yaxtitu*, are you (pl.) Biloxi women? *Ta′nĕks sa^n′ya si^{n}ṭo′* (sic), he is a Biloxi boy. *Tanĕ′ks sa^n′ya isi^n′ṭo*, are you a Biloxi boy? *a^{n}ha^n′*, *Tanĕ′ks sa^n′ya ûñksi^n′ṭo*, yes, I am a Biloxi boy (Bj., M.). *Tanĕ′ks sa^n′ya sañḳi′*, she is a Biloxi girl. *Tanĕ′ks sa^n′ya isa′ñḳi*, are you a Biloxi girl? *a^n′*, *Tanĕ′ks sa^n′ya ûñksa′ñḳi*, yes, I am a Biloxi girl. *Tanĕ′ks ha^{n}yadi′ yade′di*, do you speak the Biloxi language? *Tanĕ′ks ha^{n}yadi′ ade′ nḳade′ni*, I do not speak the Biloxi language. *pana^n′ Tanĕ′ksa ha^{n}ya′tu*, all the Biloxi people. *Tanĕ′ks sa^{n}ya′ ta^{n}ya^n′*, a Biloxi village (Bj., M.).

ta′ni, du. of *xĕhe*, they two sit (p. **119**: 7).—*toho′xk no^{n}pa′ ta′ni a′manḳi′ ko tcti′ xĕ* (w. sp.), the two sitting horses are red.—*ta′ni yoḳạ′*, "it stays in the swamp," the water snake, the water moccasin.—*ta′ani*, pl. of *xĕhe*, they sit (p. **119**: 12; p. **141**: 14). *ta′a^{n}t*, they sat (**28**: 31). *toho′xk ta′ani a′mañḳi′ ko tcti′ xĕ* (w. sp.), the sitting horses are (all) red.

tao^n′, cry of the squealer duck (**26**: 91).

tao^{n}ni′.—*ani′ tao^{n}ni′*, an overflow.

tâp, tŭp, tâwi, tâwĕ (**26**: 63), to make a slapping, pattering, or popping sound.—*tŭpto′we*, making a pattering sound with the feet (**16**: 15). *a′ni tâ′wĕ′di*, he made a popping or slapping sound in water (p. **159**: 28). *a′ni tâwĕyĕ′di*, did you make a popping or slapping sound in water? (p. **159**: 29). *a′ni tâ′wûñḳe*, I make a popping or slapping sound in water (p. **159**: 30).—*tâ′ptowe′di*, to make a popping, slapping, or pattering with the feet (*i′tâptowaye′di, ntâ′ptowañḳe′di; tâptowetu, itâptowayetu, ntâptowañḳetu*). *e′ḳiha^n′ ṭâ′ptowe′di Tcĕ′tkanadi′*, and then the Rabbit made a pattering with his feet (**2**:5).

tapi′.—*tca′k tapi′*, the back of the hand.

tapka, flat, as a cap (cf. *xyapka′*). *aku′e ta′pka*, a cap ("a flat hat").

tasi′, or **tasiya^n′**, the female breasts (*i′tasi(ya^n′), û′ñktasi(ya^n′)*).—*wak tasi*, cow's milk.—*tasi′ pŭdiya^n*, the nipples (?), "the tip ends of the female breasts."

ṭaṭi′ḳo^{n}ni′, a knife used by the Biloxi women for fleshing a hide, by pulling toward the one holding it.

ta′wiya^n, on top of; upon; above; upper (as distinguished from *xwŭhi*, lower).—*a^n′xu ta′wiya^n*, upon the stone (p. **150**: 1). *pa^{n}hi^n′ ta′wiya^n*, a mustache ("hair above"). *tûtcû^n′ ahi′ ta′wiya^n*, upper eyelids. *pata′wiya^n*, crown of the head. *ihi′yapi′ ta′wiya^n*, the upper lip. *pŭts tawiya^n′*, the top of a round-topped hill or ridge. *ti tawiya^n*, upon the house.

tayo′, the cheek; the cheeks (of one person) (*i′tayo, û′ñḳata′yo; tayotu′, i′tayotu′, û′ñḳata′yotu*) (cf. *yo*).—*tayo′ dŭseyĕ′*, to make a clapping sound by slapping the cheek.

ta^n, large.—*aso^n′ ta^n′ i^{n}da′hi hande′txya^n*, he (the Bear) was seeking a large brier patch (**2**: 4). *ha′me ta^n′ o^n′ni nḳati′ na′*, I dwell in a large bent tree (**2**: 11). *A^{n}xu tana*, "Big Rock," Boyce, Rapides Parish, La. *ta^n′xti*, very large. "*aso^n′ ta^n′xti nḳti na′*," *ĕha^n′ kĭde′di*, "I dwell in a very large brier patch," said he and went home (**2**: 2).—*nitani′* or *nita′ni*, large. *ti′ nitani′*, the house is large. *akue′ nitani′*, the hat is large. *iṭoho′ ko nitani′ xĕ* (w. sp.), the log is large. *ayipa′ nitani′ xyĕ* (m. sp.), your head is large. *a^{n}sna′ nita′ni*, large ducks (of all species). *psdehi′ nitani′*, a butcher knife. *nita′nixti* (= *nitani* + *xti*) or *nita^n′xti nta^{n}xti′*, very large, too large, stout (the opposite of *snâ′hi*). *nita′nixti kĭdusni′*, it is too large for him to hold. *nita^n′xti ka^n′ndu′sni*, it is too large for me to hold. *ti′ nita^n′xti*, the house is very large.—*nitata′ni*, each one (is) large, (large in the plural). *a′yipatu′ nitata′ni xyĕ* (m. sp.), your heads are large *e′we yuḳe′ pa nitata′ni xyĕxo′* (m. sp.), their heads are large. *ûñḳa′patu′ nitata′ni xyĕ* (m. sp.), our heads are large.—*nita^{n}ya^n′*, large. *ani′ nita^{n}ya^n′*, the ocean. *akûds ti nita^{n}ya^n′*, a big store. *i^{n}tka nita^{n}ya^n′*, "big star," the morning star.—*nita^{n}yĕ′*, to enlarge (*nita^n′hayĕ′, nita^n′hûñḳĕ′*). *tpĕ′ nita^{n}yĕ′*, to enlarge a hole.—*kĭnita^n′xti*, to be too large for him. *i′kĭnita^n′xti*, too large for you. *ya′ñkĭnita^n′xti*, too large for me. *akue′ kĭnita^n′xti*, the hat is too large for him. *akue′ i′kĭnita^n′xti*, the hat is too large for you. *akue′ ya′ñkĭnita^n′xti*, the hat is too large for me. *do′xpĕ naskĕ′ kĭnita^n′xti*, the coat is too large for him. *waxi kĭnita^n′xti*, the shoes are too large for him. (*Also* **10**: 3, 15, 33; **18**: 4; **19**: 11; **26**: 69; **28**: 81; **29**: 36; p. **118**: 8; p. **166**: 23, 24.)

ta^n, a town, village.—*ta^n e′di ka′wak ya′tcĕ*, what is the town's name? (Bk.). (*Also* p. **122**: 15, 21.)—*ta^{n}ya^n′* or *taa^n′*, a town or village (D., *oto^{n}we, to^{n}wa^n;* Ȼ., Kw., Os., *ta^{n}wa^n;* K., *ta^{n}ma^n*). *ta^{n}ya^n′ xa^n′ ko tcuwa′*, where is the village? (*Also* p. **121**: 11.) *Tunicka ta^{n}ya^n*, "Tunica town," Marksville. *ta^{n}ya^n′*, "Village," Alexandria, Rapides Parish, La. (p. **122**: 22). *ta^{n}ya^n′ nḳu′di*, I have come from Alexandria. *Ta a^n′ nita^{n}ya^n′*, "Big town," New Orleans, La. *ta^n yi′ñḳiya^n* (*ta^{n}ya^n + yiñḳi*), "Small village," (1) Lecompte, Rapides Parish, La.; (2) Cheneyville, Avoyelles Parish, La. (p. **122**: 15, 21, 22).—*Ta^{n}yi′ñḳiya^n ti′ tcĭna′ni ko′ eti′ḳe na′, Ba′yusya^n′*, there are as many houses in Lecompte as there are in Bunkie. *Ta^{n}ya^n′ ha^{n}ya′ tcĭna′ni ko′ Ta^{n}yi′ñḳiya^n ha^{n}ya′ e′ kuna′tuni′*, there are not as many people in Lecompte as there are in Alexandria. *Ta^{n}yi′ñḳiya^n ḳi^{n}hi^n′ ya^{n}tcede′ Lamo′ri tcehe′da^n*, how far is it from Lecompte to Lamourie? *Ta^{n}yi′ñḳiya^n nḳu′di*, I have come from Lecompte. *Ta^{n}yi′ñḳiya^n na′ñḳiwa′ya^n*, toward Lecompte.

ta^n.—*ta^{n}hi^n′*, to run (*i′ta^{n}hi^n, ûñkta^{n}hi^n′, taxtu′* (3d pl.), *i′taxtu, ûñkta′xtu*) (Ȼ., *ṭa^n¢i^n*). *a^n′ya ta^n′hi^n yande′ a′yĕhû^n′ni*, do you know the running man? *ûñkta^{n}hi^n′ he′detu*, we have finished running. Imperatives: to a child, *ta^{n}hi^n′;* man to man, *ta^n′hi^{n}ṭakta′;* man to woman, *ta^n′hi^{n}tki;* woman to man, *ta^n′hi^{n}taṭe′;* woman to woman, *ta^{n}hi^{n}tki′*. *hama′ñk ta^{n}hi^n′*, to run on the ground. *ita′x pi′hedi′di^n*, you (pl.) ought to run. *ta^{n}hi^n′xa*, he can run (but he will not at present: w. sp.). *ta^{n}hi^n′ de′ xa*, he can run away (but he will not: w. sp.). *ta^n′hi^n ya^n′*, he is running. *ta^{n}hi^{n}xti′ kĭde′*, running very swiftly he went homeward (**3**: 15, 16). *ta^{n}hi^n′ kĭde′di Tcĕ′tkana′*, the Rabbit ran homeward (**3**: 24). *a^n′ya no^{n}pa′ ta^n′hi^n ha′maki nḳyĕho^n′ni*, I know the two running men. *toho′xk ta^n′hi^n ko kde′xi*, or, *kdexi′ xĕ* (w. sp.), the running horse is spotted. *toho′xk no^{n}pa′ ta^n′hi^n ama′ñki ko kdexi′ xĕ*, or, *toho′xk no^{n}pa′ ta^n′hi^n ha′maki kdexi′ xĕ* (w. sp.), the two running horses are spotted. *ȧ^{n}ya′di ta^{n}hi^n′ newa′ya^n*, toward the running man. *a^{n}ya′ ta^n′hi^n ande′dĕ nḳyĕho^n′ni*, I know this running man. *a^{n}ya′ ta^n′hi^n ande′ya^n nḳyĕho^n′ni*, I know that running man. *tcakta^{n}hi^{n}handeda^n*, where is the running animate object? *i^{n}tka ta^{n}hi^n*, "a running star," a meteor. *ta^{n}hi^n′ nĕkde′*, he was running a long time. *ta^{n}hi^n′ nĕkde′psi*, he was running till night. *yaduxta^n ta^{n}x si^{n}hi^{n}ya^n*, "where the running wagon stands," a railroad station.—*a′ta^{n}hi^n*, to run on something (*aya′ta^{n}hi^n, nḳa′ta^{n}hi^n*). *i′ṭoho a′ta^{n}hi^n*, he ran on a log.—*ha′ta^{n}hi^n* (pl.), they run. *a^n′ya ha′ta^{n}hi^n a′mañḳi′ ko nḳyĕho^n′ni*, I know the running men. *toho′xk ha′ta^{n}hi^n a′mañḳi′ ko kdexi′ xĕ* (w. sp.), the running horses are (all) spotted. (*Also* **8**: 16; **11**: 4; **23**: 3, 7; **26**: 88, 89; **28**: 83, 153, 170; **31**: 22, 36; p. **117**: 5, 11, 16; p. **119**: 4, 5, 10, 15; p. **121**: 8.)

ta^n.—*ta^{n}sahi′* (=*ta^n+sahi*), "raw *ta^n*, raw melon," a muskmelon. *ta^{n}sa′tohi′* (=*ta^{n}sahi+tohi*), "green muskmelon," a cucumber, cucumbers. *ta^n′tani′*, the "large *ta^n*," a pumpkin or

squash. This seems to be better Biloxi than *aⁿtani*, which was also given as the word for pumpkin. *aⁿta′ ahoⁿni*, "has a rind," the crook-necked squash or kershaw.

taⁿiⁿhĕ.—*taⁿ′iⁿhĕxti′*, very tight or tightly. *duni′ taⁿ′iⁿhĕxti′*, to roll up very tightly, as a bundle.

taⁿ′iⁿhiⁿ′, the back (cf. *das*).—*akidi taⁿ′iⁿhiⁿ′ toⁿ′xka*, "broken backed insect," the buffalo bug. *taⁿ′iⁿyu′hiyaⁿ*, his or her spine. *taⁿ′iⁿhudi′*, the spine; his or her spine. *ti taⁿiⁿhudi*, "the backbone of a house," the ridgepole.

ta′ñḳi (28: 6), **tañk** (26: 86), **tañḳiyaⁿ**, his real or potential elder sister, including his father's brother's daughter older than himself (*yata′ñḳiyaⁿ*, *nta′ñḳiyaⁿ*) (18: 7). *ta′ñkĭd*, your sister (20: 30). *tañḳixti′*, his full sister (20: 3).—*tañkxo′hiyaⁿ*, his real or potential elder sister, including his father's brother's daughter older than himself (*ya′tañkxo′hiyaⁿ*, *ntañkxo′hiyaⁿ;* voc., *ta′ñkxohi′*).—*tañgda′wiyaⁿ*, all his sisters. *i′tañgda′wiyaⁿ*, all thy or your sisters. *ûñkta′ñgdawiyaⁿ′*, all my sisters.—*tañka′ka* (=*tañka* + *aka?*) or *tañka′kayaⁿ*, his younger sister (real or potential), including his father's brother's daughter younger than himself (*yi′tañkaka* (*yaⁿ*), *ûñktañka′ka* (*yaⁿ*); voc., *tañkaka′*). — *ta′ñke ṭopi′* (rare form), his younger sister.—*taⁿ′ska* or *taⁿskayaⁿ*, her real or potential younger sister, including her father's brother's daughter, if younger than she (*yitaⁿ′ska* (*yaⁿ*) *û′ñktaⁿ′ska* (*yaⁿ*); voc., *taⁿska′*). (*Also*, **18**: 7; **28**: 48, 49, 50, 69, 222, 226, 248.)

taⁿni.—*tâni′yaⁿ* (going), to be ahead (21: 9).—*taⁿ′nikiyaⁿ′*, (the) first (one); may be intended for *ta′niñḳiyaⁿ′*, the first time. *taⁿ′nikiyaⁿ′ eyaⁿ′ iⁿhiⁿ′*, he was the first one to reach there. *taⁿ′nikiyaⁿ′ eyaⁿ′ ayiⁿ′hiⁿ*, you were the first one to reach there. *taⁿ′nikiyaⁿ′ eyaⁿ′ nḳiⁿ′hiⁿ te′*, I wish to be the first one to reach there.—*ta′niñḳiyaⁿ′* (*tanekya*, G.), the first time; probably identical with *taⁿnikiyaⁿ*.—*kitoⁿ′ni*, to be the first to do anything; he is the first. *xki′toⁿni*, I am the first. *ĕdi′ aⁿ′yadi si′ naskĕxti′ kitoⁿ′ni de′knĕ ĕtuxa′*, behold, a man with very long feet had already gone along (3: 2, 3). "*xki′toⁿni e′yaⁿ nḳihiⁿ′ xyo*," *uyi′hi ha′nde*, he was thinking continually, "I will get there first" (3: 4). *xkitoⁿ′ni te′ nḳa′nde kiḳĕ′*, though I have been continually wishing to be the first one there, etc. (3: 7). *ki′tâni*, he first (7: 1, 9). *yaⁿ′xkitoⁿ′ni*, to get there before me. *xkitoⁿ′ nite′ nḳa′nde kiḳĕ′*, *tcĭma′na yaⁿ′xkitoⁿ′ni oⁿ′knĕ*, *ĕdi′ ĕtuxa′ Tcĕ′tkanadi′*, the Rabbit said, they say, "Though I have been continually wishing to be the first one there, again had he already reached there before me" (3: 7, 8). *xki′toⁿni*, I first. (*Also* **9**: 11; **10**: 20; **20**: 2, 3, 33, 41; **26**: 48, 52; **28**: 223; **31**: 33.)

taⁿsi′, grass.—*taⁿsi′ toho′xka du′ti nĕ′*, the horse is (standing) eating grass. *taⁿsi′ wa′k du′ti nĕ′*, the cow is (standing) eating grass. *taⁿ′s uxwi′*, "dry grass," hay. *taⁿ′si mĕñksoⁿ′*, the short variety of broom grass, the *Andropogon macrourus* Michaux. *taⁿ′si sidi′ mĕñksoⁿ′ tŭ′ti tŭdĕxti′*, "the very tall variety of yellow broom grass." *taⁿ′s psoⁿti′*, "sharp-pointed grass," a species of grass which bears yellow berries, found in central Louisiana, the nightshade (*Solanum nigrum* L., var. *villosum* Mill.). *taⁿ′s psō′nd anaki′*, the yellow berries of the above. *taⁿs iⁿ′tcayĕ′* (=*taⁿsi*+*tcayĕ*), a scythe. *taⁿsiⁿ′tcayĕ′ ko pûtsayĕ′*, to sharpen a scythe.

taⁿta, panther (common term).—*taⁿioⁿ*, panther (archaic). *taⁿta′hi*, panther skin (23: 83). *Taⁿtoⁿna′*, Ancient of Panthers (17: 3).

taⁿtka, peas.—*ta′tka yiñḳa′* or *taⁿtka yiñḳi*, "small peas," beans (5: 5) (Bj., M.).

Taⁿ′yosaⁿ′, an Englishman.—*Taⁿ′yosaⁿ′ aⁿxti′*, an Englishwoman.

te, tĕ, a sign of desire (uninflected).—*hadhi′ te ni′ḳi*, he does not wish to beg. *haya′dhi te ni′ḳi*, you do not wish to beg. *nḳa′dhi te ni′ḳi*, I do not wish to beg. *ṭe′hûñḳĕ te′*, I wish to kill him, her, or it. *aduti te*, or *aduti te hoⁿ*, he is hungry (*ayaduti te*, or *ayaduti te hoⁿ*, *nḳaduti te*, or *nḳaduti te hoⁿ*). *a′duti te′ xa*, he is still hungry. Before *dande*, *te* becomes *ta;* as, *a′duti ta′ dande′*, he will be hungry.—*ani′ iⁿ te′*, he wished (or wishes) to drink water. *akŭtxyi′ o^n te′*, he wishes to write (*akŭtxyi′ ayo^n′ te′, akŭtxyi′ nḳo^n′ te′*). *ṭe′yĕ tĕ′*, he wished to kill him. *ṭehi′yĕ tĕ′*, did he wish to kill you? *ḳa^{n}ḳo^{n}ni′ do^n′hi tĕ′ dedi′ ĕ′tu xa′*, as he wished to see the trap, he departed, they say (**3**: 15).—*ta*, to desire: used before the future sign, *dande′*. *a′duti ta′ dande′*., he will desire to eat, he will be hungry (*aya′duti ta′ dande′, nḳa′duti ta′ dande′*).—*tĕ′xti o^n′*, a sign of past desire (?): *a′duti tĕ′xti o^n′*, he was hungry; *aya′duti tĕ′xti o^n′*, you were hungry; *nḳa′duti tĕ′xti o^n′*, I was hungry. [Note.—As *a′duti te′* means he is hungry (he wishes to eat), it is probable that *-xti o^n′* rather than *tĕxti o^n* is the past sign.—J. O. D.] (*Also* **7**: 13; **9**: 7; **10**: 3, 21, 30; **12**: 2; **20**: 6; **21**: 17, 26; **24**: 4; **26**: 50, 58, 59, 68; **28**: 159, 161, 171, 183, 226, 228, 231, 237, 244, 253; **29**: 1; **31**: 12, 20, 21; p. **156**: 3, 4, 5, 6, 7, 8.)

te, de, dĕ (**7**: 5), this, here, now.—*tee′*, or *teĕ′*, here (p. **167**: 15). *teĕ′ a′nde*, he moves here, he is (still) here. *teĕ′ aya′nde*, you move here, you are (still) here. *teĕ′ nḳa′nde*, I move here, I am still here. *teĕ′ yuḳĕ′di*, they move here, they are (still) here. *teĕ′ i′yuḳĕ′di*, you (pl.) move here, are (still) here. *teĕ′ nyuḳĕ′di*, we move here, are (still) here. *to′hạna′k teĕ′ yuḳĕ′di*, they were here yesterday. *wite′di ko teĕ′ i^{n}xtu′ dande′*, they will come (be) here to-morrow. *ama′ tee′*, "land here," "this country," Louisiana. *de*, that (?) (**7**: 9), then (**8**: 8). *ami′hi^n de′*, this year (M.). *nyi′ñḳado′di de′ a′taxnixti′*, now is my grandson burnt severely (**3**: 26).—*tenani′*, *tee′nani*, this many; so many. *te′naska*, this large. *ka′wat de′ṭikĕ*, what is this?—*dehe′da^n*, *te′heda^n*, this high, as high as this. *ti ne′ ko ti dehe′da^n*, that house is as high as this one. *ti nĕ′ ko ti′ tehe′da^n*, that house is as high as this one.—*temañḳdĕ′* (=*te*+*mañḳdĕ*), this reclining or horizontal object. In this compound, *te* and *dĕ* seem to be identical in meaning (this).—*tewa′*, this way, in this direction. *tewa′ hu′ do^{n}hi′*, come and look in this direction!—*tēk*, or *teki′*, here. *tē′k ha^{n}yadi′*, he is a person who belongs here, an autochthon. (Ȼ., *¢egiha;* K., *yegaha;* Os., *¢eḳaha.*) *te′k ya^{n}ya′di*, you are an autochthon. *te′k nḳa^{n}yadi′*, I am an autochthon. *te′k ha^{n}ya′tu*, they are autochthons, they belong here. *te′k ya^{n}ya′tu*, you (pl.) are autochthons. *te′k nḳa^{n}yatu′*, we are autochthons. *tē′k a^{n}xti′*, she is an autochthon. *te′k a^{n}yaxti′*, are you a (female) autochthon?—*dekandĕ′*, to have stayed here (*de′kaya′ndĕ, de′hañḳa′ndĕ*).

ţe, ṭe′di, to die, to be dead (*iṭe′di* (or *ite′di*), *nṭe′di* (or *ûnkte′di*): *tca′di* (3d, pl.), *itca′di, ûnktca′di*).—*ite′ o^n′ni′ nḳihi′ na*, I thought that you were dead. *e′ya^n nḳihi^n′ yañka′ ṭe o^n′mañḳi′*, "there I-reached when dead made-he-lay," he was already dead when I reached there. *to′hana′ ṭe′di*, he died yesterday. *ṭe′di kikna′ni*, he may die. *aya^n′ si^n′hi^n nĕ′ ko ṭedi xĕ*, or *aya^n′ si^n′hi^n nĕ′ ko ṭe′di*, the standing tree is dead. *aya^n′ ṭoho′ ṭe′di*, the fallen tree is dead. *ṭe′di xya^n′*, he must die. *ṭe′tu xya^n′*, they must die. *wite′di ko′ ṭa′ dande′*, he will die to-morrow. *a^{n}ya′ ṭe′di*, the corpse of a man. *a^{n}xti′ ṭe′di*, the corpse of a woman. *si^{n}ṭo′ ṭe′di*, the corpse of a boy. *sañḳi′ ṭe′di*, the corpse of a girl. *ṭe′di ha′nû^n*, he may be dead. *ṭedi′ xyĕ*, he is (indeed) dead. *tcụ′ñḳ iñkta′ ṭe′xkitu′*, my dog has been killed.—*ṭehi^n′xkiyĕ*, to kill himself (*ṭehi^n′yixkiyĕ′, ṭehiñḳi′xkiyĕ′*).—*ṭeyĕ′*, to cause to die, to kill (*ṭehayĕ′, ṭehûñḳĕ′*: pl., *ṭeyĕtu′*, they killed him; *ṭehayĕtu′*, ye killed him; *ṭehûñḳĕtu′*, we killed him). *ṭeyĕ′ hĕtu′, ani′sti ḳiḳa′ nḳyĕ′ho^{n}ni na′*, they say that he killed him, it is uncertain (?); I do not know it. *ṭe′hi^{n}ya′ dande′*, I will kill thee. *ṭe′hi^{n}yĕdạha dande′*, I will kill you (pl.). *ṭe′huñḳĕ′ na′ûñḳihi′ xye′ni añksapi′ ya′ñkiya′ma^n*, I wished to kill it, but I had no gun. *ṭe′yĕ na′wiyihi′*, he wished that he could have killed it. *ṭe′hayĕ yina′wiyihi′* (*-yĕ* slurred, the sentence being pronounced as if *ṭe′ha yina′wiyihi′*), did you wish to kill him (though you failed)? *ṭe′hiñḳi na′wiyihi′ ha′nû^n*, given instead of *ṭe′yañḳĕ na′wiyihi′ ha′nû^n*, perhaps he wished to kill me (or, did he wish to kill me?). *ṭe′yĕ tĕ′*, he wished to kill him (**2**: 24). *ṭehi′yĕ tĕ*, did he wish to kill you? *ṭe′hûñḳĕ te′*, I wish to kill him, her, or it. *ṭe′hiⁿyĕ′ kĭ ima′ñḳi xyo′*, I will kill you as you recline. *ṭe′hûñḳĕ ma′ñḳi xyo′*, I will kill him as he reclines. *ṭe′yĕ ko′* (conveys the idea of waiting for him to kill it), when he kills it. *ṭe′ya xo′*, he will kill it (a contingency: as, a horse that is trespassing, if not removed); but, *ṭeya′ dande′*, he will kill it, he is going to kill it (at the proper time, when he gets ready, as a hog in the pen). *Djĭm tcụ′ñḳi kta′ ṭe′yĕ*, he killed Jim's dog. *tcụ′ñḳi ita′ ṭe′yĕ*, he killed your dog. *tcụ′ñḳ iñkta′ ṭe′yĕ*, he killed my dog. *aṭeye′*, a murderer.—*ṭe′kiyĕ*, to kill another's property (*ṭeha′kiyĕ*, *ṭeha′xḳiyĕ*). *tcụ′ñḳi ṭeyaⁿ′xkiyĕ*, he killed my dog. *tcụ′ñḳi ṭehi′kiyĕ*, he killed your dog.—*kûte′ni*, not dead. *kûte′ni ha′nde*, to be still alive. *iteni hiya′nde*, you are still alive. *ûñkte′ni nḳa′nde*, I am still alive, I still live. *kûtca′ni yuḳĕ′di*, they are still alive. *itca′ni yayuḳe′*, you (pl.) are still alive. *ûñktca′ni nyuḳe′*, we are still alive. *kûteni′ hande′* was given as meaning, he is not dead yet.—*ta′hi*, to reach or to have reached death. *ta′hi yaⁿ′xa*, he has almost reached death, he is almost dead. *ûñkta′hi yaⁿ′xa*, I am almost dead. *ta′hi yaⁿ iⁿhiⁿ′ kaⁿ*, when his time to die came. *ita′hi yaⁿ iⁿhiⁿ′ ko*, when your time to die comes. *ûñkta′hi yaⁿ iⁿhiⁿ′ ko*, when my time to die comes. (**8**: 19, 22, 29; **10**: 12, 15, 19, 20, 22; **11**: 4, 5; **13**: 2; **16**: 1, 2, 4; **20**: 6, 44; **21**: 1, 15, 17, 18, 20, 22, 30, 32, 35, 37; **23**: 8; **24**: 9, 11, 13; **26**: 56; **27**: 16, 19, 28; **28**: 33, 44, 46, 48, 58, 59, 68, 74, 195, 196, 198, 202, 205, 210, 231, 234, 236, 237, 238; **31**: 15; p. **118**: 5, 6, 7, 11, 12, 13, 14, 15; p. **155**: 30, 31; p. **156**: 1, 2, 3, 4, 31, 32.)

te′iñk.—*te′iñkayi′*, ivory-billed woodpecker (**15**: 10). (It has a white bill, stays in swamps, and its note is "*Te′ink! Te′iñk! Te′iñk!*".)

Tĕ′ksi, Texas.

tĕnaxi′, **tĕna′x** (**6**: 20), or **tĕnaxiyaⁿ′**, a friend: his, or her friend (**1**: 1) (*i′tĕnaxiyaⁿ′*, *û′ñktĕnaxiyaⁿ*).—*nḳutĕ′naxi′*, he is my friend. *ê′kitĕ′naxi*, is he your friend? *ewande′ tĕnaxi′*, he is his friend. *toho′xk i′ñku naⁿ′ni niḳaⁿ′ yaⁿ′tĕna′xi da′nde*, as I have given you a horse, will you be a friend to me? *toho′xk iñku′di ko′*, *yaⁿ′tĕna′xi da′nde*, if I give you a horse, will you be a friend to me? *tĕna′xĕ*, O friend (**1**: 10). *tĕnaxi′*, O friend (**2**: 6; **4**: 1). *tĕna′xĕdi′*, O friend (**2**: 15).—*kĭtĕna′xi*, to be friends (to each other). *kĭtĕna′xtuxa′*, they had been friends (in the past) (**2**: 1). *nḳa′kĭtĕna′xi nyu′ḳĕ oⁿ′xa*, we had been friends (long ago).

te′tcayudi′, the white bay. The Biloxi used a tea made from the bark and leaves as a sudorific.

ti, a house.—*ti nĕ′ ko saⁿ′ xĕ* (w. sp.), the house is white. *ti′ noⁿpa′ xa′xa ma′ñḳi ko tcti′ xĕ* (w. sp.), the two (standing) houses are red. Bj. and M. gave the following, which they said was used when the object was seen by the one addressed: *ti nĕ′ ko saⁿ ṭedi′hanûⁿ′*, the house is white; but Bk. said that this was not plain to him, *ṭedi* seeming to mean "it is dead." *ti′ ko tca′kaⁿ nedi′*, where is the (standing) house? *ti ne′yaⁿ kowo′hi tcehe′daⁿ*, how high is that house? *ti′ xyapka′*, an Indian lodge or tent of any sort, i. e., the Winnebago style of (low) tent or a Sibley (high) tent (**3**: 1). *ti saⁿ′noⁿpa′ ama′ñḳi ko ka′wa tŭpe′ta ti′*, whose are those two white houses? *ti saⁿ′ yi, hi′*, white houses. *nkti′ yaⁿ′xkiha′taxni′*, my house was burnt. *ti′ kohi′*, the house is high. *ti′ nitani′* (or, *nitaⁿ′xti*), the house is large. *ti′ yiñḳi′*, the house is small. *ti′ a′tckayaⁿ′* (=*ati atckayaⁿ*), near the house. *ti′ kwia′yaⁿ* (= *ati kwiayaⁿ*), under the house. *iⁿska′ ti kwia′yaⁿ′ xĕ′ nañḳi′*, the skunk is sitting under the house. *nkti′yaⁿ nḳoⁿ′ni, pixti′ xye′ni, yaⁿ′xkiha′taxni′*, I made a very good house for myself, but it was burnt (**5**: 5). *nḳti′ yaⁿ′xkiha′taxni′*, my house was burnt. *ti tahi′*, "many houses," a plantation (i. e., a sugar or cotton plantation, such as are common in Louisiana, etc.). *ti′ saⁿhaⁿ′yaⁿ*, "strong house," a jail. *ti ta′wiyaⁿ*, a house top. *ti taⁿ′iⁿhudi′*, "the backbone of a house," the ridge of a roof. *ti u′xkûⁿni′*, a floor. *ti a′xĕhe′*, a doorknob. *ti a′tktcugoⁿni′*, a lock. *ti a′tktcugo^{n}ni′ tpĕ′*, a keyhole. *ti′ i^{n}tpa′xo^{n}ni′*, a key (the *i^n-* is the instrumental prefix: *tpa′xo^{n}ni′* may be intended for *dupa′xo^{n}ni′*, the whole meaning, "that by which a door is opened"). *ti′wo*, "to another house," abroad. *ti′wo de′di*, he went abroad (**2**: 12). *tĭpsohe′*, the walls of a house or room.—*ati′*, a house (near by); to dwell in. *aya′ti*, your house (near by), or, you dwell in it (?); *nḳati′* or *ûnḳati′* my house (near by), or, I dwell in it; *atitu′* (?), their house (?), or, they dwell in it (?); *aya′titu′* (?), your (pl.) house, or, you dwell in it (?); *nḳa′titu′*, or *ûñḳa′titu′*, our house (near by), or, we dwell in it. "*aso^n′ ta^n′xti nḳati′ na′*," *ĕha^n′ kĭde′di*, "I dwell in a large brier patch," said he and went home (**2**: 2). *ati′ kiha′taxni′*, his house was burnt. *ati′ sa^n nĕya^n′*, the house is white (used when the house is not seen by the one addressed). *ati′ kûsid¢e′ṭowe*, the house is full of smoke. *watcku′ye ati′*, a sugar refinery. *ati′ ĕxtixti′*, far from the house. *ati′ a′tckaya^n′*, near the house. *ati′ ta′wiya^n*, on top of the house. *ati′ kwia′ya^n*, under the house. *ati′ itka′ya^n*, within the house. *ati′ ndosa^n′hi^n*, on this side of the house. *ati′ e′usa^{n}hi^n′ya^n*, on the other side of or beyond the house. *ati′ aduhi′*, "house fence," the wall or walls of a house or yard (?) [probably refers to a fence or wall around a house or yard]. *ati′ atkse′*, the roof of a house [perhaps this should be *ati′ atŭkse′* (see *atŭkse*)]. *ati′ hioki′*, a room in a house. *ti′hi^n yo′ḳĭ*, back room (**28**: 155), other room (**29**: 26). *ti^n′hi^{n}yoḳi*, room at the side (**8**: 20). *a′ti xyapka′*, or *ti xyapka*, a tent; an ordinary skin tent, such as was common among the Dakota, Omaha, Ponca, Kansa, etc.; a low tent, such as the Winnebago used. *atiya^n′*, a house in the distance. *nḳatiya^n′*, my house in the distance. *nḳa′tituya^n′*, our house, if far. *hati′*, a collection of houses (?). *hati′ ki′naxadi′ mañḳi′ ko sa^n′ xĕ* (w. sp.), the scattered houses are (all) white. *udak stugo^n hatio^{n}ni*, "a light that has a house over it," a lantern. (*Also* **10**: 8, 20; **12**: 1, 2, 4; **16**: 7; **19**: 1, 3, 4, 9, 14, 18, 21; **25**: 3; p. **117**: 17, 18; p. **118**: 1, 2, 3, 4.)—*kti′ ha′nde o^n′*, or *kti′hand o^n′* (**3**: 1), to have dwelt in long ago, to have lived long ago, he lived long ago. *iti′ aya′nde o^n′*, you lived long ago. *nkti′hi^n nḳa′nde o^n′*, I lived long ago (*kti′ yuḳe′ o^n*, *iti′ ya′yuḳe′ o^n*, *nkti′hi^n nyuḳe′ o^n*).

ti.—*du′ti*, to eat (*i′duti*, *ndu′ti*). *si^{n}ṭo′ iñksiyo′ du′ti ha′nde*, the boy continued eating the meat (he was still eating it—no attitude specified). *si^{n}ṭo′ iñksiyo′ du′ti na′ñḳi*, the boy sat (or, was) eating the meat. *toho′xka aye′ki du′ti nĕ′*, the horse stands (or is) eating the corn (given him). *toho′xka aye′ki du′ti ha′nde*, the horse continues (or, is still) eating the corn. *toho′xka aye′ki du′ti na′*, the horse eats (or, ate) the corn (not given him; of his own accord). *ptçaskû^{n}ni′ du′ti na′ñḳi*, "bread eating he sits," he is eating bread (*ptçaskû^{n}ni′ i′duti na′ñḳi*, *ptçaskû^{n}ni′ ndu′ti na′ñḳi*). *ptçaskû^{n}ni′ du′ti ha′maki*, they are eating bread (*ptçaskû^{n}ni′ i′duti aya′maki*, *ptçaskû^{n}ni′ ndu′ti nḳa′maki*). *iñksiyo′ ndu′ti na′ñk nḳo^n′*, I was eating meat very long ago (years ago). *ta^{n}si′ wak du′ti nĕ′*, the cow is (standing) eating grass or hay. *ayē′k ma′xi ya′ñki du′ti nĕ′*, the hen is eating corn. *kĭduni′ya^n ku ḳa^n′ duti′ oxpa′*, when he gave him the young canes, he devoured them at once (**2**: 8). *dū′t kûpi′ni*, bad to eat. *xo^{n}niyohi dudayi xohi*, "old one that eats crawfish," pelican.—*aduti′*, to eat (*aya′duti*, *nḳaduti′*). *nḳaduti′ na′ñḳi ya^n ka^n′ ini′hi^n ha′nde*, while I was eating, he was drinking. *i′ ha′nde na′ñḳi ya^n ka^n′ nḳaduti′ na′ñḳi na′*, while he was drinking, I was eating. *nḳaduti′ na′ûnḳihi′ xye′ni yañḳa′ti*, I wished to (or, that I could) eat it, but I was sick. *aduti′ o^n′knĕ*, he had already eaten. *aduti′ te′*, "to-eat he-wishes," to be hungry (=*adutû te*) (*aya′duti te′*, *nḳa′duti te′* or *nḳa′duti te ho^n′*). *a′duti tĕ′xti o^n′*, he was hungry (*nḳa′duti tĕ′xti o^n*). *a′duti te′ xa*, he is still hungry (*nḳa′duti te′ xa*). *a′duti ta′ dande′*, he will be hungry. *nḳa′duti ta′ dande′*, I shall be hungry. *nḳa′dutitu′ te ho^n′*, we are hungry. *aya′dutitu′ te ho^n′*, ye or you (pl.) are hungry. *a′dutitu′ te ho^n′*, they are hungry.—food: *aduti′ ĕṭuḳe′ ko ndu′x̣ni xa′na*, I have never eaten that sort of food (**2**: 21).—*a′dutûte′*, to be hungry (*aya′dutûte′, nḳa′dutûte′*). *nḳa′dutûtĕ′ xyĕ*, I am very hungry. *aduti′ nŭtcko^{n}′ni*, "little eating," breakfast. *ñḳa′dit o^{n}di′*, I have been eating so long (**7**: 12, 13).—*aditо^{n}di′*, he was eating a very long time (*aya′dito^{n}di′, nḳa′dito^{n}di′, aduxto^{n}di′, aya′duxto^{n}di′, nḳa′duxto^{n}di′*).—*kadux̣ni′*, not to eat it (*kaya′dux̣ni′, ndu′x̣ni*). *aduti′ ĕṭuḳe′ ko ndux̣ni xa′na*, I have never eaten that sort of food [This sentence illustrates two different uses of the stem under consideration.—J. R. S.] (**2**: 21; **6**: 17). *ndu′x̣ni*, I do not eat (**28**: 138).—*a′diṭo^{n}ni′, adito^{n}′* (p. **142**: 22), a table. *adiṭo^{n}′ a′xkio^{n}ni′*, a table cover.—*adudi′pxo^{n}ni′* or *aduti do^{n}pxo^{n}ni*, "sticks in the food," a table fork.—*ḳatiti′; tcĕmu′k ḳatiti′*, said of a mouse's eating: see *xkĕ* [could this have been a misunderstanding: *tcĕmu′k nḳa′duti′*, I eat a mouse?]. (*Also* **1**: 2, 3; **2**: 17; **8**: 22, 23; **9**: 2, 5, 6, 7; **10**: 3; **11**: 5, 6, 8, 9; **14**: 10, 19, 23; **20**: 12, 13, 43, 44, 47, 50; **22**: 8, 9; **23**: 5; **26**: 2, 46, 49, 50, 51, 69; **28**: 19, 35, 47, 71, 79, 142, 143, 145, 204; **29**: 17, 21, 32; **31**: 18.)

ti, all over (**22**: 7).—*nati*, all over (**21**: 33), only (entire) (**23**: 22), just (**28**: 58, 73, 119), barely (**28**: 115; p. **141**: 17, 18, 19, 20), for nothing (**8**: 17).

tiam.—*tiamhi^{n}′*, the eyelashes.

tĭdupi, tĭdū′p, tĭdu′wi, to alight (**10**: 11).—*tĭdū′p*, (it) alighted on (**28**: 220, 223). *tĭdu′wi*, he alights (**10**: 12). *tĭdu′wiyañḳaṭe′*, help me down (w. to m.) (**15**: 4.) *tĭduwiyĕ*, he helped her to get down or descend (**15**: 5). *tĭdu′wiyañḳĕ*, he helped me down. (*Also* **10**: 14; **15**: 3; **17**: 16; **26**: 7, 9, 10; **28**: 100, 109, 123, 129, 135, 169.)

tĭke′, heavy; a pound.—*tĭke′ so^{n}sa′*, one pound; *tĭke′ no^{n}pa′*, two pounds; *tĭke′ tsi′pa*, one hundred pounds; *tĭke′ tsi′pi^{n}tcya′*, one thousand pounds (**19**: 16; **28**: 152).—*tĭkeyĕ′*, to weigh an object (*tĭke′hayĕ′, tĭke′hûñḳĕ′; tĭkeyĕtu′, tĭke′hayĕtu′, tĭke′hûñḳĕtu′*). *tĭke′hi^{n}ya′ dande′*, I will weigh you. *tĭke′yañḳa′*, weigh me! *tĭkehi′yañḳĕ′*, did you weigh me? *tĭkehi′yañḳa′ da′nde*, will you weigh me? *tĭke′yañḳa′ dande′*, he will weigh me.—*tĭke′dạhayĕ′*, to weigh them (*tĭke′dạha′hayĕ′, tĭke′dạha′hûñḳĕ′*). (*Also* **19**: 16; **28**: 152.) *tĭkĕdhi′*, heavy(?). *añksapi tĭkĕdhi*, "heavy gun," a musket.

tĭḳi′, tĕki′, tki, kŭtki′, used after adjectives: somewhat.—*xyepi′xti tĭḳi′*, somewhat shallow. *skutĭ′xti tĭḳi′*, somewhat deep (Bk.). *asa^{n}′tki*, somewhat white, whitish. *ayū′skatki′*, somewhat dust colored, roan. *tcūtki′*, reddish. *ktcu′xtĕki′, ktcuxtki′*, sort of red, reddish (G.). *si′di tki′*, sort of yellow or brown (G.). *assa′nteki′*, sort of white, gray (G.). *yahe′da kitki′ naxki′ya*, he ought to have made it better than that (p. **152**: 3). *tcū′tkŭtki′* (=*tcūtka′*), a sort of red.

tĭx.—*tĭxtĭxyĕ′di; ya′ndiya^{n} tĭ′xtĭxyĕ′di*, his heart beat or beats. *i′yandiya^{n}′ tĭ′xtĭxyĕ′di*, your heart beat. *ûñḳya′ndiya^{n} tĭxtĭxyĕ′di*, my heart beat. *he ḳa^{n}′ ya′ndiya^{n} tĭxtĭxyĕ′ na′ñḳi Tcĕ′tkana′di*, when he (the Bear) said that, the Rabbit's heart was palpitating (**2**: 25, 26).

tĭtksa^{n}hi^{n}′, a ceiling. (G. obtained for this, *ti ko′hia.*)

ti^{n}, note of sap sucker (**28**: 92).—*tiñḳa′*, sap sucker. *Tiñḳa′na*, Ancient of Sap Suckers (?) (**28**: 92).

ti^{n}skạ′ or **ti^{n}skaya^{n}**, the back of the (or, of his or her) neck (*iti^{n}′skạ(ya^{n}′), ûñkti^{n}skạ′(ya^{n}′)*). (*Also* **17**: 14.)—*ti^{n}skạna′* the jay.

ti^{n}tka′tck ayudi′, the elm tree (?).

ti^{n}′wĕ.—*ti^{n}′wĕtu*, they made a whirring sound (**23**: 19, 22).

tkâ′nâ, tokonâ′ (Bk.), peaches. *tkâ′nâ so^{n}sa′*, a peach (Bj., M.). *tkâ′nâ udi′*, a peach tree; peach trees. *tkâ′nâ xo′hi, tkâ′nâ xo′x*, "ancient peaches," apples. *tkâ′nâ xo′hi so^{n}sa′*, an apple. *tkâ′nâ xo′hi udi′*, an apple tree; apple trees. *tkâ′nâ xo′x sa′hi*, a raw apple. *tkâ′nâ xo′x to′hi*, a green apple.

tka^{n}′tcayudi′ (=*tka^{n}tc+ayudi?*), the ash tree.

tko.—*ti tko′ kowo′hi tcehe′da^{n}*, how high is this house?

tko^{n}′, dŭko, dûko, a whip; to whip.—*û^{n}tko^{n}′*, a whip. *û^{n}tko^{n}′ dŭseyĕ′*, to use a whip (*û^{n}tko^{n}′ dŭse′hayĕ′, û^{n}tko^{n}′ dŭse′hañḳĕ′*). *nyintko′*, I whip you (**28**: 36). *dûko′*, (he) whipped him

(**28:** 38, 39). *dŭko'di*, to whip, use a whip (*i'dŭko'di, ndŭko'di*). *iⁿdŭko'*, he whipped him against (**17:** 5, 14, 17). *ayiⁿdŭ'ko*, (he) whipped him against the tree (**17:** 9). *oⁿtkoⁿ'*, the "cypress trout" or mud fish (?) (see *o*).

txa or **txya**, alone; only (=*dixya*).—*sa'ñḳi txa'*, there are or were none but girls, there were girls alone (no boys). *siⁿṭo' txa'*, there are or were none but boys. *ksaⁿ'xa txa'*, all the brothers and sisters. *haⁿya' iⁿ'tcya txa'*, (there were) none but old men, the ancients. *hama' ani'txa*, the earth is full of water (p. **140:** 4). *ayaⁿ' ani'txa*, the wood is full of water (p. **140:** 5). *pe'titi' yusatxa'*, the fireplace is full of ashes (p. **140:** 7). *txaxti*, alone (**30:** 4). *iⁿ'txya* (or *-xa*), only he, he alone; *ayiⁿ'txya*, only you; *nḳiⁿ'txya*, only I, etc. (*Also* **21:** 41; p. **157:** 18.)

txitû'mi hayi'; the horned owl.

txoki', a toadstool (**28:** 114, 119).

txyaⁿ, an archaic ending, not used in modern Biloxi (=*di xyaⁿ*) (cf. *xa, txa*).—*Oⁿ'ṭi yaⁿ' e'yaⁿ hi' asoⁿ' taⁿ' iⁿda'hi hande'txyaⁿ*, when the Bear reached there he was seeking a large brier patch (**2:** 3, 4).—*txye*, an archaic ending not used in modern Biloxi. *ha'me taⁿ' oⁿ iⁿda'hi ande' txye*, he was seeking the large bent tree aforesaid (**2:** 12, 13).

tmotcka', **tûmo'tcka**, **tûmo'tck**, a wildcat. *tmotckahi'* (=*tmotcka*+*ahi*), a wildcat skin. *tmotckahi' uṭuxpĕ'*, a robe of wildcat skins. *tmō'tc kdĕxi'*, "the spotted wildcat," the panther or mountain lion. *Tûmo'tckana*, the Ancient of Wildcats (**8:** 1, 4, 5, 9, 16, 23).

to.—*kĭto'hĕdi*, to hide from him (*ya'kĭtohĕ'di, a'xkĭtohĕ'di*). *nyi'kĭtohĕ'di*, I hide from you. *ewande' yaⁿ'xkĭtohĕ'di*, he hides from me. *ayindi' yaⁿ'xkĭtohĕ'di*, you hide from me. *tohĕ'hayĕ'*, you hide (**23:** 14). *kĭto'hĕ*, hiding (**28:** 185). (*Also* **21:** 9; **23:** 11; **28:** 257.)

tohạna', **tohạnak**, or **tohạnaḳaⁿ**, yesterday.—*to'hạna nde'di*, I went yesterday. (*Also* p. **118:** 16.) *tohạna'k kĭde'di hĕtu'*, they say that he went home yesterday. *tohạna'k xo'hi*, it rained yesterday. *tohạna'k wahu'*, it snowed yesterday. *tohạna'k wahu' xohi' i'dĕ*, hail fell yesterday. *tohạna'k snihi'xti*, it was cold yesterday. *tohạna'k mihiⁿ'*, it was warm yesterday. *tohạna'ḳaⁿ aⁿ'ya hauti' ndoⁿ'hi*, I saw a sick man yesterday. *to'hạnaḳaⁿ' aⁿ'xti tcko'ki ndoⁿ'hoⁿ*, I saw (in the past) a lame woman yesterday. *tohạna' e'wayaⁿ*, or *to'hạnewa'yaⁿ*, day before yesterday.

tohi.—*dûkto'hi*, to drive horses, hogs, poultry, etc., along (*i'dûkto'hi, ndûkto'hi*).

tohi' (**9:** 15), **to'hü** (**14:** 24), blue; green; hence, green, unripe, as fruit, etc.—*natci' tohi'*, "blue cloud," clear sky.—*atûti'*, ripe, as fruit, etc.—*toxka'*, (1) gray ("a kind of blue"). *toho'xk ni' hine' ko' toxka' xĕ* (w. sp.), the walking horse is gray. *toho'xk noⁿpa' ni'ni a'mañḳi' ko toxka' xĕ* (w. sp.), the two walking horses are gray. *toho'xk ha'kinini' a'mañḳi' ko toxka' xĕ* (w. sp.), the walking horses are (all) gray. (2) generic, a fox. (3) a gray fox (**25:** 1, 5; **31:** 15). *ṭox*, a fox (**31:** 17). *toxka' sidi'*, a yellow fox. *to'xka saⁿ'*, a "white" or silver fox.

ṭoho', **toho** (**28:** 51), **taho** (**18:** 12), **ṭox̣**, to lie down, recline (single or completed act) (H., *xŭ'pi*). (*i'ṭoho, axṭoho': tcitu'* (?), *i'tcitu* (?), *ûñktci'tu* (?)). Imperatives: to child, *ṭoho';* man to man, *ṭoho'ṭakta';* man to woman, *ṭoho'tki;* woman to man, *ṭoho'taṭe';* woman to woman, *ṭohotki'*.—*aⁿ'ya noⁿpa' tci' ha'maki nḳyĕhoⁿ'ni*, I know the two reclining men. *aⁿ'ya tci'di ama'ñki a'yĕhûⁿ'ni*, do you know (all) the reclining men? *toho'xk ṭoho' ma'ñḳi ko saⁿ' xĕ* (w. sp.), the reclining horse is white. *aⁿsē'p hama' ṭoho' ma'ñḳi ko kta'*, the ax lying on the ground is his. *mikoⁿ'ni ṭoho' kta'ni*, the (reclining) hoe is not hers. *akua'yaⁿ ṭoho'*, to lie down out of doors. *utoho'*, he lay in it (**8:** 2). *ayaⁿ' toho'*, log (**28:** 36). *uto*, (he must) lie in it (**31:** 38). *utoho'ye*, following the trail (**18:** 11; **22:** 5; **28:** 49; p. **157:** 22, 23, 24, 25). *utoho'*, to lie in (*yutoho', ñḳutoho'*). *aⁿya' ṭox̣ ma'ñḳĕ nḳyĕhoⁿ'ni*, I know this reclining man. *aⁿya' ṭox̣ ma'ñḳiyaⁿ' nḳyĕhoⁿ'ni*, I know that reclining man.—*ṭo′x̣mañki′*, to be reclining (3: 12) (*yato′hima′ñki, ûñkto′x̣mañki′; tcitu′; hitcihi′mañki; ûñktci′tu*). *ama′ ṭox̣ ma′ñki*, he is lying on the ground. *itapxki^n′ ṭox̣ma′ñki*, he is lying on the floor. *ato′ḳaṭoho′ ṭox̣ma′ñki*, he is lying on the bed. *a^n′ya ṭo′x̣mañki′ a′yĕhû^n′ni*, do you know the reclining man?—*a′ṭoho*, (1) to recline or lie down on something (*ya′ṭoho* (or *aya′ṭoho*), *nḳa′ṭoho* (or *û′ñḳaṭoho′*)); (2) a mattress, a bed (cf. *yahi*). *ya′ṭoho pi′hedi′di^n*, you ought to lie on it. *nḳa′ṭoho he′detu*, we have finished lying on it. *nahi^{n}ṭĕ′ aṭoho′* (=*nahi^{n}ṭĕ aṭopi*), the new moon. *ato′ḳaṭoho′*, a bed. *a′toḳaṭoho′ ṭox̣ma′ñki*, he is lying on the bed.—*aṭoho′ piyĕ′*, to spread a comforter on a bed (*aṭoho′ pi′hayĕ′*, *aṭoho′ pi′hiñḳĕ′*).—*i′ṭoho*, a log. *i′ṭoho a′kinini′*, he walked on a log. *i′ṭoho a′ta^{n}hi^n*, he ran on a log. *iṭoho′ ko nitani′ xĕ* (w. sp.), the log is large. *ha′iṭoho′*, log (p. **118**: 8; p. **121**: 13, 17). *iṭoho′ aya′i^{n}de′*, a foot log, i. e., a single log across a stream, instead of a bridge. *ha′iṭoho′*, a log. *ha′iṭoho′ ko tca′ka^{n}mañḳi′*, where is the log? *ha′iṭoho′ no^{n}pa′ ko tca′k ha′maki*, where are the two logs? (*Also* **8**: 3, 9; **9**: 11, 12, 13; **10**: 14; **19**: 2, 11; **20**: 15; **21**: 18, 24; **26**: 30, 32, 40; **28**: 11, 98, 107, 116, 118, 125, 173, 177; **29**: 27, 33, 34, 35, 36; p. **117**: 3.)

toho′xk or **tohoxka**, a horse.—*toho′xk sŭpi′ si^n′hi^n ne′di*, the black horse is standing. *toho′xk si^n′hi^n nĕ′ ko sŭpi′ xĕ* (w. sp.), the standing horse is black. *toho′xk xĕ′he nĕ′ ko′ tcti′ xĕ* (w. sp.), the sitting horse is red. *toho′xk ṭoho′ ma′ñḳi ko sa^n′ xĕ* (w. sp.), the reclining horse is white. *toho′xk ni′ hine′ ko toxka′ xĕ* (w. sp.), the walking horse is gray. *toho′xk ta^n′hi^n ko kde′xi*, or *kdexi′ xĕ* (w. sp.), the running horse is spotted. *toho′xk no^{n}pa′ xaxa′ a′mañḳi′ ko sŭpi′ xĕ* (w. sp.), the two standing horses are black. *toho′xk no^{n}pa′ ta′ni a′mañḳi′ ko tcti′ xĕ* (w. sp.), the two sitting horses are red. *toho′xk no^{n}pa′ tci′di a′mañḳi′ ko sa^n′ xĕ* (w. sp.), the two reclining horses are white. *toho′xk no^{n}pa′ ni′ni a′mañḳi′ ko toxka′ xĕ* (w. sp.), the two walking horses are gray. *toho′xk no^{n}pa′ ta^n′hi^n a′mañḳi′ ko* (or, *ta^n′hi^n ha′maki*) *kdexi′ xĕ* (w. sp.), the two running horses are spotted. *toho′xk xa′xaxa a′mañḳi′ ko sa^n′ xĕ* (w. sp.), the standing horses (all) are white. *toho′xk ta′ani a′mañḳi′ ko tcti′ xĕ* (w. sp.), the sitting horses are (all) red. *toho′xk tci′di a′mañḳi′ ko sŭpi′ xĕ* (w. sp.), the reclining horses are (all) black. *toho′xk ha′kinini′ a′mañḳi′ ko toxka′ xĕ* (w. sp.), the walking horses are (all) gray. *toho′xk ha′ta^{n}hi^n a′mañḳi′ ko kdexi′ xĕ* (w. sp.), the running horses are (all) spotted. *toho′xk i^{n}dĕ′*, horse manure. *toho′xk xoho^{n}yĕ′*, to saddle a horse. *toho′xk si′ kĭdû′kûtckĕ′*, to hopple a horse. *toho′xk mŭstûsĕyĕ′*, to put the bridle on a horse. *toho′xk ma′ñḳiyaṭu′*, a saddle girth. *toho′xk no^{n}pa′ da′ni ha ndo^n′daha′*, I saw two or three horses. *toho′xk ne kata*, whose horse is this? *toho′xk ne kta′*, this is his horse. *toho′xk ama′ñḳi i′ñktadaha′*, those are my horses. *toho′xk ama′ñḳi i′tadaha′*, those are his horses. *toho′xk tcĭ′diḳi a′nde i′ta* (horse which moves your), which is your horse? *toho′xk tcĭ′diḳi a′nde ko′ a′yindi′ta*, which is your horse? *toho′xk iñkta′ ya^n′xkĭsĭnĕ′*, he stole my horse. *Si^{n}ṭo′ toho′xk kta kĭsĭnĕ′*, he stole "Boy's" (Bankston Johnson's) horse. *toho′xk ayita′ i′kĭsĭnĕ′*, he stole your horse. *toho′xk i′ñkĭtĭtu′ ya^n′xkĭsĭnĕ′tudaha′*, they stole our horses. *toho′xk ayi′tada′o^n i′kĭsĭnĕtu′*, they stole your (thy) horses. *toho′xk tada′o^n*, his or her horses. *toho′xk i′tada′o^n*, thy horses. *toho′xk i′ñktada′o^n*, my horses. *tohoxka′ ko tcĭna′ni yuḳe′di*, how many horses are there? *tohoxka′ du′cĭcku′*, fetch the horse! *tohoxka′ tohana′ i′dusi′*, did you get the horse yesterday? *aduhi′ ndosa^n′hi^n tohoxka′ si^n′hi^n ne′di ndo^{n}hi′*, I see (or, saw) the horse standing on this side of the fence. *ta^{n}si′ toho′xka du′ti nĕ′*, the horse is (standing) eating corn. *tohoxka′ axĕhe′*, to ride a horse. *toho′xk siya^n′ ahiya^n′*, "horse foot hide," the hoofs of a horse (Bk.). *toho′xk ti*, or *tohoxk ati*, "horse house," a stable. *toho′xk waxi′*, a horseshoe. *toho′xk waxi′ o^{n}ni′*, to make, or, he makes a horseshoe (*toho′xk waxi′ ayo^n′ni, to-*

ho′xk waxi′ nḳoⁿ′ni). *toho′xk waxi′ oⁿ′di xyaⁿ′*, the horseshoe must be made. *toho′xk waxi′ oⁿ′ hedaⁿ′*, the horseshoe has been made, or, it is finished. *toho′xk nixuxw′ naskĕ′*, "long-eared horse," a mule. (*Also* p. **118**: 19, 20; p. **119**: 1, 2.)

ṭohoⁿ′k (cry of the yellow-eyed duck) (**20**: 39).

ṭohoⁿni.—*ṭohoⁿ′niyaⁿ′*, his or her real or potential son's wife, including the wives of his or her son's son, of his or her daughter's son, of any other male descendant, of his real or potential brother's or sister's son, grandson, etc. (*yaṭohoⁿ′niyaⁿ′*, *ûñkṭohoⁿ′niyaⁿ′;* voc., *ṭohoⁿni′*).—*ṭohoⁿ′ noxti′*, his or her father-in-law (*ya′ṭohoⁿ noxti′*, *û′ñkṭohoⁿ noxti′;* voc., *ṭohoⁿ′ noxti′*).

ṭo′hu, to′hĭ.—*tohoⁿni*, bamboo. *a′su tohoⁿ′ni*, (**26**: 53), *a′su to′hĭ* (**28**: 38), bamboo brier. *tohu′di*, rattan vine (**26**: 66). *ṭo′hu sû′pka*, black rattan vine (**28**: 22).

toḳe.—*toḳexti′*, calm, no breeze stirring.

to′xti (?).—*ita′ odi′ to′xti* (*ita*, deer; *odi*, to shoot; *to′xti* (?)).

topa′, four, four times, in four places.—*toho′xk topa′ ko xkuku′ oⁿdạha′ dande′*, I will give four horses to each (man). *a′kĭkŭnĕ′ topa′ iñktạ′*, I have four geese (**5**: 7) (*tetopa* or *detopa*). *nḳoⁿ′ topa′*, I did it four times. *ptçato′ ntcu′ topa′*, I put the cotton in four places. *ohito′pa*, forty. (*Also* **18**: 16; **26**: 3; **27**: 28; **28**: 22, 24, 38.)

ṭopi′, dopi, adopi′, ato′pi (**28**: 144, 145), **atopi′**, new: hence, single, unmarried.—*ha′yasaha′yaⁿ ṭopi′*, a young (unmarried) man. *a′xti ṭopi′*, an unmarried woman, a virgin. *ado′pi′ yuḳe′ yañka′*, several young ones (turkeys half grown; also boys and girls of about 17 or 18). *adō′p xohi′*, "old young" (people about 20 years old). *aⁿ′xti dopi′ yi′ñḳi*, a girl of 14. *aⁿ′xti dopi′*, a girl of 16. *nahiⁿṭe′ aṭopi′* (or *nahiⁿṭe′ adopi′*), new moon. (*Also* **8**: 6; **14**: 24; **26**: 35; **27**: 1; **28**: 39.)

totosi′, hard.—*yek totosi′*, a species of blue corn.

towe.—*kito′weyĕ′*, to barter, exchange, swap, trade (*kito′wehayĕ′*, *kito′wehiñḳĕ′*: *kito′weyĕtu′*, *kito′wehayĕtu′*, *kito′wehiñktu′* (we swap, or let us swap). *kito′wehi′ñkehe′detu′*, we have swapped (finished act). *kitowehañḳe na*, I did trade. *waxi′ kitowe′hiñkitu‵ xĕ*, let us swap shoes.—*Towedi′* (**1**: 1), a Frenchman. *To′we haⁿxti′*, a French woman. *ani′ kyă oⁿnĭ′k nḳạkĕtu′*, *ĕdi′ Towe′ ya′nde*, "let us dig a well," said the (moving) Frenchman (**1**: 5). *Toweyaⁿ′* (=*towe*+*yaⁿ*), the Frenchman, referring to one supposed to be elsewhere (**9**: 12). *eḳaⁿ′ Toweyaⁿ′ eyaⁿ′ hi*, then the (distant) Frenchman arrived there (**1**: 14). *To′we nauxi′ya*, "Frenchman's Sunday," New Year's Day.

towĕ, to fill.—*dĭ′xtowĕ*, he filled to the top (**10**: 2). *nate′daⁿyĕ*, he filled half full (**10**: 2). *dĕ′x̣towe*, full of them (**19**: 5, 6, 8). *dĕ′x̣towĕ*, full of them (p. **153**: 23; p. **166**: 25, 26, 27). *nihoⁿ′kaⁿ ani′ towĕyĕ*, he filled the cup with water (p. **166**: 28). *nihoⁿ′kaⁿ ani′ to′waye*, did you fill the cup with water? (p. **166**: 29). *nihoⁿ′ kaⁿ ani′ to′wañḳĕ*, I filled the cup with water (p. **166**: 30). *pe′titi yusi d¢e′towe*, the fireplace is full of ashes (p. **140**: 6). *kûxwi′ d¢e′towe*, it is full of coffee (p. **140**: 8). *paⁿhiⁿ′ soⁿ′pxi d¢e′towe*, the bag or sack is full of flour (p. **140**: 9).

ṭowe.—*ṭo′wĕ hutpĕ′*, to shoot a hole through (with an arrow) (*i′ṭowĕ yutpĕ′*, *nṭo′wĕ ûñḳutpĕ′*).

toⁿ.—*toⁿ ûⁿni′*, pus; watery or liquid matter in a sore. *toⁿ* is identical with the D., *toⁿ*, matter, pus; *ûⁿni′* denotes the material (cf. *anioⁿni*, watery). *apa′xtoⁿyĕ′*, to make pus ooze from a sore.

toⁿxka′, humped, broken (backed) (**17**: 14).—*akidi taⁿiⁿhiⁿ toⁿxka*, "broken backed insect," the buffalo bug.

toⁿ′ni or **toⁿ′niyaⁿ**, his or her father's real or potential elder sister (*yitoⁿ′ni* (*yaⁿ′*), *ûñktoⁿ′ni*(*yaⁿ*); voc., *toⁿni′*).—*toⁿ′ni aka′* or *toⁿniyaⁿ aka*, his or her father's real or potential younger sister (*yitoⁿ′ni*(*yaⁿ*) *aka′*, *ûñktoⁿni′* (*yaⁿ′*) *aka′;* voc., *toⁿni′ aka′*).—*to′ndiyaⁿ*, his or her real or potential son-in-law or daughter's husband, including his or her son's (or daughter's) daughter's husband, the husbands of all other female descendants and those of the female decendants of real or potential brothers and sisters (*yato′ndiya^n, ûñkto′ndiya^n;* voc., *yiñḳi′*).

tpa^{n}hi^n′, any soft part of the body.—*ayi′tpa^{n}hi^n* or *ayitpa^n′hi^{n}yan*, the hypogastric and iliac regions. *nixuxwi tpa^{n}hi^n*, "the soft part of the ear," the ear lobe. *ptcû^n ahudi ṭpa^{n}hi^n*, "the soft bone of the nose," the nasal septum.

tpĕ, tûpĕ′ (**28**: 207, 208, 210), (1) any natural orifice in the human body.—*nixu′xti tpĕ′*, the meatus auditorius. *hitĕti′ tpĕ′*, the anus. *ptcû^{n}tpĕ′*, the nostrils.—(2) an artificial orifice: *añksap tpĕ*, a gun muzzle; *añksa′wi^{n}nixuxwi′ tpĕ*, a gun's touchhole.—*kĭdutpĕ*, to make a hole for another—mode not specified (*ya′kĭdutpĕ, a′xkĭdutpĕ′*). *ikĭdutpĕ′*, he . . . . for thee (you). *i′ñkĭdutpĕ′*, I . . . . for thee (you). *ya^n′xkĭdutpĕ′*, he . . . . for me. *hiya^n′xkĭdutpĕ′*, thou (you) . . . . for me.—*datpĕ′*, to bite a hole through. *dasĕ′ datpĕ′*, to bite a hole through an object (*i′dasĕ i′datpĕ′, ndasĕ′ ndatpĕ′*).—*natpĕ*, to make a hole through with the foot. (1) *asi′ natpĕ′*, to break a hole through ice, etc., with the foot (*aya′si i′natpĕ′, nḳa′si û^{n}natpĕ′;* pl., *asi′ na′tpĕtu′, aya′si i′natpĕtu′, nḳa′si û^{n}na′tpĕtu′*). (2) *naxtĕ′ natpĕ′*, to make a hole through an object by kicking (*i′naxtĕ i′natpĕ, û^{n}naxtĕ û^{n}natpĕ′;* pl., *naxtĕ′ natpĕtu′, i′naxtĕ i′natpĕtu′ û^{n}na′xtĕ û^{n}na′tpĕtu′*).—*ukpĕ′*, to make a hole through by pressure (*yukpĕ′, ûñḳukpĕ′*).—*hutpĕ′; miḳo^n′ni ḳo^n′ hutpĕ′*, to dig with a hoe (*miḳo^n′ni ayo^n′ yutpĕ′, miḳo^n′ni nḳo^n′ ûñḳutpĕ′*). *maxawo^n′ni ḳo^n′ hutpĕ′*, to dig with a spade (*maxawo^n′ni ayo^n′ yutpĕ′, maxawo^n′ni nḳo^n′ ûñḳutpĕ′*). *dusa hutpe*, to tear a hole through. *duksaṣadi hutpĕ*, to cut a hole through with a knife. *ûñksapiḳo^n odi hutpĕ*, to cut a hole through with an ax. *u′tûpĭ*, hole (**16**: 8). *ama′ tûpe′, ama^n′ tupe′*, hole in ground (**21**: 26; **27**: 7, 10).—*okpĕ′*, any artificial opening in the human body. *nixuxw′ okpĕ′*, the places where the ears have been bored for wearing earrings. *ptcû^n′ ahudi′ tpa^{n}hi^n′ okpĕ′*, the perforation of the septum of the nose. (*Also* **28**: 124, 171, 176.)

tsi′pa, one hundred.—*tsi′pa so^{n}sa′xĕhĕ*, "one sitting on one hundred," one hundred and one. *tsi′pa no^{n}pa′xĕhĕ*, one hundred and two. *tsi′pa o′hi*, one hundred and ten. *tsi′pa o′hi so^{n}sa′xĕhĕ*, "one sitting on one hundred and ten," one hundred and eleven. *tsi′pa o′hi no^{n}pa′xĕhĕ*, "two sitting on one hundred and ten," one hundred and twelve. *tsi′pa o′hi dana′xĕhĕ*, one hundred and thirteen. *tsi′pa o′hi topa′xĕhĕ*, one hundred and fourteen. *tsi′pa o′hi ksa′xĕhĕ*, one hundred and fifteen. *tsi′pa o′hi no^{n}pa′*, one hundred and twenty. *tsi′pa o′hi no^{n}pa′ so^{n}sa′xĕhĕ*, one hundred and twenty-one. *tsi′pa o′hi da′ni*, one hundred and thirty. *tsi′pa o′hi da′ni so^{n}sa′xĕhĕ*, one hundred and thirty-one. *tsi′pa no^{n}pa′*, two hundred. *tsi′pa no^{n}pa′ so^{n}sa′xĕhĕ*, two hundred and one. *tsi′pa no^{n}pa′ no^{n}pa′xĕhĕ*, two hundred and two. *tsi′pa no^{n}pa′ o′hi*, two hundred and ten. *tsi′pa no^{n}pa′ o′hi so^{n}sa′xĕhĕ*, two hundred and eleven. *tsi′pa no^{n}pa′ o′hi no^{n}pa′xĕhĕ*, two hundred and twelve. *tsi′pa no^{n}pa′ o′hi no^{n}pa′*, two hundred and twenty. *tsi′pa no^{n}pa′ o′hi no^{n}pa′ so^{n}sa′xĕhĕ*, two hundred and twenty-one. *tsi′pa no^{n}pa′ o′hi da′ni*, two hundred and thirty. *tsi′pa dani′*, three hundred. *tsi′pa dani′ so^{n}sa′xĕhĕ*, three hundred and one. *tsi′pa dani′ no^{n}pa′xĕhĕ*, three hundred and two. *tsi′pa dani′ o′hi*, three hundred and ten. *tsi′pa dani′ o′hi so^{n}sa′xĕhĕ*, three hundred and eleven. *tsi′pa dani′ o′hi no^{n}pa′xĕhĕ*, three hundred and twelve. *tsi′pa dani′ o′hi no^{n}pa′*, three hundred and twenty. *tsi′pa dani′ o′hi no^{n}pa′ so^{n}sa′xĕhĕ*, three hundred and twenty-one. *tsi′pa dani′ o′hi dani′*, three hundred and thirty. *tsi′pa topa′*, four hundred. *tsi′pa ksani′* or *tsipa ksa^n*, five hundred. *tsi′pa akŭxpĕ′*, six hundred. *tsi′pa na^n′pahudi′*, seven hundred. *tsi′pa danhudi′*, eight hundred. *tsi′pa tckanĕ′*, nine hundred. *tsi′pi^{n}tcya′* (*tsipa+i^{n}tcya*), "old man hundred," one thousand. *tsi′pi^{n}tcya′ so^{n}sa′xĕhĕ*, one thousand and one. *tsi′pi^{n}tcya′ o′hi so^{n}sa′xĕhĕ*, one thousand and eleven.

tspa^n.—*atspa^n′hi*, to stick or adhere to an object. *atspa^n′hi kte′ ḳa^n*, he stuck to it when he ḥit it (1:11). *naxtĕ′ ḳaⁿ atspaⁿ′hi*, when he kicked it he stuck to it (1:12). *atspaⁿ′tspahi′*, to stick or adhere here and there, to be sticky or gummy. (G. gave this as, *hadespapahi.*)—*a′tspaⁿyĕ* to cause one object to adhere or stick to another; to glue or paste one object on another (*atspaⁿhayĕ, atspaⁿhûñḳĕ*).

-tu, usual pl. ending of verbs and nouns. Used when the act or acts were seen by the speaker. *utaⁿtu′*, they (went and) sat in it (while I was looking). *hi* and sometimes *ki* and *ti* are changed to *x* before this ending.

tŭ, here (p. **167**: 11, 12, 13, 14).

tŭdĕ′, long, tall, as a person (*i′tŭdĕ, û′ñḳûtŭdĕ′*).—*iⁿsu′ tŭdĕ′*, "long teeth," canine teeth (=*iⁿsu psûⁿti*). *siⁿṭo′ tŭdĕ′ dande′*, the boy will be tall. *tohoxka′ tŭdĕ′*, the horse is high (cf. *naskĕ′, kohi*). *tŭ′ti tŭdĕxti′*, very tall. *taⁿsi sidi mĕñksoⁿ tŭti tŭdĕxti*, "the very tall variety of yellow broom grass."—*tŭdaxpĕ′*, a perch (fish).—*du′tĭdidi′* (masc. verb); *asaⁿ′hiⁿ du′tĭdidi′*, to stretch the arms straight out horizontally (*i′dutĭdidi′, ndu′tĭdidi′; du′tĭditu′, i′dutĭditu′, ndu′tĭditu′*).—*du′tĭdixaⁿ′* (fem. verb); *asaⁿ′hiⁿ du′tĭdixaⁿ′*, to stretch the arms straight out horizontally (*i′dutĭdĭxaⁿ′, ndu′tĭdixaⁿ′*).

tu′di (17: 9), root, stump.—*tudiyaⁿ′*, a stump (cf. *udi′*), hence, the base of an object. *iⁿ′su tu′diyaⁿ*, the roots of teeth. *asaⁿhiⁿ′ tudiyaⁿ′ spewayaⁿ′*, his right arm above the elbow. *asaⁿhiⁿ′ tudiyaⁿ′ ḳaskani′*, his left arm above the elbow. *tudiyaⁿ′ ka′ ndu′ti xya′*, let me eat the roots (1:2). *aye′kiyaⁿ tudiyaⁿ′ kĕ dutitcu′ tca′yĕ*, he dug around the corn and pulled it all up by the roots (1:3). *ayitut*, stump (14:26). (*Also* 21:19.)—*atuti′*, the large root (with a white interior) of a thorny vine. The Biloxi used to grind the root and use the meal as food. The meal made from this root was called *atuti′ nŭpxi′*.

tŭdûdŭhe.—*tŭ′dûdŭhe′di*, to shiver, as with the cold (*i′tŭdûdŭhe′di, ntŭ′dûdŭhe′di*); subsequently given thus: to have the ague (*tŭ′dŭdŭhaye′di, tŭ′dŭdŭhûñḳe′di*).—*tĭ′dĭdĭhĕ′* (*-di?*), to have darting pains. *maḳtĭdĭdĭhê oⁿ tyi*, "medicine for darting pains in the chest."

ṭuhe′, thunder; the Thunder Being (**28**: 1, 257).—*ṭuhe′ naxe′ yihi′*, he thought that he heard (it) thunder. *ṭu′he hande′*, it still thunders. (*Also* p. **118**: 7.) *ṭuhe′di*, it thunders.

tuka′, that way; in that direction.—*tuka′ doⁿhi′*, look that way!

tû′ḳama′goⁿni or **tûkmagoⁿni**, to go underneath.—*ninduxpĕ tûḳamagoⁿni*, "going under the trousers," drawers. *doxpĕ tûkmagoⁿni*, "under cloth or dress," a skirt or petticoat.

tukaⁿ′ni, tukani′ (**28**: 1); generic: his or her mother's brother. *ya′tukaⁿ′ni*, thy uncle. *û′ñktukaⁿ′ni* (Bj., M.), *nḳa′tukaⁿ′ni* (Bk.), my uncle (*tukaⁿ′nitu′, ya′tukaⁿ′nitu′, û′ñktukaⁿ′nitu′* (Bj., M.), or *nḳa′tukaⁿ′nitu′* (Bk.)).—*tukaⁿ′ni aka′*, his or her real or potential mother's younger brother (*yạtukaⁿ′ni aka′, ûñktukaⁿ′ni aka′*; voc., *tukaⁿni′ aka′*).—*tukaⁿ′ni noxti′*, his or her real or potential mother's elder brother (*yatukaⁿ′ni′ noxti′, ûñktukaⁿ′ni noxti′*; voc., *tukaⁿni′ noxti′*). (*Also* **22**: 2, 3, 6, 8, 9; **26**: 39, 62; **28**: 20, 34, 52, 55, 64, 80, 222, 229.)

tûkĭxyĕ′.—*yaka′kûx tûkĭxyĕ′*, to rest the face on the palm of the hand (*yaka′kûx i′tûkĭxyĕ′, yaka′kûx û′ñḳûtû′ḳĭxyĕ′*). *yaka′kûx tûkĭxyĕ′ nañḳi′*, he is (i. e., sits) resting his face on the palm of his hand.

Tŭkpa′, Atakapa. *Tŭkpa′ haⁿyadi′*, the Atakapa people, an Indian tribe of Louisiana.

tŭkpĕ′.—*tŭkpĕ′ oⁿdi′*, she changed into it (**14**: 27, 29; **16**: 2, 10; **22**: 2; **26**: 92).

tŭ′ksĭki or **tŭksĭkiyaⁿ**, his real or potential sister's son, applicable to his father's brother's daughter's son, if the mother is older than himself (*itû′ksiki′* (**26**: 58; **28**: 12) *yitŭ′ksĭki* (*yaⁿ*) *ûñktŭ′ksĭki* (*yaⁿ*); voc., *tŭksĭki′*).—*tŭ′ksĭki aka′*, his real or potential younger sister's son, including the son of his father's brother's daughter younger than himself (*yitŭ′ksĭki aka′, ûñktŭ′ksĭki aka′*). (*Also* **17**: 3, 7, 11, 16.)

tuksiⁿ′, the armpits (*i′tuksiⁿ, ntuksiⁿ′*).

tŭxkiḳĕ′.—*e′tŭxkiḳĕ′*, it makes no difference (**14**: 17, 21).

Tuni′cka (in composition), Tunica.—*Tuni′cka a^{n}yadi′*, or *Tuni′cka ha^{n}ya′*, a Tunica, the Tunica people. *Tuni′cka ha^{n}xti′*, a Tunica woman (Bj., M.). *Tuni′cka ta^{n}ya^{n}′*, "Tunica town," Marksville, Avoyelles Parish, La.

tŭpe′ta.—*kawatŭpeta*, whose (p. **136**:16).

tŭpi′, tŭwi′ (p. **139**: 4, 5), a pail or bucket.—*tŭpi′ nitani′*, "large bucket," a tub.

tŭpo′, (it) burst (**26**: 42) (cf. *po.*)

tŭsi.—*tŭsiyĕ′*, to pull another backward (*tŭsi′hayĕ′*, *tŭsi′hûñḳĕ′*) (cf. *si*). *tŭsi′hi^{n}ya′ dande′*, I will pull you backward. When one already holds another, *duxta^{n} tŭsiyĕ* is used; but if he grasps him at the moment of pulling him backward, *dusi tŭsiyĕ* is correct.

tûsŭ′ñḳi or **tusuñḳiya^{n}**, his real or potential elder sister's daughter, including the daughter of his father's brother's daughter older than himself (*yitûsŭ′ñḳi(ya^{n})*, *ŭ′ñktûsŭñḳi(ya^{n})*; voc., *tûsŭñḳi′*) (cf. *tañḳi*).—*tûsŭ′ñḳi aka′*, his real or potential younger sister's daughter, including the daughter of his father's brother's daughter younger than himself (*yi′tûsŭ′ñḳi aka′*, *ŭ′ñktûsŭñḳi′ aka′*).

tûtce′, (it) touched it (**28**: 191).—*tûtce′di*, (it) touches her (**20**: 3). *tûtca′ya ni*, do not touch it (**28**: 189).

tûtcku′, to spit, expectorate (*i′tûtcku′*, *û′ñḳatûtcku′*; *tûtckutu′*, *i′tûtckutu′*, *û′ñḳatûtckutu′*) (**28**: 134).—*tatckĕ′*, saliva.

tûtcû^{n}′ or **tûtco^{n}′**, the eyes of one person; his or her eyes (*i′tcĭtcû^{n}′*, *ûñḳa′tcûtcû^{n}′*; *tûtcû^{n}tu′*, *i′tcĭtcû^{n}tu′*, *ûñḳa′tcûtcû^{n}tu′*).—*i′tcûtcû^{n}′hi^{n} sa^{n}hi^{n}′xa*, your eye on one side, one of your eyes. *û′ñḳatcûtcû^{n}′ kûsid¢e′ṭowe*, my eyes are full of smoke. *û′ñḳatcûtcû^{n}′ i^{n}spe′wa ne′di*, my right eye pains. *û′ñḳatcûtcû^{n}′ ḳa′skani′wa pahi′*, my left eye is sore. *tûtcû^{n}′ widwi′de u^{n}ni′*, his eyes twitch often. *tûtcû^{n} pĭ′tspĭtsedi′*, to wink the eye(s). *tûtcû^{n}′ ahi′*, the eyelids. *tûtcû^{n}′ ahi′ ta′wiya^{n}*, the upper eyelids. *tûtcû^{n}′ ahi′ xwŭhi′*, the lower eyelids. *tûtcû^{n}′ sa^{n}′*, the white part of the eye, the cornea. *tûtcû^{n}′ su′ sŭpi′*, "the black seed of the eye," the pupil. *tûtcû^{n}′ sŭpka′*, the "dark part of the eyes," the iris. *O^{n}si′x ṭûtco^{n}′*, "Fish (?) eye," the Great Dipper. *Ta′ tûtco^{n}′*, "Deer eyes," two stars known to the Biloxi in Louisiana, sometimes called by them the "Buck eyes."—*tûtco^{n}′ ksepi′*, to be clear-sighted (*i′tcĭtco^{n} i′ksepi′*, *û′ñḳatcĭtco′ñksepi′*).

ṭuṭu′xka, tuduxka, tŭduxka′, short (the ancient word; the modern form is *tĕduxka* or *tuduxka*).—*a′yinaxtu′ ṭuṭu′xka*, your (pl.) hair is short. *nḳi^{n}su′ tuduxka′*, my teeth are short. *do′xpĕ tĕdu′xka*, or *do′xp tĕduxka′*, "short shirt," a man's shirt or a woman's sacque. *do′xpĕ tĕdu′xka ni′ḳi*, without a shirt, i. e., stripped to the waist (=*yoxa*).

tuwa.—*ḳoḳohĕ′ tu′wa kĭ′di nĕ′di*, he was walking back and forth making a noise (**8**: 24).

tyi, atixyi or **tixyi**, medicine (see *xi*).—*tyi′ kûpini′ ku′di*, he gave bad medicine, i. e., for the purpose of killing a person. *popoxtyi*, "swelling medicine." *maḳ tĭdĭdĭhê o^{n} tyi*, "medicine for darting pains in the chest." *amiho^{n} tixyi*, "fever medicine," a weed. *atixyi′ kûxwi′*, "medicine coffee," tea. *tyi′ nŭpihi′*, "sweet-smelling medicine," a tall variety of clover, found in Louisiana. It differs from the following. *tyi′ nŭpihi′ uḳa′hi*, "resembles tall clover" or "the sweet-smelling medicine," a species of clover which is found in Louisiana and elsewhere; it is only a few inches in height.

û, u + (**14**: 19), interjection Oh! (**2**: 19).

uda or **da.**—*udati′*, *uda′tĭ*, light of any sort; the light of day, of the sun or moon, as distinguished from firelight (*udaki*) (**30**: 5). *oti*, (they) shine (p. **142**: 16). *pet-udati*, firelight. *ina′ hoode′*, the sun shines.—*udaki*, firelight. *uda′gayi* (= *udaki* + *hayi*?), "light all the time" (?). *peti udagayi*, firefly. *uda′k stûgo^{n}ni′*, or *hadakstŭgo^{n}ni* (Bk.), "light made to stand up," a candle or lamp (Bj., M.). *uda′k stûgo^{n} ni′ xwûdati′*, "light made-to-stand-up glass," a glass lamp. *uda′k stûgo^{n}′ ha′tio^{n}ni′*, "a light that has a house over it," a lantern. *xwûdati′*; light within doors, coming from outside; hence, window glass (?). *o^{n}do^{n}ho^{n}′ xwûdati′*, "to see with light from outside," window glass. *kxwûdati′*, translucent (?), transparent (?) "the light comes through," "one can look through," hence, glass. *konicka′ kxwûdati′*, a glass bottle.

udi′, a stalk or trunk of a plant, etc. (cf. *tu′di*).—*aya^n′ udi′*, the roots of trees, etc. *haata^n′ tani′ udi′*, a banana stalk. *ptça′to udi′*, the cotton plant. *ûñḳoḳo^n udi, yaniksiyo^n udi*, a pipestem. *u′di mĭsk udi′*, the "fine" or "small wood tree," the pin oak or water oak (cf. *tcaxḳu*). *udi′ mĭsk u′ anaki′*, "the fruit of the pin oak," an acorn of the pin oak. *uti′*, mast, acorns (**14**: 19, 22).

udu′, a drum.—*u′dukte′* (=*udu′*+*ktedi*), to beat a drum (*u′du yakte′di, u′du xkte′di*). *u′dukte′ heda^n′*, he has finished beating the drum. *u′dukte′ he′detu*, they have finished beating the drum.

ue, to boil, stew, or cook anything (*i′ue′di, nḳue′di*).—*o i′ue′di*, did you boil the fish? *o iua′ da′nde*, will you boil the fish? *uwĕ′* (**29**: 14), *uĕ′* (**14**: 7), *huwĕ′* (**29**: 16, 21, 32): *uwedi′*, stewed (**28**: 137, 138). *o hŭwe′*, cooked fish (**6**: 15, 18). *u′a*, to stew (p. **143**: 17, 22, 23). *ñku′a*, I stew (p. **144**: 25). *kueni′*, not to boil or stew (*ku′yue′ni, nḳue′ni*). *o kueni′*, not to boil fish. *wax*, cooked (**28**: 204). *awahi*, to get cooked, to get done (**14**: 6, 7, 8, 9; **26**: 69, 70). *awa′hiye*, she got it cooked (**14**: 6, 7). *toxpi′ a′uwe′ ya^{n}xa^n*, where is that stewed fox liver? (p. **167**: 1). (*Also* **8**: 19, 20, 23, 27; **9**: 5.)

ukañḳa′yi, her vine (**28**: 179).

uka′ñki, uka^{n}x (**28**: 85, 88, 180, 193), it caught on, it caught him.

uḳe′, to resemble some one a little (*yu′ḳe, nḳuke′*).—*nyu′ḳe*, I resemble you a little. *tyi nŭpihi uḳahi*, "resembles sweet-smelling medicine," a species of clover.

ukikiñge, one half (p. **122**: 20).—*uki′kiñge yuḳe′di* or *tcĭna′ni nedi′ ko uki′kiñge*, half as many. *tca′naska nedi′ ko ukikiñge*, half as large. *kcixka′ nedi′ ko tca′naska uki′kiñge ko′ skane′ e′naska na′*, this hog is half as large as that one. *tcehe′da^n nedi′ ko uki′kiñge*, half as tall. *skuti′ nedi′ ko uki′kiñge*, it is half as deep. *ti nĕ′ ko kowo′hi ti ne′di uki′kiñge*, that house is half as high as this one *kĭ′ñkiñḳe*, half (**20**: 11, 36). *pskikiñge*, midnight.

ukpe′ itka′xĕye′, given as meaning, to put a curvilinear object under the blanket, next the body and above the belt (*tukpe′ itka′xehe′ ha′yitu′*, given as the 3d pl.).

uksani′, very soon.—*uksani′ nda′ dande′*, I will go very soon. *akŭtxyi′ uksa′ni hu′yaxkiye′ na′ûñḳihi′*, I hope that you will send me a letter very soon (**4**: 5). (cf. *ksaho^n′*.)

ūx̣!, psha! (**29**: 31).

uxi.—*dau′xitu hi na′uñḳihi′*, I wish that they would bite it off (p. **144**: 9). *dauxi hi ñḳihi′*, I think that he ought to bite it off (p. **143**: 32). (*Also* p. **143**: 33; p. **144**: 10, 11.)

uxtĕ′, oxtĕ′ (**28**: 194), to make a fire, to camp.—*oxtetu*, they make a fire (**22**: 16). *pe′ti uxtĕ′* or *petu′xte*, to make a fire (**29**: 28) (*pe′ti yuxtĕ′, pe′ti nḳuxtĕ′; uxtĕtu′, nḳuxtĕtu′*). *pe′ti uxta′*, make a fire (said to a child).—*kuxtĕni′*, not to make a fire (*kuyu′xtĕni′, nḳu′xtĕni′; ku′xtĕtuni′, kuyu′xtĕtuni′, nḳu′xtĕtuni′*).—*kyuxtĕ′; pe′ti kyuxtĕ′*, to make a fire for some one (*pe′ti ya′kyuxtĕ′, pe′ti a′xkyuxtĕ′; pe′ti kyuxtĕtu′, pe′ti ya′kyuxtĕtu′, pe′ti a′xkyuxtĕtu′*). *pe′tinḳi′ntyakyuxtĕ*, did you make the fire for me? *pe′ti ya^n′xkyuxta′*, make the fire for me!—*kyuxtĕni′; pe′ti kyu′xteni*, not to make a fire for another (*pe′ti ya′kyuxtĕni′, pe′ti a′xkyuxtĕni′*). (*Also* **20**: 7; **22**: 1, 5; **26**: 57, 69; **28**: 155, 203.)

uxwi′, dry, as grass, clothing, etc.—*do′di uxwi′*, his throat is dry, he is thirsty (*ido′di uxwi′, ndo′di u′xwi; doxtu′ uxwi′, i′doxtu′ uxwi′, ndo′xtu uxwi′*). *do′di uxwi′ dande′*, he will be thirsty. *doxtu′ uxwi′ dande′*, they will be thirsty. *ndo′di u′xwi dande′*, I will be thirsty.—*uxwo^n′* (=*uxwi* + *o^n*), to have been dry. *do′di uxwo^n′*, his throat was dry, he was thirsty (*ido′di uxwo^n′, ndo′di uxwo^n′; doxtu′ uxwo^n′, i′doxtu′ uxwo^n′, ndoxtu′ uxwo^n′*).

uma^n, to bathe.—*ñḳu′ma^n*, we bathe (**10**: 29). *uma′kidi′*, go and bathe! (male to female) (**10**: 31). *u′maktĕ′*, go and bathe! (female to male) (**10**: 32).

una (?).—*kuna′tuni′*, there are not that many. *Ta^{n}ya^n′ ha^{n}ya′ tcĭna′ni ko′*

Taⁿyi′ñḳiyaⁿ haⁿya′ e′ kuna′tuni′, there are not as many people in Lecompte as there are in Alexandria (p. **122**: 22).

una′si, to parch, as corn (*yu′nasi, nḳunasi*). *una′shoⁿni′* (= *unasi* + *oⁿni*), to fry meat, etc. (*una′sayoⁿ′ni, una′snḳoⁿ′ni*).—*toxpi′ a′sûne′yĕ yaⁿxaⁿ*, where is that fried fox liver? (p. **166**: 32).

unaski′ḳĭ, (he) pressed her down in it (**28**: 203).

unatcĭ′ktcĭ, to dodge; evade a blow, missile, or person by dodging (*yu′natcĭ′ktcĭ, nḳu′natcĭ′ktci*).—*unatcĭ′ktcĭdĭ hakŭ′nŭki*, when he dodged (the Bear) he (the Rabbit) escaped (got out from the hollow tree) (**2**: 27). *una′ktcĭktcĭ*, he dodged about (**16**: **8**).—*kyu′natcĭ′ktcĭ*, contraction from *kiya′ unatcĭ′ktcĭ*, to dodge again.

uni′, a plant of any kind (cf. *tcu*). *ptça′to uni′*, the cotton comes up.—*hauni′*, hominy made with lye, hulled or lyed corn. *ñḳa′oⁿ*, I make hominy (**28**: 228) (or from *oⁿ*).

unoxĕ′ or **unoxwĕ′**, to live with him or her (*yu′noxĕ, nḳu′noxĕ;* pl., *u′noxĕtu′, yu′noxĕtu′, nḳu′noxĕtu′*).—*iⁿyu′noxĕ*, I live with you. *ya′ñḳunoxĕ′*, he or you live(s) with me. *Tcĕtkana′ ḳûⁿḳûⁿ′ unoxĕ′ ha′nde ōⁿ′xa*, it used to be that the Rabbit lived with his grandmother. *nḳûⁿnoxĕ′ nḳa′nde oⁿ′xa*, I used to live (lit., be living) with her (long ago). *nḳûⁿnoxĕ′ nḳa′nde oⁿ′ni*, I did live with her for some time. *nḳûⁿnoxĕ′ xa nḳa′nde*, I am still living with her. *tcûma′na ḳûⁿḳûⁿyaⁿ′ unoxwĕ′ a′nde oⁿxa′*, it used to be, long ago, that he was living with his grandmother.—*kuno′xĕni′*, not to dwell or live with him or her (*ku′yuno′xĕni′, nḳuno′xĕni′*).

upi′, to be tired, weary (*ayu′pi, nḳu′pi*).

u′si, the sting of an insect.—*kaⁿx usinaskĕ*, "bee-with-long-sting," a wasp.

usi′.—*wax usi′*, to put on overshoes (*wa′x yu′si, wa′x û′nḳusi′*). *ustĕ′; wax ustĕ′*, to put on shoes (*yu′stĕ, û′ñḳustĕ*). *wax ustĕ′ na′ñḳi jaⁿ′*, he is putting on his shoes (said if seen by the speaker).

usiⁿhiⁿ.—*usiⁿ′hiⁿyĕ′; ŭnni′ usiⁿ′hiⁿyĕ′*, to plunge (hot iron) into water (*usiⁿ′hiⁿhayĕ′, usiⁿ′hiñḳe′*) (**28**: 210, 214).

ustĭki′ustŭ′ki (**16**:3), **ustû′ki** (**28**:184), **ustạ′x**, to set a perpendicular object on something, to stand it up (*yustĭ ki′, nḳustĭ ki′*).—*ĭtka′yaⁿ ustĭ ki′*, to set a perpendicular object in something. *sûⁿnitoⁿni′ koⁿha′ aⁿya′ oⁿ′ni ustạ′x ḳạne′di, ani′ kyă′hoⁿ ye′hikaⁿ*, he stood up a tar baby close to the well and left it there (**1**: 8).—*kyustki′* or *kyustûki* (**6**: 16), to set a perpendicular object on something for another person (*ya′kyustki* or *kyustûki, a′xkyustki*). *yi′kyustki′*, I . . . . for thee. *yaⁿxkyu′stki*, he . . . . for me (preceded by *ewande*), you . . . . for me (preceded by *ayindi*). *inḳi′nt-yakyu′stki*, you . . . . for me (sic). *kûstû′ki*, set it down before him! (**6**: 6). (*Also* **24**: 1; **29**: 26.)

utcĭne′, to miss the mark in shooting (*yu′tcĭnĕ, nḳu′tcĭnĕ*) (**20**: 25) (cf. *tcûp*).

utcĭtcpi′, to kiss; to suck (*yu′tcĭtcpi′, nḳu′tcĭtcpi′*).—*nyu′tcĭtcpi′ dande′*, I will kiss you. *nyu′tcĭtcpi′ te na′*, I wish to kiss you.

utcu′wĭ, borrow it (**26**: 78).

uti′, a pigeon.

û′tsaⁿ or **ŭtsaⁿ′**, hot.—*û′tsanxti′*, very hot. *ma′sạ û′tsaⁿxti′ ktedi′*, to hammer hot iron, as a blacksmith does. *ma′sạ û′tsaⁿxti′ tcti′ oⁿ′ni*, to make iron red hot.

uwusĕ.—*u′wu′sĕdi′*, to make a crunching sound, as by walking on ice or hard snow (*uwû′suyĕ′di, uwû′shûñḳĕ′di; uwû′setu′, uwû′suyĕtu′, uwû′shûñḳĕtu′*).

uyĕ′, to leak (p. **139**: 4, 5).

ûñktciⁿ′ sayi′, onions (**5**: 4).

uⁿni′, sign of continuous action (?) (cf. *oⁿ*).—*ina′ hu uⁿni′*, the sun is coming. *da uⁿni′*, he is going. *ida′ uⁿni′*, are you going? *nda′ uⁿni′*, I am going. *oⁿ*, still on the way (**22**: 6).

ûⁿni′, or **ûⁿni′yaⁿ**, a mother; his or her mother (*ayoⁿ′niyaⁿ, nḳoⁿni′yaⁿ* (Bj., M.) or *nḳûⁿni′* (Bk.)). *ûⁿni′*, O mother!—*ûⁿ′ni(yaⁿ) e′ ande′* or *ûⁿ′ni(yaⁿ) e′ nañḳi′*, he or she has a mother. *ayoⁿ′ni(yaⁿ) e′ ande′*, or *ayoⁿ′ni(yaⁿ) e′ nañḳi′*, you have a mother. *nḳoⁿ′ni(yaⁿ) e′ ande′* or *nḳoⁿ′ni(yaⁿ) e′ nañḳi′*, I have a mother. *oⁿni′yaⁿ*, his mother (**26**: 72). *koⁿni′*, mother! (in address) (**28**: 139).—*oⁿnyuwo′*, my mother's elder sister (real or potential), literally, "my elder mother." Used by both sexes. (*Also* **8:** 11, 13, 18, 19, 21, 24, 27, 28; **28:** 152, 158, 166, 179, 180, 192.)

-wa, -wa^n, -we, locative ending; toward, in that direction, into (cf. *wahe*); in *dowa, ewa, hewa, kowa, tewa,* perhaps *-wo* is an equivalent of *-wa*. *aso^{n}wa^n′*, into the briers (**1:** 20) (cf. *wahe*). *isa′ we de′*, to rush madly into a dense thicket (*isa′ i′we ide′, isa′ ûñḳuwe′ nde′*).—*-waya^n′* (=*-wa*+*-ya^n*), locative ending; toward; in that direction. *pûtsaya waya^n*, "the sharp side," the edge of a knife.—*yuwa′ya^n*, toward. *ayande′yuwa′ya^n*, toward the place where you (are or) shall be (**2:** 29).—*wa′de*, toward. *a^n′xu wa′de* or *a^n′xu na′ñḳiwa′ya^n*, toward the stone. *aya^n′ wa′de*, toward the tree.—*e′wa* or *ewa′*, to that place, in that direction; beyond; farther. *e′wa kĭda′*, go farther! *wite′di ewa′*, day after to-morrow. *e′wa nda′ xo*, I will go farther if. *e′wa ide′di*, did you go farther? *e′wa a′nde*, he moves there, he is there (*e′wa aya′nde, e′wa nḳa′nde; e′wa yuḳĕ′di, e′wa i′yuḳĕ′di, e′wa nyuḳĕ′di*). *e′wa ka′nde ha^{n}tca′ hanạ^n*, he was there, but (he has gone elsewhere). *e′wa yuḳĕ′di ha^{n}tca′ hanạ^n*, they were there, but (they have gone elsewhere). (*Also* **14:** 25; **17:** 2; **28:** 50, 169, 238.)

wa, very (**14:** 7).—*wa′adi*, very (**27:** 21). *wa′di*, always (**7:** 14, 15). *aya′dĕ wa′di*, you are always talking. *aya′duti wa′di*, you are always eating. *i′ya^{n}te wa′di*, you are always sleeping. (*Also* **14:** 12; **17:** 4, 12; **19:** 15, 16, 19, 22; **22:** 4, 7, 12; **25:** 7; **26:** 18; **28:** 18, 68, 227; **31:** 22.)

wa, to have (?)—*a′yix̣ wa′di* (**14:** 23).

wahe, to go into (cf. *wa*).—*waha′yo^{n}ni′*, to go into or under, as a shed or pile of brush (*i′waha′yo^{n}ni*, 2d pers.). *wahetu′*, they went into (**10:** 13; **27:** 8). *uwahe′tu*, they went into (**31:** 31). *ûñḳa′wahe*, we went into (the water) (p. **152:** 28). *ti kuwĕ′n* (*ti uwĕ′*), *ti ku′yuwe′ni, ti nḳuwe′ni, ti kuwe′tuni′* (**6:** 16). *tcak wahayo^{n}ni*, "what the hands go into," gloves.—*uwĕ′; ti uwĕ′*, to go into a house (*ti yu′wĕ, ti nḳuwĕ′;* pl., *ti uwahetu′, ti yuwa′hetu′, ti nḳuwa′hetu′*). *nḳuwĕ′ ndĕ′di*, I went in. *ani kuwĕ*, "to go into the water," to sink.—*wĕdĕdi′*, the entrance to a lodge. This may have referred to the anteroom of an earth lodge. *aye′wi, ayepi,* or *eyewi*, a door.—*aye′wi ko u′dunahi′*, he faces the door. *ayĕ′wiya^n′*, the doorway, doorhole, as distinguished from the door itself (*ayewi*). *eye′wi dupaxi′* (used by men and boys) or *eye′wi dupaxka^n′* (used by females), open the door! *eye′wi kûtske′yĕ*, to shut the door. *eye′wi kû′dûk tcûgō^{n}yĕ′*, to bolt the door. *aye′ yiñḳi′*, "little door," a window. (*Also* **8:** 20, 21; **10:** 10, 25, 33; **14:** 29; **21:** 31, 35; **28:** 125, 133; **29:** 33.)

wahe.—*wahĕ′di*, to cry out (as from fear) (*i′wahĕ′di, ûñkwahĕ′di;* pl., *wahĕtu′, i′wahĕtu′, û′ñkwahĕtu*) (cf. *wŭhe*). *tcĭ′dĭka i′wahĕ′di*, why did you cry out? Ans., *nḳi^{n}skĕ′ nixki′*, because I was scared.—*wahĕdi′*, to cry, bellow, squall, as a child; to cry or squeak, as a mouse or rat (*wahaye′di, wa′hañḳĕdi′*).—*wahĕyĕ′*, to cause to cry out, as from fear or pain; to make cry, squall, squeak, etc., as a child or rat (*wahĕ′hayĕ′, wahĕ′hañḳĕ′*). *dasĕ′ wahĕyĕ′*, to cause to cry out by biting or holding in the mouth, as a wild animal does the young one of a deer, etc. (*i′dasĕ wahĕ′hayĕ′*, etc.). *wahĕ′hi^{n}ya′ dande′*, I will make you cry or squall. *wahĕ′hiyĕ*, he made you scream, etc.—*mahe*, to cry out, halloo (**16:** 10). *mahedi′*, to halloo, whoop; to cry as the diving duck does (*ma′hayedi′, ma′hûñḳedi′*). *a^{n}sna mahedi*, the diving duck, "the duck that whoops." (*Also* **10:** 33; **13:** 3, 4; **16:** 5, 10, 14, 15; **20:** 4, 5, 6; **26:** 60; **28:** 41, 205, 227.)

wahu′, snow.—*wahu′ sĭnĕ′*, the snow melts. *wahu′ skûtĭxti′*, the snow is very deep. *tohạna′k wahu′*, it snowed yesterday. *wite′di ko wahu′ dande′*, it will snow to-morrow. *psidĕ′ wahu′ ko nde′ni dande′*, if it snows to-night, I shall not go. *wahu′ nedi′*, it is snowing now. *wahudi′*, it snows.—*wahu′ xohi′*, "ancient snow," hail. *wahu′ xohi′ idĕ′ḳa^n nde′ni*, I did not go because it hailed (literally, hail it-fell-because, I went-not). *wahu′ xohi′ i′dĕ nĕ′*, "the ancient snow stands falling," it is hailing now. *tohạna′k wahu′ xohi′ i′dĕ*, it hailed yesterday. *wite′ di ko wahu′ xohi′ i′da* *dande′*, it will hail to-morrow. *wite′di ko wahu′ xohi′ idĕ′ ko nde′ni dande′*, should it hail to-morrow, I shall not go. *wahu′ xoxo′hi*, “ancient snows,” hailstones.—*wahu′ kŭdĕska′*, a snowbird.

wak, wax, waka, a cow, cows (derived from the Spanish word *vaca*); *waka* is also a contraction of *wakahi*, cowhide, rawhide (see *waka′ tcĭdiyĕ′ hiⁿtcĭtciya′ ti′oⁿyaⁿ′*).—*wa′k iⁿdĕ′*, cow manure. *taⁿsi′ wak du′ti nĕ′*, the cow is (standing) eating grass or hay. *tohoxka′ wa′k yaⁿ ndoⁿ′hoⁿ*, I saw a horse and a cow. *wa′k soⁿ′sa iñkṭa′*, I have a cow (**5**: 6, 7). *waka′kaⁿ kito′weyĕ′*, to swap cows. *aduhi′ ndosaⁿ′hiⁿ waka′ nĕ a′pxuye′di*, this cow on this side of the fence is apt (or, prone) to gore. *waka′ ne ka′ta*, whose cow is this? *waka′ ne iñkta′*, this is my cow. *wax ta′hixti′*, or *waxtaxti*, to have many cattle—*wa′k ĭndoke′*, a bull.—*wak tcoⁿ′tkûtsi′*, or *wak tcûñkĕsi* (Bk.), “castrated cattle” (?); oxen, steers (Bj., M.).—*wa′k yiñḳi′*, “little cow,” a calf.—*wakyo′* (=*waka* + *yo*), “cow meat,” beef.—*wa′k ahi′*, a cowhide; leather (Bk.).—*wakhĕ′* (=*waka* + *ahe*), cow horns. *wakhĕ′ niskodi′*, cowhorn spoon.—*wa′k tasi′*, milk.—*wa′k ta′s oⁿni′*, “to make milk,” to milk a cow (*wak ta′s ayoⁿ′ni, wak ta′s nḳoⁿ′ni; wak ta′s oⁿtu′, wak ta′s ayoⁿtu′, wak ta′s nḳoⁿtu′*).—*wak ta′s atcĭⁿni′*, “milk grease,” butter.—*wak ta′s ptçaskûⁿni′*, “milk bread,” cheese.—*Waka′ tcĭdiyĕ′ hiⁿ′tcĭtciya′ ti′oⁿyaⁿ′*, “Place where the man who Reddened Rawhides Used-to-live,” Bismarck, Rapides Parish, La.—*waxtcaⁿ′yadi′*, the name of a dark-skinned people who used to dwell on Red River, Louisiana, above Lecompte. If this is *wax tcaⁿ′yadi′* (*waka*+*tcaⁿ* and *aⁿyadi*), it may have a phallic reference, *waka* being cow; bull; *tcaⁿ*=*tcoⁿditi*, and *aⁿyadi*, people.

wa′x, to hunt animals.—*waxni′ cpixti′*, very skillful in hunting the game. *wax de′* (=*waxni*+*dedi*), to go hunting (animals) (*wa′x yide′di, wa′x nde′di*). (*Also* **3**: 2; **14**: 2; **20**: 9; **22**: 1, 6, 11, 16; **26**: 43, 69; **27**: 1.)

waxĕ.—*waxĕdi′*, the sound of hard rain, as distinguished from the pattering of gentle rain (=*ani′ tata′xĕdi′*).

waxi′, wax, shoes.—*waxi′ apa′staḳ oⁿ′ hedaⁿ′*, the shoe has (or, the shoes have) been patched. *waxi′ pa′tcĭtcu′di*, to pull off shoes. *wa′xi ma′yiⁿni tpĕ′*, to wear holes in shoes by walking on the ground. *a′ñksa waxi′*, “gun shoe,” the butt of a gun. *wa′x yihi′xti*, many shoes, shoes. *wax usi′*, to put on overshoes. *wax ustĕ′*, to put on shoes. *wa′xi naskĕ′*, long boots. *wa′xa xa′pka*, “flat shoes,” slippers. *waxta′bdeyĕ*, overshoes.—*waxiⁿ′pstûgoⁿni′* (= *waxi* + *pstûgoⁿni?*), a metal awl, “that with which shoes are sewed.” (See *pstû′ki.*) (*Also* **26**: 44, 56; p. **120**: 15, 16, 19, 20; p. **121**: 2.)

waxka′, soft (?).—*ayē′k wa′xka*, or *ye′k waxka′*, green corn. *tcĭtcē′k waxka′*, the soft-shelled turtle.

wasi′, salt.

wata′, to watch, or to watch over (*iwata′, nḳuwa′ta*). *wa′ṭatu*, they watched it (**18**: 14).—*waṭa′ye*, (they) made her watch it (**20**: 8). *akĭdĭsti wata*, “watches a store,” a clerk at a store. (*Also* **18**: 14; **21**: 21; **22**: 5; **25**: 2; **27**: 21.)

we.—*we′yĕ, coire*, to have sexual intercourse with one (*we′hayĕ, weheñḳĕ′; we′heyĕtu′, we′hayĕtu′, we′heñḳĕtu′*). *we′hiⁿya′ dande′*, I will have intercourse with you.

wide.—*widwi′de uⁿni′*, to be twitching often. *tûtcûⁿ′ widwi′de uⁿni′*, his eyes twitch often (cf. *wûdĕ*).

wihi′, juice. That this is the meaning appears from Gatschet’s word, “*wihia′*,” juice (i. e., *wihiyaⁿ′*).—*waxtckuye wihi*, “sweet liquid,” molasses. *ahwihi′*, gravy; soup. *hawe′wihoⁿni′*, gravy. *wiho′hañḳoⁿ*, I got milk from it (**26**: 66). (*Also* p. **159**: 31, 32, 33.)

wi′xka, light, not heavy (**8**: 9).—*wixkaxti′*, very light.

Witcina′, Wichita. *Witcina′ haⁿya′*, the Wichita people.

witĕ, wiṭe.—*wite′di*, to-morrow. *wite′de′wa*, or *wite′di ewa′*, day after to-morrow. *wite′di ko xo′hi dande′*, it will rain to-morrow. *wite′di ko wahu′ dande′*, it will snow to-morrow. *wite′di ko′ imahiⁿ′ dande′ naha′diyaⁿ′*, he will paddle (or row) the boat to-morrow. *wite′di ko′ nḳa′da dande′*, I will be on the way thither to-morrow. *nde′ hi^n do^n′hi xyo′, wite′di ko*, I will go to see you to-morrow. *wite′di ewa′ ko ya^{n}hu′kañko′*, come to me day after to-morrow (man to man)! *wite′di ewa′ ko ya^n′da^{n}hu′*, come to see me day after to-morrow! *wite′di ko wahu′ xohi′ i′da dande′*, it will hail to-morrow. *wite′di ḳo snihixti′ dande′*, it will be cold to-morrow.—*wiṭe′na*, this morning (**10**: 2, 17; **14**: 12).—*he′wite′di*, morning. *e′witĕxti′*, very early in the morning (**3**: 1, 5, 14; **7**: 1, 4).

-wo, a locative ending of direction. Perhaps a variant of *-wa*.

wo.—*kiyo′wo*, another; a different one. *a^{n}ya′ kiyo′wo*, or *a^{n}ya′di kiyo′wo*, another man. *a^{n}xti′ kiyo′wo*, another woman. *kŭdĕ′sk kiyo′wo*, another bird. *si^{n}ṭo′ kiyo′wo*, another boy. *aya^n′kiyo′wo*, another tree. *ya′niksiyo^n′ kiyo′wo*, another pipe. *tcụ′ñḳi kiyo′wo*, another dog. (*Also* **8**: 9, 26; **9**: 3; **10**: 6, 18; **14**: 2, 3, 5; **19**: 6, 7, 9, 14; **20**: 30; **22**: 11; **24**: 2; **26**: 70, 86; **27**: 12, 14; **28**: 39, 148, 149; **29**: 9.)

woˋ, masculine interrogative sign.—*yi′ñḳo^{n}yo^n′ni woˋ*, are you married? (said by a male to a man). *yiñḳo^n′ni woˋ*, is he married? *yi′ñḳado^n′ni woˋ*, is she married? (said by a male). *aya′nde ḳa^n′ ĕ′ṭiḳi^{n}yo^n′ni woˋ*, was it you whom I treated so? (**2**: 7, 15). (*Also* **6**: 18.)

woxaki.—*wo′xakitu*, they became ashamed (**12**: 4; **14**: 12). *ûñḳwŭ′xiḳi*, I am ashamed (**29**: 36). *wŭxi′ḳiyĕ*, (the sun) made her ashamed (**29**: 39). *wŭ′xûki*, (she) was ashamed (**30**: 1).

wûda′, to be hardly able to sit erect through weakness or sleepiness (*i′wûda, ûñḳu′wûda′*). *yowada*, "body weak," to be weak.

wûdĕ (cf. *ade′, wide*).—*awode′x*, sunshine. *nowûdĕ′*, burnt bare.—*nowûdĕ′hiỵĕ*, to cause a piece of ground to be burnt bare (*nowûdĕ′haỵĕ, nowûdĕ′hañḳĕ*).—*wûdwûde′, wûdwûdĕ′*, (**28**: 127, 153), *wĭdwĭde′*, (**19**: 12), lightning, to lighten. *wû′dwûde′di*, it lightens.

wŭhe, wohĕ′ (**22**: 16), to bark, barking (cf. *wahe′*).—*wŭhedi′*, to bark as a dog does.—*ohi′*, to bark or howl as a wolf does.

wŭki.—*wūki′xti*, worthless (**27**: 1).

wu′xwĕ, the roar of falling water.

wûsi′, owûsi′, all.—*isi′ wûsi′*, the toes, (all) his or her toes. *tca′k owûsi′* (all) the fingers (of one person).

wŭsse′, the crackling noise of a breaking stick.—*wŭsse′di* (**7**: 11) (in Opossum's song).

wûsta′hudi′, the live oak, or *Quercus virens*.

-ya′, masculine ending of imperative of verbs in *-ye*.—*xĕheya′* (m. sp.), hang it up! (*xĕhe′ka^n*, w. sp.). *uxtu′wiya′*, turn it upside down (m. sp.)! *pstûgo^{n}ya′*, put the cork in (m. sp.)! (*Also* **26**: 51.)

yadĕta,—*ya′titō^n, yatuta′o^n*, or *yadĕta′ o^{n}ni′*, a vest. *ya′titō^n patckĕ′*, to pull off a vest.

yahe′, this.—*nḳa′kiyasĭ′ xa na′ yahe′ ko*, this is what I always (or, usually) like (**2**: 10). *yahe′ya^n ka^n*, away off (**28**: 127). *yahe′tu*, like this, in this manner (**2**: 22). *yahĕde′*, now (Bk.). *yahĕdĕ′ da′wo hu′kañko′*, come hither now! (Bj., M.). *skûti′ yahĕdi′*, it is this deep. *yaheya′*, or *yaheya′ o^n*, in this or that manner.—*yahe′ya^n*, to a distance. *yahe′ya^n dĕ′ si^n′hi^{n}xḳa^n′*, he went to a distance, and when he stopped and stood (listening?), etc. (**2**: 6). *Tcĕ′tkanadi′ kox̣ta′, yahe′ya^n kĭde′ xĕ′hĕ*, the Rabbit ran from (what he thought was) danger, he went back some distance and sat down (**2**: 14). (*Also* **10**: 23; **28**: 154; p. **152**: 1, 2, 3.)

yahe.—*yahe′yĕ*, she took together (**28**: 194).—*hi^{n}a′hi* (she) made it grow on herself (**26**: 56). *hi^{n}ya′hi* (he) put the skin on himself (**31**: 16).

yahi or **aya′hi**, a bedstead (cf. *ṭoho′*). (*Also* **26**: 40, 42; **29**: 25.)

yahi^n.—*duyahi^n′*, to use a sieve, to sift (*i′duyahi^n′, ndu′yahi^n′*; pl., *du′yaxtu′, i′duyaxtu′, ndu′yaxtu′*). *ha′duihi*, to sift (G.). *ga′duihi*, I sift (G.).

yaka′kûx (cf. *yatka′*).—*yaka′kûx tûkĭxyĕ′*, to rest the face on the palm of the hand.

yakida′mañḳayi′, "a small bird like a woodpecker with a white back and a body striped black and white, which runs round and round the trunk of a tree with its head down," the mutchhotch.

ya′kx̣hu′, lights, lungs (G.).

yaku.—*yaku′di*, to feed another (*iya′kudi*, *nḳa′kudi; yakutu′*, *iya′kutu′*, *nḳa′kutu′*). *i^n′yaku′*(±*di*), I fed you. *iya′ñḳaku′* (±*di*), he fed me, you fed me (distinguished by the pronoun preceding the verb): *ewande*, he; *ayindi*, you. *ayi′ndi ko′ iya′ñḳaku′ya^n*- *iñkĭya′nitepi′*, etc., when you entertained me, I liked your food very well, etc. (**2**: 22). *ñḳaku′di*, I fed him (**28**: 45). *aḳu′xyĕ na*, let us feed him (p. **150**: 22)! *aku′d-ha*, feeding (**14**: 8). *aku′tudi*, they fed him (**28**: 137).

-yaxa^n′, feminine ending of certain verbs answering to the masculine ending *-yĕ′* (see *du*, *xaye*).—*aduyaxa^n*, to wrap a cord several times around an object. *duxayaxa^n*, to scratch.

yaxdoḳĕ.—*yaxdo′ ḳĕ′di*, to snore (*yaxdo′ ḳayĕ′di*, *yaxdo′ hûñḳĕ′di*).

ya′mạ, ya′ma^n (**21**: 7; **23**: 10, 13; p. **141**: 35, 36; p. **142**: 1, 2), no, nothing (masc.).—*ya′mạ*, *kadĕni′*, no, it does not burn.—*yama^n′* (fem.), no. *yama^n′*, *kadĕni′*, no, it does not burn.—*kiya′ma^n*, to have none, to be destitute of (*iya′ma^n*, *yạ′ñkiya′ma^n; kiya′ma^{n}tu′*, *iya′ma^{n}tu′*, *ya′ñkiya′ma^{n}tu′*). *ṭe′huñḳĕ na′ûñḳihi′ xye′ni añksapi′ ya′ñkiya′ma^n*, I wished to kill it, but I had no gun. *ḳaki′kiya′ma^n*, he has nothing at all.—*yandi koyama^n*, to be destitute of sense.

yamạki′, a mosquito, mosquitoes.—*yamạki′ yuḳe′di*, are there mosquitoes (here)? *yamạki′ ni′ḳi*, there are no mosquitoes (cf. *akidi′*).

yandi, ya′ndiya^n, yanti, a heart; his or her heart (*i′yạndiya^n*, *ûñḳya′ndiya^n*). *ûñḳya′ndiya^n tĭ′xtĭxyĕ′di*, my heart beat (hard). *he ḳa^n′*, *ya′ndiya^n tixtixyĕ′ na′ñḳi Tcĕ′tkana′di*, when he (the Bear) said that, the Rabbit's heart was palpitating (**2**: 25, 26). *tcake′ yanti′*, the "heart of the hand," the middle part of the palm.—*yandi′hi^n*, to think of him or it continually (*i′yandi′hi^n*, *nyandi′hi^n; yandixtu′*, *i′yandixtu′*, *nya′ndixtu′*). *hi^{n}ya′ndihi^n′*, I think of you (=thee) (**4**: 6). *ewande′ ya^n′yandi′hi^n*, he thinks of me. *ayindi′ ya^n′yandi′hi^n*, thou (you) think of me. *yandi′hi^{n}dạha′*, he thinks of them (*i′yandi′hi^{n}dạha′*, *nyandi′hi^{n}dạha′; yandixtu′dạha′*, *i′yandixtu′dạha′*, *nya′ndixtu′dạha′*). *hi^{n}ya′ndihi^n′dạha′*, I think of you (pl.). *hi^{n}ya′ndixtu′dạha′*, we think of you (pl.). *ewande′ ya^n′yandihi^n′dạha′*, he thinks of us. *e′we yuḳe′ ya^n′yandixtu′dạha′*, they think of us. *ayindi′ ya^n′ya^{n}dihi^n′dạha′*, thou thinkest of us. *ayi^{n}xtu′ ya^n′yandixtu′dạha′*, you (pl.) think of us.—*ya′ndi koya′ma^n*, to be destitute of sense. *iya′ndi koya′ma^n*, have you no sense?—*ya′ndi niḳi′*, to be without sense. *iya′ndi niḳi′*, have you no sense?—*kaya′ndini′ or kaya′ndi niḳi′*, to be wanting in sense (*kayaya′ndini′* or *kayaya′ndi niḳi′*, *nya′ndini′* or *nya′ndi niḳi′*).—*yandoye′*, to be sad (*i′yando′ye*, *ḳi′yando′ye*). *hi′yandi′pi hi′usa^n*, you are not satisfied, "your heart is not good" (**6**: 19). *nḳi′yandi′pi hi′usa^n*, I am not satisfied (**6**: 10, note). *nḳi′yandi′pi*, I am satisfied (**6**: 19).

yani′, tobacco.—*ya′ni dadĕ′*, to chew tobacco. *ya′ni kuda′deni′*, not to chew tobacco.—*yani′ksiyo^n′* (=*yani*+*ksi*+*o^{n}ni*), a pipe. *ya′niksi′yo^n so^{n}sa′*, one pipe. *ya′niksi′yo^n no^{n}pa′*, two pipes. *ya′niksi′yo^n na′tcka*, few pipes. *ya′niksi′yo^n yi′hi*, many pipes. *ya′niksi′yo^n pana^n′*, all the pipes. *ya′niksi′yo^n ama′ñḳi*, some pipes are still there. *ya′niksi′yo^n tcĭna′ni*, some pipes. *ya′niksi′yo^n ni′ḳi*, no pipe. *ya′n ksoni′*, pipe (G.). *ya′ni ksoni′*, tobacco pipe (G.). *ya′ni kso′n′udi*, pipestem (probably contraction from *ksoni hudi*) (G.). *yani′ksiyo^n′ udi′*, a pipestem.

yao^{n}ni, yao^n (7: 10), to sing (*iya′o^{n}ni*, *nḳiya′o^{n}ni* or *nḳi′o^{n}ni′; yao^{n}tu′*, *iya′o^{n}tu*, *nḳiya′o^{n}tu*).—*aduhi′ sa^{n}hi^n′ya^n si^{n}ṭo′ yao^n′ni nĕ inaxe′*, did you hear that boy who is (stands) singing on the other side of the fence? *yao^n′ spĕ′*, he knows how to sing. *yo^{n}ni′*, song (G.). *yo^n kode′ ti′* or *yañko′de*, "sing together house," a church. (*Also* 7: 10; **12**: 3, 7; **14**: 26; **17**: 2, 7, 10, 15; **18**: 15, 16, 17; **20**: 9, 27; **21**: 14; **23**: 9, 12; **26**: 62, 74; **28**: 167, 213, 215, 232, 244, 246.)

yaskiya′ under.—*ti yaskiya′*, under the house (p. **139**: 8).

ya′tcĕ, yatcĕ′, or **yatci′**, a name: his, her, or its name (*i′yatcĕ* (=*hi′yatcĕ* or *hi′yatci*), *nya′tcĕ* or *nya′tci*).—*ka′wakya′tcĕ* or *ka′wakĕhi′ yatcĕ′*, what is his, her, or its name? *haⁿya′di ka′wak ya′tcĕ* (Bk.), *aⁿyadi′ ka′wakĕhi′ yatcĕ′* or *haⁿyadi′ kawa′kĕhi′ yatci′* (Bj., M.), what is the man's name? *a′xti ka′wak ya′tcĕ* (Bk.), what is the woman's name? *tcụ′ñḳi ka′wak ya′tcĕ*, what is the dog's name? *taⁿ e′di ka′wak ya′tcĕ*, what is the town's name? (Bk.) *ka′wakĕ′hi yatci′*, what is his, her, or its name? *haⁿyadi′ kawa′kĕhi′ yatci′*, what is the man's name? *ka′wakĕ′hi yatci′ ḳiḳa′*, I wonder what his name is!—*yatc oⁿ′ni* (=*yatcĕ* + *oⁿni*), to "make a name," to call or name a person or object (*i′yatc ayoⁿ′ni, yatc nḳoⁿ′ni*). *ka′wakĕhi′ yatc oⁿ′ni*, what does he call it? *ĕṭañḳe′hi yatc nḳoⁿ′ni*, I did call it thus. *ka′wakĕhi′ yatc nḳoⁿ′ni*, I call it nothing, I do not call it anything (sic). (*Also* **20**: 41, 42, 46, 51, 52; **25**: 5; p. **155**: 22, 23, 24, 25, 26, 27, 28, 29.)

yata′na.—*yata′naxti′*, very soon (**24**: 9; **29**: 17), in great haste (p. **166**: 8, 9).

yate′, all about (everywhere) (**28**: 37; p. **162**: 14, 15, 16).

yatka′, **yatkayaⁿ**, **yatkiⁿ′**, his or her jaw (*i′yatka(yaⁿ), nya′tka(yaⁿ); ya′tkatu′, i′yatkatu′, nya′tkatu′*). (*Also* **17**: 6.)—*yatkiⁿ′ iⁿsudi′*, jaw teeth.—*yatka′ psûⁿti′*, "his sharp jaw," his chin (*i′yatka psûⁿti′, nya′tka psûⁿti′*).

yaⁿ, (1) a sign of the nominative (=*yandi*). *Oⁿ′ṭi yaⁿ′ e′yaⁿ hi′ asọⁿ′ taⁿ iⁿda′hi hande′txyaⁿ*, when the Bear reached there, he was seeking the large brier patch (**2**: 3). *ayaⁿ′ yaⁿ kadĕ′ni xa ma′ñḳi?* is not the wood still burning? *Oⁿ′ṭi yaⁿ′, "He+ha< tĕna′xĕdi′,"* etc., the Bear said, "Halloo, O friend," etc. (**2**: 14, 15). *eḳaⁿ′ To′we yaⁿ′ eyaⁿ′ hi*, then the (distant?) Frenchman arrived there (**1**: 14). *tca′naska nḳyĕ′hoⁿni′ ayaⁿ′ yaⁿ*, I do not know how large the tree is, I do not know the size of the tree. (2) A sign of the objective case: *wite′di ko imahiⁿ′ dande′ naha′di yaⁿ′*, he will paddle (or row) the boat to-morrow. *da′ni yaⁿ′ tcudi′*, to lay or put a third (book, etc.) on a pile. *ta′ahi′ ayatsi′ yaⁿ ûⁿna′xĕ na′ûñḳihi′*, I hope to hear that you have bought deerskins (**4**: 3). (*Also* **6**: 16, 18; **7**: 1, 2, 9, 12; **8**: 6, 8.) (3) May be either nominative or objective: *ạyo′hi yaⁿ′*, the long lake. (4) Expressive of motion: *taⁿ′hiⁿ yaⁿ′*, he is running. (5) When (?): *iya′ñḳaku′ yaⁿ*, when (?) you fed me (**2**: 22). (6) A locative ending, in that place, place where; where; in some compounds, toward, unto. *Taⁿyi′ñḳiyaⁿ ti′ tcĭna′ni ko ĕṭi′ḳe na′, Ba′yūsyaⁿ′*, there are as many houses in Lecompte as there are in Bunkie. *Also* in *atckayaⁿ, eusaⁿhiⁿyaⁿ, kwiayaⁿ, mañḳiwayaⁿ, nañḳiwayaⁿ, ndosaⁿhiⁿyaⁿ, tawiyaⁿ, wayaⁿ*, etc. (7) And (=and too?). *tohō′xk wak yaⁿ′ ndoⁿhoⁿ′*, I saw a horse and a cow. *wa′k tohō′xk yaⁿ′ ndoⁿhoⁿ′*, I saw a cow and a horse. *aⁿyaṭo′ aⁿxti′ yaⁿ ndoⁿhoⁿ′*, I saw a man and a woman. *aⁿyaṭo′ aⁿxti′ yaⁿ′ a′hi ha′maki*, a man and woman are coming. *toho′xk wak yaⁿ′ ndoⁿhoⁿ′*, I saw a horse and a cow. *aⁿyaṭo′ aⁿ′xti yaⁿ′ ndoⁿhoⁿ′*, I saw a man and a woman. *aⁿyaṭo′ aⁿ′xti yaⁿ′ a′hi ha′maki*, a man and woman are coming. *aⁿyaṭo′ yihi′xti aⁿxti′ yaⁿ yihi′xti ndoⁿ′hoⁿdạha′*, I saw the men and women.—*yaⁿ-, -yaⁿ, yaⁿx* or *yañḳ*, objective pronoun fragment: me, us (when *-dạha* is inserted or added). *ewande′ kuyaⁿ′yaⁿni′*, he hates me; *ayi′ndi kuyaⁿ′yaⁿni′*, you hate me; *e′we yuḳe′ ko kuyaⁿ′yaⁿxtuni′*, they hate me; *ayiⁿxtu ko′ kuyaⁿ′yaⁿxtuni′*, you (pl.) hate me; *ewande′ kuyaⁿ′yaⁿdạhani′*, he hates us; *ayi′ndi kuyaⁿ′yaⁿdạhani′*, you (sing.) hate us; *e′we yuḳe′ ko kuyaⁿ′yaⁿxtu′dạhani′*, they hate us; *ayiⁿ′xtu ko′ kuyaⁿ′yaⁿxtu′dạhani′*, you (pl.) hate us.—*yaⁿ he′*, and (and too?) *aⁿya′di aⁿxti′ yaⁿ he′*, a man and a woman. *aⁿxti′ aⁿya′di yaⁿ he′*, a woman and a man. In the plural this becomes, *yaⁿ yihi he*, or *yaⁿ yihixti*. *aⁿya′di yihi′ aⁿxti′ yaⁿ yihi′ he′*, men and women. *aⁿxti′ yihi′ aⁿya′di yaⁿ yihi′ he′*, women and men. *aⁿyaṭo′ yihi′xti aⁿxti′ yaⁿ yihi′xti ndoⁿ′hoⁿdạha′*, I saw the men and (the) women.—*yandi′*, the subject of an action; sign of the nominative. "*ani′ kyă oⁿnĭ′knḳạkĕtu′*," *ĕdi′ Towe′ ya′ndi*, "Let us dig a well," said the Frenchman (**1**: 5). *Eḳikaⁿ′ Oⁿ′ṭi yandi′ iⁿskĕ′haⁿ yahe′yaⁿ dĕ′ siⁿ′hiⁿxḳaⁿ′*, etc., and then the Bear was much scared and went a great distance, and when he stopped and stood (listening?) (2: 5). *Oⁿ′ṭi ya′ndi o′xpa*, the Bear swallowed all (of the canes) (2: 9). *Oⁿ′ṭi yandi′ he′di*, the Bear said that which precedes (2: 10). *hĕ′di Oⁿ′ṭi ya′ndi*, said the Bear (2: 16). *axo′g duni′ da de′di Oⁿ′ṭi ya′ndi*, the Bear went to gather young canes (2: 17, 23, 25).

yañka′, when.—*ayi′hiⁿ yañka′, nde oⁿ′knĕ*, I had already gone when you came. *e′yaⁿ nḳiⁿhiⁿ′ yañka′, de oⁿ′knĕ*, he had already gone when I reached there. *e′yaⁿ nḳiⁿhiⁿ′ yañka′ ṭe oⁿ′ mañḳi′*, he was (lay) already dead when I arrived there. *iⁿhiⁿ′ yañka′, nḳoⁿ′ he′daⁿnĕ*, I had already made it (or done it) when he came. *iⁿhiⁿ′ yañka′, ayoⁿ′ he′daⁿnĕ*, you had already made (or done) it when he came. *ayi′hiⁿ yañka′, nde′ knĕ*, I went when (i. e., shortly after) you came.

-yaⁿkaⁿ′, while, during (cf. *ḳaⁿ*). Follows the classifiers.—*ḳu ne′ yaⁿkaⁿ′*, while he was coming back; *yaḳu′ ne′ yaⁿkaⁿ′*, while you were coming back; *nḳu′ ne′ yaⁿkaⁿ′* (rather, *xku′ ne′ yaⁿkaⁿ′*), while I was coming back; *nde′ ne′ yaⁿkaⁿ′ yaḳu′ hine′*, while I was going, you were coming back; *kte′ hande′ yaⁿkaⁿ′ xku′*, while he was hitting, I was coming back. *kte′ni hande′ yaⁿkaⁿ′ nḳihiⁿ′*, “he was not hitting while I came,” I came before he hit him. *nḳaduti′ na′ñḳi yaⁿkaⁿ′, ini′hiⁿ ha′nde*, while I was eating (as I sat), he was (=continued) drinking. *i′hande′ na′ñḳi yaⁿkaⁿ′, nḳaduti′ na′ñḳi na′*, while he was (=sat for some time) drinking, I was (=sat) eating (of my own accord).

ya′ñki, ya′ñḳi (27: 10), a female animal.—*nsa′ yañki′*, a buffalo cow. *toho′xk ya′ñki*, a mare. *ma′xi ya′ñki*, a hen.

yañḳoⁿ′, to treat (badly) (cf. *xạk*).—*ĕṭiḳiyaⁿḳoⁿ′*, you treated me so (6: 19). *kĭdeyañḳoⁿdạha*, let us get ahead of one another (28: 170).

yaⁿ′xa, almost.—*psi yaⁿ′xa*, almost night. *ksiⁿhiⁿ yaⁿ′xa*, almost evening. *na′pi yaⁿ′xa*, almost day. *ta′hi yaⁿ′xa*, he almost reached death. *ûñkta′hi yaⁿ′xa*, I am (or, was) almost dead. *kŭ′tŭxaxa′ yaⁿ′xa*, “almost noon,” forenoon. (*Also* **17**: 19, 24; **27**: 2, 13; **28**: 62.)

yaⁿxaⁿ.—*aⁿ′sudi oⁿ′yaⁿxaⁿ′ ko tca′kaⁿnañḳi′*, where is the pine forest? *aⁿse′wi yaⁿxaⁿ′ ko tca′kaⁿmañḳi* (sometimes shortened to *aⁿse′wi yaⁿxaⁿ′?*), where is the ax? *spdehi′ yaⁿxaⁿ′ ko tca′kaⁿmañḳi′*, where is the knife? *miḳoⁿ′ni yaⁿxaⁿ′ ko tca′kaⁿmañḳi′*, where is the hoe? *yañke′oⁿni′ yaⁿxaⁿ′ ko tca′kaⁿmañḳi′*, where is the saw? *tohoxka′ yaⁿxaⁿ′ tca′kaⁿnedi′*, where is the horse? *tohō′xk kdĕckŭ′dĕdĕtatu′ da′ni yuḳe′ yaⁿxaⁿ′*, where are those three striped horses? (*Also* **27**: 28; **28**: 234.)

yaⁿxi′, the strong odor from a goat (cf. *yaⁿsi′*).—*nto yaⁿxi′*, the odor from a negro.

yaⁿxtci.—*yaⁿ′xtci tcû′ḳoⁿni′*, the diaphragm, or midriff.

yaⁿ′ni, to sleep (*iyaⁿ′ni, nḳyaⁿ′ni* (*=ûñḳyaⁿ′ni?*)).—*ñḳi′yaⁿ*, I sleep (7: 5, 6). *iyaⁿ′* you sleep (28: 95, 104, 113). *yaⁿ′nĕkde′*, he was sleeping so long (7: 8). *ñḳiyaⁿ′te*, I am sleepy (I desire to sleep ?) (7: 12). *nki′yaⁿti′xti*, I (was) very sleepy (7: 13).—*yaⁿ′te*, he is sleepy, “he wishes to sleep” (*iyaⁿte′, nḳiyaⁿ′ te* (*haⁿ*); *yaⁿtetu, iyaⁿtetu′, nḳiyaⁿtetu*).—*yaⁿti′xti*, he is very sleepy (*i′yaⁿti′xti, nḳi′yaⁿti′xti, yaⁿtĕ′xtitu, i′yaⁿtĕ′xtitu, nḳi′yaⁿtĕ′xtitu*).—*kaya′naⁿpi ni′*, he did not sleep till day (*kiya′nanpi ni′, nki′yañḳanaⁿ′pi ni, kaya′naⁿpi ni′*, etc.).—*yaⁿ ya′naⁿpi′*, he sleeps till day (*iyaⁿ iya′naⁿpi, nḳiyaⁿ′ñḳa′naⁿpi′, yaⁿ ya′naⁿptu′, iyaⁿ iya′naⁿpitu, nḳiyaⁿ′ñḳa′naⁿpitu*).—*yaⁿ noⁿpa′yaⁿ*, “second sleep,” Tuesday. *yaⁿda′nĭ*, “third sleep,” Wednesday. *yaⁿtopa′*, “sleep four,” Thursday. *yaⁿksaⁿ′yaⁿ*, “sleep five times,” Friday. (*Also* **9**: 2; **14**: 8, 11, 14.)

yaⁿsi′, having a strong odor, fishy, having a fishy odor (cf. *yaⁿxi′*).—*yaⁿ′sixti*, he smells very strong (29: 4). *iyaⁿ′sixti*, you smell very strong (29: 5, 7, 11).

yaⁿska′, a kidney; the kidneys.

yaⁿtcede′.—*Taⁿyi′ñḳiyaⁿ ḳiⁿhiⁿ′ yaⁿtcede′ Lamo′ri tcehe′daⁿ*, how far is it from Lecompte to Lamourie?

-yĕ, one of the causative endings, 3d sing., of verbs, the 2d sing. being *-hayĕ*, and the 1st sing., *-hañḳĕ, -hiñḳĕ*, or *-hûñḳĕ* (cf. *-di*, *-ni*, *-xaⁿ*). Examples: (3d) *hayiñk tcayĕ*, *naⁿtitcĭdohiyĕ*, *usiⁿhiⁿyĕ;* (2d) *hayiñk tcahayĕ*, *naⁿtitcĭdohayĕ*, *usiⁿhiⁿhayĕ;* (1st) *hayiñk tcahûñḳĕ*, *naⁿtitcĭdohañḳĕ*, *usiⁿhiñḳĕ*.

ye′hi, edge of, close to (**20**: 38, 40).—*ye′hiyaⁿ* (**18**: 7), *yehoⁿ* (**28**: 29), *ye′hikaⁿ*, at the edge of, close to. *a′ni kyă′hoⁿ ye′hikaⁿ*, close to the well (**1**: 8). (*Also* **18**: 11, 15; **26**: 23, 40, 62, 73; **28**: 11, 85, 89, 213; **29**: 28.)

ye′hoⁿ, yĕ′hoⁿni, to know, recognize (cf. *yihi*) (*iyĕ′hoⁿni, nḳyĕhoⁿ′ni; yĕhoⁿtu′, iyĕ′hoⁿtu′, nḳyĕhoⁿtu′*).—*aⁿya′ kaka′ ye′hoⁿ te′ ha′nde ĕtuxa′ Tcĕ′tkanadi′*, the Rabbit (for some time) had been wishing to know what sort of person this was (**3**: 3). *ñḳeha′*, I do not know (**31**: 19). *hiⁿ′hiye′hûⁿni*, I do not know you (p. **122**: 8, 9, 10, 11.) At first Bj. and M. gave *a′yĕhûⁿ′ni* as the 2d sing. of this verb, using it in ten sentences; but they subsequently gave *iyĕ′hoⁿni*. They also gave *kayehoⁿni* first, then *kiyehoⁿni*, 2d sing. of the negative, *ḳyehoⁿni*. *iⁿ′yĕhoⁿ′ni*, I know you. *yañḳyĕhoⁿ′ni*, do you know me? *yañḳyĕ′hûⁿ pi′hedi′diⁿ*, he ought to know me. *ka′hena′n iyĕhoⁿ′ni* (in full, *ka′hena′ni, iyĕhoⁿ′ni*), you know everything (**5**: 10).—*a′yĕhûⁿ′ni*, given in ten sentences by Bj. and M. instead of *iyĕ′hoⁿni*, do you know? *aⁿ′ya siⁿ′hiⁿ ne a′yĕhûⁿ′ni*, do you know the standing man? *aⁿ′ya xe′hĕ na′ñki a′yĕhûⁿ′ni*, do you know the sitting man? *aⁿ′ya ṭo′x̣mañki′ a′yĕhûⁿ′ni*, do you know the reclining man? *aⁿ′ya ni′ hine′ a′yĕhûⁿ′ni*, do you know the walking man? *aⁿ′ya taⁿ′hiⁿ yande′ a′yĕhûⁿ′ni*, do you know the running man? *aⁿ′ya xa′xa ha′maki a′yĕhûⁿ′ni*, do you know the standing men? *aⁿ′ya a′xĕhĕ ha′maki a′yĕhûⁿ′ni*, do you know the sitting men? *aⁿ′ya tci′di ama′ñki a′yĕhûⁿ′ni*, do you know the reclining men? *aⁿ′ya ha′kinini ama′ñki a′yehûⁿ′ni*, do you know the walking men? *aⁿ′ya ha′taⁿhiⁿ ama′ñki a′yĕhûⁿ′ni*, do you khow the running men?—*ḳyĕhoⁿni′*, not to know him, her, or it; to be ignorant of (*kiyĕhoⁿni′, nḳyĕ′hoⁿni′; ḳyĕ′hoⁿtuni′, kiyĕ′hoⁿtuni′, nḳyĕ′hoⁿtuni*). *iⁿyĕ′hoⁿni′*, I do not know you. *yañḳyĕ′hoⁿni′*, don't you know me? *nḳyĕ′hoⁿni na′*, I do not know him, her, or it (*na* attracts the accent). Earlier forms given by Bj. and M.: *kayĕ′hoⁿni′*, you do not know him; *kayĕ′hoⁿtuni′*, you (pl.) do not know him; *hiⁿ′hiye′hûⁿni′*, I do not know you. *ku′yañḳyĕ′hûⁿni*, don't you know me? *ku′yañḳyĕ′hûⁿni tḳo′hĕ*, you do not know me at all. *ka′wa nḳyĕ′hûⁿtuni′ naxo′ nḳaⁿ′yasa′xtu hi′*, when we were (or, lived as) Indians in the past, we knew nothing (**5**: 8).—*kakyi′hûⁿtuni′* (= *kawa* + *ḳyĕhoⁿtuni*), they know nothing. *haya′sahi′ yuḳĕ′ kakyi′hûⁿtuni′*, they who are (still?) Indians, know nothing.—*kihi′yehoⁿ′yĕ*, to teach him (*kihi′yehoⁿ′hayĕ′, kihi′yehoⁿ′hûñḳĕ′*. *kihi′yehoⁿ′hiyĕ′*, he teaches you (sing.) (**5**: 9). *kihi′yehoⁿ′hiⁿyĕ′*, I teach you (thee). *kihi′yehoⁿ′hiⁿyĕdạha′*, I teach you (pl.). *kihi′yehoⁿ′yañḳĕ′*, you teach me. *kihi′yehoⁿ′yañḳĕtu′*, you (pl.) teach me. *kihi′yehoⁿ′yĕdạha′*, he teaches them. *kihi′yehoⁿ′hayĕdạha′*, you teach them. *kihi′yehoⁿ′hûñḳĕdạha′*, I teach them. *kihi′yehoⁿ′yañḳĕdạha′*, he teaches us (or you, sing., teach us).—*kihi′yehoⁿ′yĕni′*, he did not teach him (*kihi′yehoⁿ′hayĕni, kihi′yehoⁿ′hûñḳĕni′*). *kihi′yehoⁿ′hiyi′ni*, he did not teach thee (you). *kihi′yehoⁿ′yañḳini′*, he did not teach me. *kihi′yehoⁿ′dạhani′*, he did not teach them. *kihi′yehoⁿ′hiyi′dạha′ni*, he did not teach you (pl.). *kihi′yĕ′hoⁿya′ñḳidạhani′*, he did not teach us. (*Also* **16**: 6; **26**: 17, 61, 66; p. **117**: 1; p. **122**: 17, 18, 19.)

yek, ye′kĭ, ayeki, ayeḳiyaⁿ, ayē′k (used in composition), corn (**26**: 3, 19). *yek waxka′* or *ayē′k wa′xka*, "soft corn," green corn. *ye′k saⁿ′*, *yek saⁿ′*, dry white corn. *ye′kĭ kĭtcutu′*, they planted corn (**1**: 2). *ye′k totosi′*, "hard corn," blue corn (a species known to the Biloxi of Louisiana). *ye′ nŭpxi′*, "fine corn," corn meal. *aye′ki dĭxkuhi′*, to shell corn. *toho′xka aye′ki du′ti ha′nde*, the horse continues (or, is still) eating the corn. *toho′xka aye′ki du′ti nĕ′*, the horse stands (= is) eating the corn (given him). *aye′ki ûñktcu′di*, I planted corn (**5**: 3). *ayē′k dĭxdo′*, to husk corn. *ayē′k kse′di*, to pull corn ears from the stalks. *ayē′k ma′xi ya′ñki du′ti nĕ′*, the hen is (standing) eating corn. *aye′k a′hi*, corn husks. *aye′ḳiya^{n}′ tudiya^{n}′ kĕ dutitcu′ tca′yĕ*, he dug around the corn and pulled it all up by the roots (**1**: 3). *ayē′k ati′*, "corn house," a corncrib. *a′yek u′di*, corncobs. *a′yēku′ya^{n}*, a cornstalk; cornstalks. *yĕ′ni* (from *ayeki*), "made of corn" (?). *yĕ′ni ptçaskû^{n}ni′*, corn bread. (*Also* **26**: 3, 19.)

yeḳe′ or **yĕke′**, must have, must (**18**: 13; **23**: 14; **24**: 6; p. **151**: 1, 2, 3, 4, 5, 6, 7).

yĕskạsa^{n}′, tin, a tin bucket (**1**: 9). (This is probably better than the following form.)—*ĭsksŭ′m*, tin. *ĭsksŭ′m mŭsŭdạ′*, a tin pan. *ĭsksŭ′m mŭsŭdạ′ xa′pka*, a tin plate. *ayiksa^{n}′ mŭsŭ′dạ yiñḳi′*, a tin pan.

yĕtcĭ′, his or her tongue (*iyĕtci′, nyetci′; yĕtctu′, i′yĕtctu′, nyĕtctu′*). (**28**: 96, 105, 106.)—*yĕtcpi′*, to tell a myth, story, or tale; a myth or tale (*i′yĕtcpi, nḳyĕtcpi′; yĕtcpitu′, i′yĕtcpitu′, nḳyĕtcpitu′*). *yĕ′tcpi* (**7**: 14, 15; p. **158**: 31, 32).—*yĕtcpi′ na′tcka*, a short myth or tale.—*yetcûmna′*, a habitual liar.

yihi′, to await, wait for.—*amixḳa^{n} yihi*, to be waiting for summer to come. *ana^{n}ḳa^{n} yihi*, to be waiting for winter to come. *psḳa^{n} yihi*, to be waiting for night to come.

yihi′, **yuhi′** (**18**: 3), **yŭ′hi** (**8**: 22), to think (?) (*ayi′hi*, or *iyuhi′* (**28**: 205) *nḳihi′*, or *nḳuhi′; yux̣tu, iyuxtu′, nḳuxtu′*).—*ṭuhe′ naxe′ yihi′*, he thought that he heard it thunder. *a^{n}ṭạtka′ a^{n}hi^{n}′ yihi′*, he thought that he heard a child cry. *ite′ o^{n}ni′ nḳihi′*, I thought that you were dead. *ksi′hi*, not thinking (**27**: 15, 17). *aksĭx*, she forgot and left it (**28**: 9). *kiya′xtu*, they think about him (**16**: 5). *a^{n}hi^{n}′ ayi′hi naxo′*, you (sing.) did think (then, not now) that he cried. *ha′ya ayi′hi naxo′* (said of many). "*xki′to^{n}ni e′ya^{n} nḳihi^{n}′ xyo′*," *uyi′hi ha′nde ĕtuxa′ Tcĕ′tkanadi′*, they say that the Rabbit was thinking (for some time), "I will get there first (or, before him)" (**3**: 4). *yŭhi*, he thought (**7**: 1).—*heḳe′wihi′*, to think so, to think that or thus (*heḳe′wiyihi* (2d sing.), *heḳe′winḳihi′* (1st sing.)). *heḳe′wihi′ naxo′*, he did think so formerly (but not now).—*neheya^{n}′ kĭ′di na^{n}′we de′di*, though almost sure not to reach there, he goes.—*na′wiyihi′*, to wish to do something (but without succeeding) (*ỵina′wiyihi′* (?), *na′ûñḳihi′;* sometimes pronounced as if *no′oñḳihi′*). *na^{n}′we*, he thought (**28**: 91). *ṭe′hayĕ yina′wiyihi′*, did you wish to kill him (though you failed)? The *-yĕ* is slurred or omitted, the sentence sounding as if *ṭe′ha yina′wiyihi′*. *ṭe′hiñki na′wiyihi′ ha′nû^{n}*, given instead of *ṭe′yañḳĕ na′wiyihi′ ha′nû^{n}*, perhaps he wished to kill me. *ṭe′hûñḳĕ na′ûñḳihi′*, I wished to kill him (but I failed). *ṭe′yĕ na′wiyihi′*, he wished that he could have killed it. *nḳa′duti na′ûñḳihi′ xye′ni yañḳa′ti*, I wished that I could have eaten it, but I was sick. *ṭe′hûñḳĕ na′uñḳihi′ xye′ni añksapi′ ya′ñkiya′ma^{n}′*, I wished that I could kill it, but I had no gun. *i^{n}ḳa^{n}′ ndu′si na′ûñḳihi′ xye′ni i^{n}ske′yañḳĕ′ hena′ni*, I wished to take the cord, but I was scared every time (that I tried to take it) (**3**: 18). *ta′ ahi′ ayatsi′ya^{n} û^{n}na′xĕ na′ûñḳihi′*, I hope to hear that you have bought deerskins (**4**: 3, 4). *kiya′xtu*, they think about him (**16**: 5). *e′ya^{n} xkĭ′di na′ uñḳwe û^{n}ni′x̣ ne′di*, I am going (walking), though I have but a slight chance of reaching there again (p. **163**: 13). *e′ya^{n} yakĭ′di na′wiyĕ inix̣, ine′di*, you are going (walking), though you have but the barest chance of reaching there again (p. **163**: 14). *Tanĕ′ks ade′ ñḳi^{n}′ spĕ na′uñḳwe′ñḳa′nde*, I am trying to speak the Biloxi language, though I can hardly hope to succeed (p. **163**: 16).—*no′oñḳihi′*, recorded at first instead of *na′ûñḳihi′*. In Biloxi, as in Ȼegiha, when *a* and *u* in juxtaposition are pronounced rapidly, they seem to approximate the sound of English *o* in *no*, or that of the French *au* in *aujourd'hui*.—*oyixi′*, to want, be in need of (*ayo′yixi, nḳoyixi′*). (*Also* **8**: 24; **9**: 4, 15; **10**: 6; **16**: 5; **18**: 2, 7; **19**: 15; **21**: 13, 38; **22**: 3, 4, 6; **24**: 4, 6; **26**: 85; **27**: 3; **28**: 8, 48, 79, 83, 133, 144, 145, 197, 199; **29**: 33, 35; p. **118**: 17, 18; p. **143**: 20–p. **145**: 13; p. **152**: 11, 12, 13, 14, 15; p. **153**: 30, 31, 32; p. **157**: 31, 32, 33, 34; p. **158**: 1, 2, 3, 4, 5, 6; p. **160**: 10, 11, 12, 13; pp. **162**, **163**; p. **165**: 8, 9, 10, 11, 12, 13, 14, 15.)

yi′hi, yihi′, or, **ayihi′**, many; used as the plural sign.—*aⁿya′di yihi′*, men. *aⁿya′ yi′hi*, many men. *ti saⁿ′ yihi′*, white houses. *aⁿya′di yihi′ aⁿxti′yaⁿ yihi′ he′*, men and women. *siⁿṭo′ yihi′ sañḳi′yaⁿ yihi′ he′*, boys and girls. *aⁿxti′ yi′hi*, many women. *tcụ′ñḳi yi′hi*, many dogs. *ayaⁿ′ yi′hi*, many trees. *ha′pi yi′hi*, many leaves.—*yihi′xti, ayi′xti, ayihi′xti* (**28**: 47), emphatic form of *yihi;* used as a plural sign. *aⁿyaṭo′ yihi′xti aⁿxti′ yaⁿ yihi′xti ndoⁿ′hoⁿdạha′*, I saw the men and women. *ha′p sŭpka′ ayi′xti*, many brown leaves.—*kayi′hini*, not many; a few.— *-hi′xyĕ*, a plural ending of nouns; "many." *ĕktaⁿni′*, a sharp peak; *ĕktaⁿnihi′xyĕ*, many sharp peaks. *pŭ′tstahi′xyĕ*, many round-topped hills. (*Also* **14**: 16, 20, 23; **19**: 14, 16; **20**: 9, 18; **23**: 1, 2; **24**: 2.)

yi′xyaⁿ, yix̣ (**31**: 12), **ayixyaⁿ, ayixyi**, a bayou; a creek.—*Oⁿṭi yixyaⁿ*, Bear Creek. *ayixyaⁿ′ de′ di*, he has gone to the bayou. *ayixyaⁿ′ a′kĭduxtĕ′*, he has crossed the bayou. *ayixyaⁿ′ ma′ñḳiwa′yaⁿ*, toward the bayou. *Ayixyaⁿ*, as a proper noun, is the Biloxi appellation for Bayou Lamourie. *Amoyixyaⁿ*, Field Bayou. *Nŭxodapayixyaⁿ*, Baton Rouge, La. *Nĭsixyaⁿ*, Alligator Bayou. *Tcaxtayixyaⁿ*, Bayou Choctaw. *Tcaxta ayixyi′*, "Choctaw Creek," Lamourie Bridge, Rapides Parish, La. *ayixyaⁿ′ yiñḳi′*, a brook or rivulet. *ayi′x saⁿiⁿyaⁿ′*, on the other side of the bayou. *Ayi′x kŭdo′ taⁿyaⁿ* (= *ayixyaⁿ* + *kŭdupi* + *nitani* + *yaⁿ*), "Big Ditch," Louisiana; place not identified; probably in Rapides Parish. *Ayi′x naskeyaⁿ′*, "Long Bayou," Bayou Rapides, Rapides Parish, La. *Nŭpondi ayixtayaⁿ*, Nupondi's Creek. *Ayi′xyi makûdo′tc oⁿ′yaⁿ*, "Muddy Place Creek," Mooreland, Rapides Parish, La. *Ayi′xyi xuheyaⁿ*, "Waterfall Creek," Roaring Creek, Rapides Parish, La.; so called because of the water which falls over a rock.

yi′xyaⁿ, a stomach or paunch (*iyi′xyaⁿ, nyi′xyaⁿ*), not to be confounded with the above.—*ayi′xi*, or, *ayi′xiyaⁿ*, the abdomen or belly; his belly (*aya′yixi*(*yaⁿ*), *nḳa′yixi*(*yaⁿ*)).—*ayi′tpaⁿhiⁿ*, or, *ayitpaⁿhiⁿyaⁿ*, the soft part of the abdomen, probably the hypogastric and iliac regions.

yi′ndukpe′, you cross it (a stream) on something.—*tcahạmaⁿ′ yi′ndukpe′*, you crossed the river on something.

yĭnisa′, yanasa′ (**17**: 11), **yŭnisa′** (**31**: 9), **nsa** (abbreviated), a buffalo (cf. *wak*).—*yĭ′nisahe′* (=*yĭnisa*+*ahe*), buffalo horn. *yĭnisahe′ niskodi′*, a buffalo-horn spoon. *nsa′ ĭntoki′* (sic: *ĭndoke′?*), a buffalo bull; *nsa′ yañki′*, a buffalo cow; *nsa′ yiñḳi′*, a buffalo calf. *nsahi′* (=*nsa*+*ahi*), a buffalo skin. *nsahi′ uṭuxpĕ′*, a buffalo-skin robe. (*Also* **19**: 1, 4, 18; **20**: 9, 11, 12, 26.)

yĭsĭki′, the vulva or pudendum muliebre.

yiñḳa (cf. *yiñki* and *yûñḳi*).—*yiñḳoⁿ′ni* or *yiñḳoⁿ′niyaⁿ*, his wife. *nyiñḳoⁿni′* or *nyiñḳoⁿ′niyaⁿ*, my wife. Voc., *nyaⁿ′xohi′*.—*yiñḳoⁿ′ni*, to take a wife, to marry a woman (m. sp.) (*yi′ñḳoⁿyoⁿ′ni* (m. sp.), *ni′ñḳañḳoⁿ′ni*). *aⁿhaⁿ′, ni′ñḳañḳoⁿ′ni na′*, yes, I am (or, have) married. *hiⁿyi′ñḳoⁿ te′*, or, *hiⁿyi′ñḳoⁿ te na′*, I wish to marry you. *hiⁿyi′ñḳoⁿ te′ ni′ḳi na′*, I do not wish to marry you. *yi′ñḳoⁿyoⁿni′*, are you married? (woman to man). *aⁿyadi′ yande′ yiñḳoⁿni′*, that man is married (w. sp.). *aⁿyaṭo′ yuḳe′ yiñḳoⁿ′tu woˋ* (m. sp.), or *aⁿyaṭo′ yuḳe′ yiñḳoⁿ′tu nipạ* (w. sp.), are those men married? *yi′ñḳoⁿyoⁿ′tu woˋ*, are you (pl.) married? (m. sp.). *ni′ñḳaⁿḳoⁿ′tu na′*, we are married (m. sp.). *kiyi′ñḳoⁿtu′*, they are married.—*iñḳa′ṭiyaⁿ′ yiñḳaṭiyaⁿ*, a husband, her husband. *hiyi′ñḳaṭiyaⁿ′*, or, *i′yiñḳa′ṭiyaⁿ*, thy husband. *nḳayi′ñḳaṭiyaⁿ′* or *nyiñḳa′ṭiyaⁿ*, my husband. *iñḳa′ṭiyaⁿ*, my husband (p. **121**: 14) (?). Voc., *nyaⁿ′iⁿtcya′*, "my old man."—*yi′ñḳadoⁿ′ṇi* (m. sp.), or *yiñḳa′doⁿni′* (w. sp.), (=*yiñḳaṭẹ*+*oⁿni*), to take a husband, to marry a man. *yiñḳa′doⁿyoⁿ′ni woˋ* (m. sp.) or *yiñḳa′doⁿyoⁿni′* (w. sp.), are you married? *aⁿ′, yiñḳa′dañḳoⁿ′nini′*, yes, I am married (w. sp.). *yiñḳa′doⁿtu′*, they are married; *yiñḳa′doⁿyoⁿ′tu*, you (pl.) are married; *yiñḳa′dañḳoⁿ′tu*, we are married. *hiⁿyi′ñḳadoⁿ′ te′*, or, *hiⁿyi′ñḳadoⁿ′ te ni′*, I wish to take you as my husband. *hiⁿyi′ñḳadoⁿ′ te′ ni′ḳi ni′*, I do not wish to take you as my husband.—*yi′ñḳa yi′ḳi*, her husband's real or potential brother (*iyi′ñḳa yi′ḳi, nyiñḳa′ yiḳi′*). (*Also* **10**: 28; **13**: 1; **14**: 2; **16**: 13; **26**: 42, 76; **27**: 5; **28**: 2, 11, 211.)

yi′ñḳi or **yiñḳiyaⁿ′**, **iñk** (**28**: 9), small: the young of any animal.—*xûxwĕ′ poska′ yi′ñḳi*, a small whirlwind. *ewande′ pa yiñki′ xyĕ* (m. sp.), her head is small. *nsa′ yiñḳi′* a buffalo calf. *toho′xk yiñḳi′*, a colt. *wa′k yiñḳi′*, a (domestic) calf. *ktu′ yiñḳi′*, a kitten. *ma′xi yiñḳi′*, a chick. *tcĭ′na yi′ñḳi*, a very few (**2**: 18). *akûskûsiñḳi*, he nibbled a little. *poskiñḳi*, a small brier patch. *tca′k ayiñḳa′*, the little fingers. *isi′ ayiñḳa′*, the little toes. *tca′k ayiñḳa′ iñktcaⁿhi′*, the fingers next to the little fingers, the third or ring finger. *isi′ ayiñḳa′ iñktcaⁿhi′*, the toes next to the little toes, the fourth toes.—*hayiñḳi′*, stock; horses and cattle (?).—*kĭ′yiñḳi′xti*, to be too small for him. *i′kĭyiñḳi′xti*, too small for you. *ya′ñkĭyiñḳi′xti*, too small for me. *akue′ kĭ′yiñḳi′xti*, the hat is too small for him. *akue′ i′kĭyiñḳi′xti*, the hat is too small for you. *akue′ ya′ñkĭyiñḳi′xti*, the hat is too small for me. *do′xpĕ naskĕ′ kĭyiñḳi′xti*, the coat is too small for him. *waxi′ kĭyiñḳi′xti*, the shoes are too small for him.—*yiñḳi* or *yiñḳiyaⁿ′*, his or her son; his brother's son; his father's brother's son's son; her sister's son; her husband's brother's son (*i′yiñḳiyaⁿ′*, *nyi′ñḳiyaⁿ′;* voc., *yiñḳi′*).—*yiñḳado′di*, his or her son's son; his brother's or sister's son's son; his father's brother's son's son's son; her sister's son's son; her husband's brother's son's son (*i′yiñḳado′di, nyi′ñḳado′di* (**3**: 25); voc., *nyiñḳado′*).—*kyako′ yiñḳiyaⁿ′*, his or her son's son's son; his brother's son's son's son; his or her sister's son's son's son; his father's brother's son's son's son's son (*kyako′ i′yiñḳiyaⁿ′*, *kyako′ nyi′ñḳiyan*).—*kyako′ a′ḳĭtko′xi yi′ñḳiyaⁿ*, his or her son's son's son's son; his or her son's son's daughter's son (*kyako′ a′kĭtko′xi i′yiñḳiyaⁿ*, *kyako′ a′kĭtko′xi nyi′ñḳiyaⁿ*). —*yiñḳa′kĭtko′xi* (*=yiñḳiyaⁿ+akĭtkoxi*), his or her real or potential daughter's son's son; his or her real or potential daughter's daughter's son; his real or potential brother's daughter's son's son; his real or potential brother's or sister's daughter's daughter's son (*i′yiñḳa′kĭtko′xi, nyiñḳa′kĭtko′xi;* voc., *nyiñḳa′kĭtkoxi′*).—*kyako′ yiñḳa′kĭtko′xi*, his or her daughter's daughter's son's son (real or potential); his or her (real or potential) daughter's daughter's daughter's son (*kyako′ i′yiñḳa′kĭtko′xi, kyako′ nyi′ñḳa′kĭtko′xi*).—*a′yiñka*, tender (G.). (*Also* **6**: 15; **8**: 18; **10**: 10, 30; **14**: 1; **17**: 18; **26**: 44, 45; **28**: 60, 62, 64, 72, 76, 157, 158, 160, 161, 189, 190, 201; **29**: 25; **31**: 10.)

yo′, or **yoya′**, (1) his or her body; his or her limb (*i′yo(yaⁿ)*, *nyo(yaⁿ)*; *yotu′*, *i′yotu,′ nyotu′*)(**10**: 18; **23**: 4, 7).—(2) the fruit of any plant.—*haataⁿ′ tani′ yo*, the fruit of the banana tree.—*yo′xa*, naked; he is naked (i. e., stripped to the waist) (*i′yoxa, nḳi′yoxa; yoxtu′, i′yoxtu, nḳi′yoxtu*). *yoxa′ xa ne′di*, he is still naked. (Bj., M.). Bk. gave the following: *yo′xaxti dĭḳo′hĕ*, he is entirely naked; *i′yoxaxtĭ dĭḳo′hĕ*, you are entirely naked; *nyo′xaxtĭ′ dĭḳo′hĕ*, I am entirely naked. *yowada′* (*=yo+wada?*) "body weak," to be weak (*i′yowa′da, nḳyo′wada′*).—*yo′sahe′di* (*=yo+sahĕdi′*), "body makes a rattling sound," a locust. *yo′sahayi′*, a locust (*=yo+sahe′di*). J. O. D. suggests that this may have been intended for *yo saheyĕ*, as *saheyĕ* and *sahĕdi* are synonyms.—*Yosaha*, Locusts (Ancient of) (**12**: 2).—*yo′nixṭadi′*, the pulse (Bk.).—*yoskiye′* (*=yo+skiye?*), to have the body itch (*i′yoski′yĕ, nḳyoski′ye*).—*iñksiyo′*, meat. *iñksiyo′ stcŭki′ ḳaⁿ saⁿhaⁿ′xtiyĕ*, as the meat was tough, he bore down very hard on it (while cutting it). *iñksiyo′ ndu′ti na′ñk nḳoⁿ′*, I was eating meat very long ago (years ago). *kcick-ayo′*, hog meat, pork, bacon. *tayo*, deer meat, venison. *wakyo*, "cow meat," beef.—*yutpaⁿhiⁿ′* (*=yo+tpaⁿhiⁿ*), the soft part of the body," the flanks (above the hip bones), the lumbar region.

yohi.—*kĭyohi′*, to call or halloo to (*ya′kĭyo′hi, a′xkĭyo′hi*). *iñki′yohi′ dande′*, I will call to you. *ya′xkĭyohi′*, call to me! *i′ñkĭyo′hi*, I called to you. *hiya′xkĭyo′hi*, did you call to me? *yaduxtaⁿ′taⁿhiⁿ′ nŭtkohi′ saⁿhiⁿ′yaⁿ aⁿya′ siⁿ′hiⁿ* *ne′kiyohi′*, call to the man who is standing on the other side of the railway! *iñki′yohoⁿ′*, she called to her with it (**28**: 209). (*Also* **20**: 29, 30, 31; **26**: 77; **28**: 166.)

yohi, ayohi, ạyohi′ (7: 1, 9), **hayo′ha** (7: 5), **ayo, ayox**, a lake or pond.—*ayo′hi nitani′*, a large lake. *ayo yehoⁿ′*, edge of lake (**28**: 29). *ạyo′hiyaⁿ*, the long lake. *ạyo′hi na′ñḳi*, the curvilinear lake. *Ayo′xkĕtci′*, "Crooked Lake," Bayou Larteau, Rapides Parish, La.—*yoḳa′*, *ayoḳạ′*, a swamp (**19**: 20, 23); bog. *kcixka yoka*, "swamp hog," opossum. *nsûk ma iyoka*, "squirrel stays in the ground," salamander; "squirrel in swampy ground" (J.R.S.). (*Also* 7: 2; **18**: 7, 11, 13, 15.)

yohoyoⁿ′ni, or **yo′hoyoⁿni′**, to dream (*i′yohoyoⁿni′*, *ûñḳyo′hoyoⁿni′*).—*ayo′hoyoⁿ′ni*, to dream about him, her, or it (*aya′yohoyoⁿ′ni*, *ñḳayo′hoyoⁿ′ni*).

yoki, different, differently (**21**: 33).

yokxi′, a nest.

yoktcona′, the ordinary gar fish.

yoteḳạ′, a dove.

yoⁿ, in (p. **129**: 16) (cf. *yaⁿ*).

yoⁿ′daoⁿ′ni (**28**: 143), **yoⁿdaoⁿ′** (**28**: 207), her daughter's.

yoⁿwĕ′, making a humming (**26**: 25).

yuda′hûⁿni, to gape (*yu′dahûⁿ′ni*, *nḳyuda′hûⁿni′*).

yuhi, yuhe, to shake.—*diyuhi′*, to shake off small objects upon the ground (*idi′yuhi*, *ndi′yuhi*) (cf. *na* and *tŭ′dûdŭhe′di*).—*duyuhi′*, to shake a tree in order to shake off the fruit (*i′duyuhi′*, *ndu′yuhi′*; *du′yuxtu′*, *i′duyuxtu′*, *ndu′yuxtu′*). *hama′ yuhedi′*, an earthquake.—*di′yuxkide′*, to shake down or off, as a number of small objects (as fruit from a bush or tree) (*idi′yuxkide′*, *ndi′yuxkide′*).

yuḳạwe′, yuḳuwe′ (**31**: 10), to be wounded.—*yuḳă′weyĕ′*, to wound another (*yuḳạwe′hayĕ′*, *yuḳạwe′hûnḳĕ′*). *yuḳạwe′hiⁿyĕ′*, I wound you.

yuḳe′, or **yuḳĕ′**, 3d pl. of *hande*, to be; to be still.—*o′di yihi′xti pixyi′ yuḳĕ′*, many fish are swimming (floating) around. *e′we yuḳe′*, they (animate objects). *toho′xk tcĭna′ni yuḳe′ nḳyĕ′hoⁿni′*, I do not know how many horses there are. *toho′xk kdĕckŭ′dĕdĕtatu′ da′ni yuḳe′ yaⁿxaⁿ′*, where are those three striped horses? *haya′sahi′ yuḳĕ′ kakyi′ hûⁿtuni′*, they who are (still?) Indians know nothing. *siⁿṭo′ noⁿpa′ yuḳĕ′ ka′nuxtuni′*, those two boys are deaf. *sañḳi′ yuḳĕ′ akŭtxyi′ uka′de yiⁿspĭ′xtitu*, (all) those girls read very well. *ya′yuḳe′*, continuous action with reference to you (pl.). *iti′ ya′yuḳe′ oⁿ*, you (pl.) lived long ago. *itca′ni yayuḳe′*, you (pl.) are still alive. *idu′ti ya′yuḳĕ*, you (pl.) are eating (**9**: 7).—*yuḳĕ′di*, they move; there are (said of animate objects) (*i′yuḳĕ′di*, 2d pl.; *nyuḳĕ′di*, 1st pl.). *aⁿya′ tcĭna′ni yuḳĕ′di*, how many men are there? *tohoxka′ ko tcĭna′ni yuḳĕ′di*, how many horses are there? *kcixka′ ko tcĭna′ni yuḳĕ′di*, how many hogs are there? *uki′kiñge yuḳĕ′di*, there are half as many. *tcina′ yuḳĕ′di ko ĕṭi′ḳĕ*, there are as many as. *yamạki′ yuḳe′di*, are there mosquitoes (here)? *tohoxka′ yuḳe′di*, are there any horses (here)? *kihă′ki tcĭ′diḳĕ yuḳĕ′di*, what kin are they two? *to′hạna′k teĕ′ yuḳĕ′di*, they were here yesterday. *i′yiⁿda′hi yuḳĕ′di ko′ ayande′-yuwa′yaⁿ nda′hi hani′, hĕ′di Tcĕ′tkanadi′*, "when they are seeking you (as they move), I will go toward the place where you shall be," said the Rabbit (**2**: 29, 30). *eoⁿ′nidi′ tcụ′ñḳi tcĕtka′k no′xĕ yukĕ′di xyaⁿ′ oⁿṭi′k ha′ne otu′ xa*, for that reason (it has come to pass that) whenever dogs chase rabbits they have found a bear and (men) have shot him (**2**: 30, 31). *yuḳe′di*, refers to animate objects; they move(?), used in sentences denoting possession. *tcụ′ñḳi iñkta′k yuḳe′di*, "dog my they-move," i. e., I have dogs. *kûtca′ni yuḳe′di*, they are still alive. *taⁿhiⁿ′ yuḳedi′*, they are running.—*yuḳĕ′dĕ*, these animate objects, no attitude specified. *aⁿxti′ yuḳĕ′dĕ apstû′ki yiⁿspĭ′xtitu*, (all) these women sew well. *yuḳe′ ko*, they who (**8**: 6). (*Also* **13**: 4; **14**: 16; **15**: 8; **16**: 4; **17**: 10, 14; **18**: 11, 12, 13, 18; **19**: 5, 7, 8, 12, 16, 18, 20, 23; **20**: 7, 9, 12, 18, 20, 24, 25, 30, 52; **21**: 28, 29, 31, 34, 36; **22**: 1, 16; **23**: 14; **24**: 2, 3, 4, 5, 8; **26**: 71; **27**: 4, 5, 21, 27; **28**: 37, 69, 73, 74, 76, 136, 144, 145, 156, 164, 206, 211, 251; **31**: 10, 11, 32; p. **157**: 29.)

yuḳo′, clean, to be clean. *yuḳo′xti*, very clean. *dutca′ yuḳoxti′*, wash it very clean!—*yuḳoyĕ′*, to cause to be clean, to make clean (*yuḳo′hayĕ′*, *yuḳo′hûñḳĕ′*). *patcĭdu′ yuḳoyĕ′*, to wipe the feet clean (on a mat, etc.) (*i′patcĭdu′ yuḳo′hayĕ′*, *û′nḳapatcĭdu′yuḳo′hûñḳĕ′*).—*yuḳo′xtiyĕ′*, to make an object very clean (*yuḳo′xtihayĕ′*, *yuḳo′xtihûñḳĕ′*). *i′dutca′ yuḳo′xtihayĕ′*, did you wash it very clean? *ndu′tca yuḳo′xtihûñḳĕ′*, I washed it very clean (see *tca*).—*dayuḳo′*, to make bare by biting.—*yûḳo*, bald (**10**: 27). *upa′ yuḳo′*, bald (*i′yupa′yuḳo′*, *nḳupa′yuḳo′*).

yukpĕ′ or **yukpeyaⁿ′**, his or her legs (*i′yukpĕ(yaⁿ)*, *nyu′kpĕ(yaⁿ)*) (**8**: 15; **11**: 3). *nyukpe′yaⁿ nedi′ xyĕ*, my leg hurts (*xye*, exceedingly?). *yukpĕ′ adudi′*, "wrapped around the legs," men's garters. *yukpĕ′ iⁿti′*, *yukpĕ′ iⁿtiyaⁿ′*, the calf of the leg. Given by G. (26) as *yukpe′india*. *yukpĕ′ pûtsi′*, the *os tibia*.

yukûni.—*a′yukûnĭ′*, roasted (**22**: 78; p. **167**: 3). *a′yuḳûni*, that was roasted (**31**: 17). *iya′yuḳu′ni*, did you roast? (**31**: 14).

yuxu.—*a′yuxudi′*, the sweet-gum tree (Bk.?); probably identical with the following. *ya′x udi′*, the sweet-gum tree (Bj., M.). *ayuxu′ yiñḳi′*, the young sweet-gum tree. *ayuxu′ anaki′*, the "fruit" or "ball" of the young sweet-gum tree. *ayuxu′ sintoⁿni′*, the resin or gum from the sweet-gum tree.

yusi.—*ayusi′*, *hayusi* (G.), ashes; dust (cf. *si*).—*ayū′s katki′*, roan (a color) (evidently "ash-colored"—J. R. S.). *yusạtxa′*, to be dusty. *yusatxa′ ma′ñḳi*, *dŭkse′kaⁿ*, it is (lit., it lies) dusty; sweep it (woman to woman). (*Also* p. **138**: 18, 19.)

yûñḳi.—*yûñḳi′yaⁿ*, his or her daughter; her husband's brother's daughter; his brother's daughter; his father's brother's son's daughter; her sister's daughter (*i′yûñḳiyaⁿ′*, *nyû′ñḳiyaⁿ′*; voc., *yûñḳi′*) (cf. *ya′ñḳi*).—*yû′ñḳa yi′ñḳi*, his or her daughter's son; his or her sister's daughter's son; his brother's daughter's son; his father's brother's son's daughter's son; his father's brother's daughter's daughter's son (*i′yûñḳa yi′ñḳi*, *nyû′ñḳa yi′ñḳi*; voc., *nyû′ñḳa yiñḳi′*).—*yûñḳado′di*, his or her son's daughter; her sister's son's daughter; her husband's brother's son's daughter; his brother's or sister's son's daughter; his father's brother's son's son's daughter (*i′yûñḳado′di*, *nyû′ñḳado′di*; voc., *nyûñḳado′*).—*yû′ñḳa yû′ñḳi*, his or her daughter's daughter; his brother's daughter's daughter; his father's brother's son's daughter's daughter; his father's brother's daughter's daughter's daughter; his or her sister's daughter's daughter (*i′yûñḳa yû′ñḳi*, *nyû′ñḳa yû′ñḳi*; voc., *nyû′ñḳa yûñḳi′*). *kyako′ yûñḳiyaⁿ′*, his or her son's son's daughter; his brother's son's son's daughter; his or her sister's son's son's daughter; his father's brother's son's son's son's daughter (*kyako′ i′yûñḳiyaⁿ′*, *kyako′ nyû′ñḳiyaⁿ*).—*yûñḳa′kĭtko′xi*, his or her real or potential daughter's son's daughter; his or her real or potential daughter's daughter's daughter; his real or potential brother's daughter's son's daughter; his real or potential brother's or sister's daughter's daughter's daughter (*i′yûñḳa′kĭtko′xi*, *nyûñḳa′kĭtko′xi*; voc., *nyûñḳa′kĭtkoxi′*).—*yûñḳado′ yi′ñḳiyaⁿ*, his or her son's daughter's son (*i′yûñḳado′ yi′ñḳiyaⁿ*, *nyû′ñḳado yi′ñḳiyaⁿ*).—*yûñḳado′ yû′ñḳiyaⁿ*, his or her son's daughter's daughter (*i′yûñḳado′ yû′ñḳiyaⁿ*, *nyû′ñḳado yû′ñḳiyaⁿ*).—*kyako′ a′kĭtko′xi yû′ñḳiyaⁿ*, his or her son's son's son's daughter; his or her son's son's daughter's daughter (*kyako′ a′kĭtko′xi i′yûñḳiyaⁿ*, *kyako′ a′kĭtko′xi nyû′ñḳiyaⁿ*).—*kyako′ yûñḳa′kĭtko′xi*, his or her (real or potential) daughter's daughter's son's daughter; his or her (real or potential) daughter's daughter's daughter's daughter (*kyako′ i′yûñḳa′kĭtko′xi*, *kyako′ nyûñḳa′kĭtko′xi*).

INDEX TO THE BILOXI DICTIONARY

NOTE.—The Indian forms given here are not equivalents of the English words, but indicate under what head in the Biloxi-English section information about those words may be obtained.

abandon, to, *tcu.*
abdomen, the, *yixyaⁿ.*
about to, *dande.*
abroad, *ti.*
accompany, to, *iya.*
accurate, *nistûti.*
accurately, *nistûti.*
ache, to, *ne.*
acorn, an, *ayaⁿ, udi.*
across, *akida.*
Adam's apple, *dodi.*
adhere, to, *daki, tspaⁿ.*
aforesaid, the, *e.*
afraid, to be, *iⁿskĕ.*
after, *naha, oⁿ.*
afternoon, *kohi.*
afterward, *naha, ekĕdxyiⁿ.*
again, *kiya, tc.*
aged, *iⁿtc.*
ague, *snihi.*
ahead, *taⁿni.*
alarm, to, *iⁿskĕ.*
ālas! *kodehaⁿ, xwĭ.*
Alexandria, La., *Ani, Taⁿ.*
Alibamu, an, *Mamo.*
alight, to, *tĭdupi.*
alive, *ṭe.*
all, *kode, xa, ohi, panaⁿ.*
all over, *ti.*
all together, *wûsi.*
alligator, an, *ńxo.*
Alligator people (among Biloxi), *Nxoṭo.*
almost, *yaⁿxa.*
alone, *xa, nedi, pa.*
along, *kōx.*
along, to go, *aḳuwe.*
already, *knĕ.*
also, *he.*
although, *kiḳĕ′.*
altogether, *ḳohĕ.*
always, *kxwi, wa.*
American, an, *Kĭts.*
ancients, the, *aⁿya, iⁿtc.*
and, *haⁿ, yaⁿ.*
and then, *ḳaⁿ.*
angle, an, *psohĕ.*
angry, *sti.*
angry, to get, *kxi.*
ankle, the, *poni, si.*
another, *wo.*
ant, an, *katcĭdĭktĕ.*
anus, the, *iⁿdĕ.*
apple, an, *tkânâ.*
approach, to, *atcka.*
arise, to, *nĕ.*
arm, an, *saⁿhaⁿ.*
armpit, the, *tuksiⁿ.*
around, *du.*
arrive at, to, *hi.*
arrow, *añks.*
arrowhead, an, *hoiṭĕ,*
as, *ĕdaⁿ, ĕṭiḳe, ko, ḳaⁿ, oⁿ.*
ash, the, *tkaⁿtcayudi.*
ash, prickly, *ani.*
ashamed, *woxaki.*
ashes, *yusi.*
aside, *akĭduwaxi, mante.*
ask, to, *atc, hayiⁿ.*
asleep, *dŭhoⁿni, xte.*
at all, *ḳohĕ.*
at all hazards, *xĕ.*
at any rate, *xĕ.*
at length, *ĕdi, haⁿtca.*
Atakapa, the, *Tŭkpa.*
Atchafalaya Bayou, *Tcafạlaya.*
attend to, to, *akĭta.*
auger, an, *pxu.*
aunt, maternal, *ûⁿni.*

aunt, paternal, *to^{n}ni.*
Aurora Borealis, the, *i^{n}tka.*
autumn, *snihi.*
Avoyelles Prairie, La., *Takoho^{n}.*
await, to, *yihi.*
away, *mante.*
away off, *yahe.*
awl, a metal, *pstûki, waxi.*
ax, an, *sēp.*

Babb's Bridge, La., *Sa^{n}ha^{n}.*
back, the, *ta^{n}i^{n}hi^{n}, das.*
back of hand, *tapi.*
back of neck, the, *ti^{n}skạ.*
back to, *das.*
back, to go, *pana.*
bacon, *kcicka.*
bad, *ksihi^{n}, xi, pi.*
bag, a, *pahi^{n}.*
bald, *yuḳo.*
bald eagle, the, *pa.*
ball, a, *añks, nitapi.*
ball, a conical, *kte.*
ball club, a, *nitapi.*
ball play, *anĭx.*
balloon vine, the, *po.*
bamboo, *toho^{n}ni.*
banana, a, *haata^{n} tani′.*
barbecue, to, *atcu.*
bare, to, *yuḳe.*
barefooted, *si.*
bareheaded, *pa.*
barely, *ti.*
bark, *ahi, aya^{n}.*
bark, to, *wŭhe.*
bark a tree, to, *xkĕ.*
barrel, a, *ani.*
barrel hoop, a, *ani.*
barrel (of gun), *añks.*
barter, to, *towe.*
base, the, *tudi.*
basket, a, *a^{n}taska.*
bat, a, *kino^{n}usa.*
bathe, to, *uma^{n}.*
Baton Rouge, La., *Ma.*
batter cake, a, *ptça, tci^{n}.*
battle, a, *kte.*
bay, sweet, *awûxûxkudi.*
bay, the white, *tetcayudi.*
bayonet, a, *masạ.*
bayou, a, *yixya^{n}.*
Bayou Boeuf, *Ani.*
Bayou Choctaw, *Tcaxta.*
Bayou Cocodril, *Nxoṭo.*
Bayou de Lac, *Nŭpondi.*
Bayou Larteau, La., *Kêtci, Yohi.*
Bayou Rapides, La., *Naskĕ, Yixya^{n}.*
be, to, *hande, yuḳe.*
bead, *aṭohi.*
bean, the, *ta^{n}tka.*
bear, a, *o^{n}ṭi.*
beard, a, *pa^{n}hi^{n}.*
beat, to, *kte, tĭx.*
beat a drum, to, *udu.*
beaver, a, *tama.*
because, *ĕṭuḳĕ, ḳa^{n}, nixki, o^{n}.*
bed, a, *ṭoho.*
bedbug, *akidi.*
bedstead, a, *yahi.*
bee, a, *ka^{n}xi.*
bee martin, *a^{n}tcka.*
beech, a, *haowudi.*
beef, *wak.*
beer, *ani.*
before, *ta^{n}ni.*
beg, to, *hadhi.*
begrudge, to, *i^{n}ske.*
behold! *ĕdi!*
belch, to, *psŭki.*
bellow, to, *ho^{n}, wahe.*
belly, the, *yixya^{n}.*
belt, a, *du.*
bend, a, *kŭnĕki.*
bend, to, *kŭnĕki.*
bend down, to, *kta.*
bent, *kêtci.*
bent tree, a, *hame.*
berry, a, *asi, anaki.*
"Bessie bug", *akidi.*
best, *pi.*
better, *pi.*
beware, *ema^{n}.*
beyond, *-wa.*
big, *ta^{n}.*
Biloxi, *Tanĕks.*
bird, a, *kŭdĕska.*
Bismark, La., *Hi^{n}, Wak.*
bison, *yĭnisa.*
bite, to, *xkĕ, sĕ.*
bite off, to, *ksĕ, uxi.*
bitter, *pa.*
bivalve, a, *a^{n}ski.*
black, *sŭpi.*
Black River, the, *Tcahạma^{n}.*
blackbird, a, *kŭdĕska.*
blackbird, the red-winged, *kûtci^{n}cka.*
blackened, *dĕ.*
blacksmith, a, *masạ.*

blacksmith shop, a, *masạ.*
bladder, *dix.*
blade of a knife, *pûtsa.*
blaze, a, *ade.*
blaze, to, *ade.*
bleed, to, *hai.*
blind, *do*^{n}.
blood, *hai.*
blossom, a, *xiye.*
blow, to, *xûxwĕ, puhe, su.*
blowgun, *puhe.*
blowing noise, to make a, *xyi.*
blue, *tohi.*
bluebird, a, *kŭdĕska.*
blue darter, the, *kŭdĕska.*
boat, a, *nahaṭi.*
body, the, *yo.*
bog, a, *yohi.*
boil, to, *axihi, ue.*
bolt, to, *kûtske.*
bolt food, to, *nayĕ.*
bone, *aho.*
bonnet, a, *a*^{n}*xti.*
book, a, *kdĕ.*
boot, a, *waxi.*
borrow, to, *utcuẉĭ.*
both, *no*^{n}*pa.*
bother, to, *napi.*
bottle, a, *konicka.*
bow and arrows, *añks.*
bowl, a, *kdopka, mûsuda.*
bowstring, *añks.*
box, a, *xa.*
boy, a, *si*^{n}*ṭo.*
Boyce, La., *A*^{n}*xu.*
brain, the, *naṭo*^{n}.
branch, a, *deti.*
brant, the, *pûdēd.*
brass, *masạ.*
brave, *i*^{n}*ṭo.*
bread, *ptça.*
break, to, *ksĕ, xo, psûki, pûtwi, to*^{n}*xka.*
breakfast, *ti.*
breast, the female, *tasi.*
breastbone, the, *mạk.*
breath, the, *nixta.*
breech of a gun, *añks.*
breechcloth, a, *tcanṭĕ.*
bridge, *aya*^{n}.
bridge, a foot-, *ṭoho.*
bridge of nose, *ptcû*^{n}.
bridle, a, *mŭstûsĕ.*
bridle, to, *mŭstûsĕ.*
brier, a, *so*^{n}.
bring, to, *hu, ki, xa*^{n}.
brisket, the, *mạk.*
bristle, to, *tcĭtcŭtka.*
broad, *ptça.*
brook, a, *yixya*^{n}.
broom, a, *kse.*
broom grass, *ta*^{n}*si.*
brother, a man's elder, *ini.*
brother, a man's younger, *so*^{n}*tkaka.*
brother, a woman's, *tando.*
brothers and sisters (collective), *ksa*^{n}*xa.*
brother-in-law, a, *taha*^{n}*ni, yiñḳa.*
brown, *si, sŭpi.*
brush, *itcitca.*
brush, to, *patcĭdu.*
buck, a, *ta.*
bucket, a, *tŭpi.*
bucket (of tin), a, *yĕskạsa*^{n}.
buckskin, *si.*
buffalo, *yĭnisa.*
buffalo bug, *akidi.*
buffalo fish, a, *o.*
bull, a, *wak.*
bull bat, a, *poxayi.*
bullet, *añks.*
bullet, a conical, *kte.*
bullet pouch, *añks.*
bullfrog, a, *kû*^{n}*nĭnuhi.*
bumblebee, *ka*^{n}*xi.*
Bunkie, La., *Bayūs.*
burn, to, *ade.*
burn bare, to, *wûdĕ.*
burst, to, *tŭpo.*
bury, to, *ma.*
bushes, *aya*^{n}.
busy one's self, to, *tamĭ.*
but, *ha*^{n}*tca, xyeni.*
butcher knife, a, *psde.*
butt of a gun, *añks.*
butter, *wak.*
butterfly, a, *apadĕnska.*
buttocks, the, *nindi.*
button, a, *doxpĕ.*
button hole, a, *doxpĕ.*
buy, to, *atsi.*
buzzard, a, *ĕxka.*
by, *kxipa.*
by means of, *o*^{n}.

cabbage, a, *hapi.*
cache, a, *ma.*
cackle, to, *kdeḳĕ.*
cactus, a, *maxo*^{n}*tka.*
cakes, *tci*^{n}.
Calcasieu River, La., *O*^{n}*ṭi.*

calf, a, *wak.*
calf of leg, *iⁿti, yukpĕ.*
call, to, *e, yohi.*
call (or name), to, *yatcĕ.*
calm, *toḳe.*
camp, to, *uxtĕ.*
can, *xa, nani, pi.*
cancel, to, *kdĕ.*
candle, a, *uda.*
cane, *kĭduni.*
cane (the plant), *axoki.*
cannon, a, *añks.*
cannon ball, a, *añks.*
canoe, a, *nahaṭi.*
cap, *akue, tcûkdĕxyi.*
car, a railway, *xtaⁿ.*
carbine, a, *añks.*
cardinal bird, *kŭdĕska.*
cardinal grosbeak, *kŭdĕska.*
care of, to have, *noⁿ.*
carry, to, *ki.*
carry on the shoulder, to, *kitŭpe.*
castrate, to, *tcoⁿditi.*
cat, a, *ktu.*
cat, a wild, *tmotcka.*
catch, to, *pta, si, ukañki.*
catch up with, to, *dixi.*
caterpillar, *aḳidi.*
catfish, a, *cka.*
cause, to, *-di, -ni, -yĕ.*
caw, *a+! a+!*
caw, to, *hoⁿ.*
cease, to, *xa.*
cedar, a, *tcuwa.*
ceiling, a, *tĭtksaⁿhiⁿ.*
chain, a, *masạ.*
chair, *xoxo.*
change into, to, *tŭkpĕ.*
chase, to, *noxĕ.*
cheat, to, *pxi.*
cheek, the, *tayo.*
cheese, *wak.*
Cheneyville, La., *Taⁿ.*
chest, the, *ṃak.*
chew, to, *dĕ.*
chew out, to, *ksŭpi.*
chicken, a, *ma.*
chicken hawk, the, *paxĕxka.*
chief, a, *xi.*
child, a, *aⁿṭatka.*
chimney, a, *si, peti.*
chin, the, *yatka.*
China tree, *ayaⁿ.*
chip, a, *pihi.*
Choctaw, *Tcaxta.*
chop, to, *ayiⁿ tanini, ksa, ktca, kte.*
Christmas, *Napi.*
church, a, *e, yaoⁿni.*
circle, to, *kŭnĕki, mixyi.*
circular, *kŭnĕki.*
cistern, a, *ani.*
clap, to, *pta.*
clapping sound, a, *se.*
claw, a, *tcak.*
clean, *yuḳo.*
clean, to, *yuḳo.*
clean away, to, *aku.*
clear, *ksepi.*
clear, to, *tca.*
clear (weather), *napi.*
clerk, a, *kĭts.*
climb, to, *adi.*
clock, *ina.*
close to, or by, *ema, atcka, yehi.*
cloth, *doxpĕ.*
cloud, a, *natci.*
clover, *tyi.*
coal, *peti.*
coat, a, *doxpĕ.*
cocklebur, *anaki.*
cocoa grass, *satuti.*
cocoanut, *anaki, maxoⁿtka.*
coffee, *kûxwi.*
cohabit, to, *we.*
coiffure, *ad¢ihi.*
cold, *snihi.*
cold, a, *tcohi.*
Coldwater Creek, *Ani.*
collar, *apĕni.*
collect, to, *da.*
cologne, *ani.*
Comanche, the, *Kạmăntci.*
comb, a, *psûdahi.*
come, to, *hi, hu.*
come against, to, *kaⁿ.*
come out or forth, to, *hakanaki.*
come up, to, *uni.*
comforter, a, *itcĭtcoki.*
complete, to, *ĕdaⁿ.*
conceal, to, *to.*
conjure, to, *pawehi.*
conjurer, a, *aⁿya.*
cook, to, *haoⁿ, paspahoⁿ, ue.*
copper, *axisahi, masạ.*
cord, *iⁿḳaⁿ.*
cord (of wood), *kâde.*
cork, a, *konicka, pstûki.*
corn, *yek*

corn, a species of blue, *totosi.*
corncob, a, *yek.*
corncrib, a, *yek.*
cornea, the, *tûtcûⁿ.*
corner, a, *psohĕ.*
cornstalk, a, *yek.*
corpse, a, *ṭe.*
correct, *nistûti, pi.*
correctly, *nistûti.*
cotton, *ptçato.*
cotton insect, the (?), *ptçato.*
cottonwood, the, *ptçato.*
cough, to, *xoxo, psŭki.*
count, to, *akida.*
cousin, *ini, tando, tañḳi, yiñḳi, yûñḳi.*
cover, a, *atŭkse, tciⁿ, ti.*
cover, to, *atŭkse.*
coverlet, a, *tciⁿ.*
covetous, *iⁿske.*
cow, a, *wak.*
coward, to be a, *si.*
crack, a, *kûdûksa.*
crack, to, *koko, xuki.*
crane, a, *oxka.*
crawfish, a, *xoⁿniyohi.*
crazy, to be, *ksihiⁿ.*
creak, to, *iⁿtce.*
creep up on, to, *kde.*
crest of hair or feathers, *haxeye.*
cricket, a, *sâde.*
cricket, a black, *asdodûñka.*
crier, a, *e.*
crooked, *kêtci.*
cross, a, *kĭtĭsta.*
cross, to, *akida, yindukpe.*
crosswise, *antatcko.*
crow, a, *aⁿtcka.*
crow, to, *hoⁿ.*
crown of head, *pa.*
crumble, to, *pûtwi.*
crunch, to, *uwusĕ.*
crupper, a, *doxpĕ, sindi.*
crush, to, *kta, xuki, tckaⁿti.*
cry, to, *wahe.*
cry (as a child), to, *aⁿhiⁿ.*
cry out, to, *hoⁿ.*
cucumber, a, *taⁿ.*
cunning, *xi.*
cup, a, *iⁿ, mûsuda.*
current, a, *ani.*
curve, a, *kŭnĕki.*
curvilinear, *poska.*
cut, to, *ksa, ktca, pûpĕ.*
cut in two, to, *psûki.*
cut off, to, *dakxopi, pûski.*
cut with a knife, to, *akĕ.*
cut with scissors, to, *staⁿhiⁿ.*
cypress, the, *sokûno.*

damp, *kŭdo.*
dance, to, *ditci.*
dangle, to, *haŭ, pŭni.*
dark, *psi, sŭpi.*
darting pain, a, *tŭdûdŭhe.*
daughter, *yoⁿdaoⁿni, yûñḳi.*
daughter-in-law, *ṭohoⁿni.*
dawn, *hu, napi.*
day, *napi.*
daylight, *napi.*
daytime, *napi.*
deaf, *naxĕ.*
debt, a, *ahoye.*
decayed, *tcpaⁿ.*
deceive, to, *pxi.*
deep, *skûti.*
deer, a, *ta.*
deerskin, *sika.*
defecate, to, *iⁿdĕ.*
depart, to, *de.*
depend on to protect, to, *iñkowa.*
descend, to, *tĭdupi.*
desire, to, *ox, te.*
destitute of, *yamạ.*
devour, to, *oxpa.*
dew, *ayu.*
dewberry, the, *soⁿ.*
diaphragm, the, *tcûḳoⁿni, yaⁿxtci.*
diarrhea, *koxpĕ.*
die, to, *ṭe.*
difference, no, *koⁿhi.*
difference, it makes no, *etax.*
different, *yoki, wo.*
differently, *yoki.*
difficult, *tciwa.*
difficulty, *tciwa.*
dig, to, *kĕ, tpĕ.*
dinner, *kohi.*
dip, to, *kaⁿhi.*
dip up, to, *tcûpaⁿ.*
dirt, *ma.*
disappear, to, *pa.*
dish, a, *kdopka, mûsuda.*
dislike, to, *iyaⁿ.*
dissatisfied, *yandi.*
ditch, a, *kŭdo.*
do, to, *oⁿ.*
do one's best, to, *tciwa.*
doctor, a, *xi.*

dodge, to, *unatcĭktcĭ.*
dog, a, *tcụñḳi.*
dogwood, *ayu.*
doll, a, *a^{n}ya.*
doodle bug, *akidi.*
door, *ăyepi, wahe.*
door hole, the, *wahe.*
doorknob, a, *ti.*
doorway, the, *wahe.*
double, *ptça.*
dough, *so^{n}pxi.*
dove, a, *yoteḳạ.*
drawers, *nindi.*
drawshave, a, *xohi.*
dread, to, *i^{n}skĕ.*
dream, to, *yohoyo^{n}ni.*
dress, a woman's, *a^{n}xti.*
dress one's self, to, *tamĭ.*
dried meat, *atcu.*
drink, to, *i^{n}, oxpa.*
drip, to, *tcĕ.*
drive, to, *tohi.*
drop, to, *tcûp.*
drum, a, *udu.*
drum, to, *udu.*
drumming sound, a, *tax.*
drunk, to be or make, *i^{n}.*
dry, *xye, uxwi.*
duck, a, *a^{n}sna, tahañḳona, taxpa.*
duck hawk, the, *kyĕto^{n}hi.*
dull, *pûtsa.*
dull (of intellect), *daka.*
dumpling, a, *tcku.*
dung, *i^{n}dĕ.*
dung, to, *i^{n}dĕ.*
during, *-ya^{n}ka^{n}.*
dusk, *psi.*
dust, *nŭpxi, yusi.*
dusty, *yusi.*
dwell, to, *ti.*
dwelling, a, *ti.*

each, *na^{n}ni.*
eagle, the bald, *pa.*
ear, the, *nixuxwi.*
ear lobe, the, *nixuxwi.*
earring, an, *nixuxwi, hau.*
earth, *ma.*
earthquake, an, *ma, yuhi.*
earwax, *nixuxwi, siopi.*
east, the, *hakanaki.*
eastward, *ina.*
eat, to, *nayĕ, oxpa, ti.*
eddy, an, *ani, na.*
edge, the, *kĭdagiya, yehi.*
edge of a knife, *pûtsa.*
eel, an, *o.*
egg, an, *i^{n}ti, ma.*
eggshell, the, *i^{n}ti.*
eight, *dani.*
eight times, *de-.*
eighteen, *ohi.*
eighteen times, *de-.*
eighteenfold, *ptça.*
eightfold, *ptça.*
eighty, *ohi.*
elbow, *ĭnstodi.*
eldest, the, *noxti.*
elephant, an, *ka.*
eleven, *ohi.*
eleven times, *de-.*
elevenfold, *ptça.*
elliptical, *sditka.*
elm, the, *ti^{n}tkatck ayudi.*
elsewhere, *mante.*
emerge, to, *hakanaki.*
empty, *xotka.*
end, the, *ĕda^{n}, pŭt.*
end, one, *sa^{n}hi^{n}.*
Englishman, an, *Ta^{n}yosa^{n}.*
enlarge, to, *ta^{n}.*
enough, *sta^{n}hi^{n}.*
enough, to have, *xo^{n}.*
enter, to, *wahe.*
entire, *ti, pana^{n}.*
entirely, *ḳohĕ.*
entrance to a lodge, the, *wahe.*
erect, *nañḳi, kta.*
erect, to, *si.*
esophagus, *dodi.*
evade, to, *unatcĭktcĭ.*
evening, *ksi^{n}hi^{n}.*
ever, *kxi.*
every, *henani.*
everybody, *henani.*
everything, *henani.*
everywhere, *yate.*
exceedingly, *xĕ.*
exchange, to, *towe.*
exert strength, to, *sa^{n}ha^{n}.*
expectorate, to, *tûtcku.*
expend, to, *tca.*
explode, to, *ho^{n}.*
extend the arms, to, *tŭdĕ.*
extinguish, to, *su.*
extract, to, *ksŭpi.*
eye, the, *tûtcû^{n}.*
eyebrow, the, *itĕ.*

eyelashes, the, *tiam.*
eyelid, the, *tûtcûⁿ.*

face, *doⁿ, itĕ.*
face, to, *doⁿ.*
fæces, *iⁿda.*
fall, to, *idĕ, taho.*
fan, a, *maxoⁿtka.*
far, *ĕxti, hedaⁿ, yahe.*
farther, *kâwa.*
fast, *tcụụ.*
fast, to go, *tcĭna.*
fat, *tciⁿ.*
father, *adi.*
father-in-law, *kaⁿxo, ṭohoⁿni.*
fear, to, *iⁿskĕ.*
feather, *hiⁿ.*
feather headdress, *axĕ.*
feed, to, *yaku.*
fell, to, *ksa, ktca.*
female animal, a, *yañki.*
fence, a, *du.*
fever, a, *mi, snihi.*
few, a, *natcka, tcĭna, yihi.*
fiddle, a, *hoⁿ.*
field, a, *ma.*
fifteen, *ohi.*
fifteen times, *de-.*
fifteenfold, *ptça.*
fifty, *ohi.*
fifty times, *de-.*
fiftyfold, *ptça.*
fight, a, *kte.*
fight, to, *kte.*
file, a, *xahi, masạ.*
fill, to, *towĕ, tcu.*
fillip, to, *kte.*
fin of fish, *o.*
find, to, *hanĕ.*
fine, *miska.*
finger, the, *tcak.*
finish, to, *ĕdaⁿ.*
fire, *peti.*
fire, to, *naoⁿ.*
fire a gun, to, *añks.*
fire drill, a, *peti.*
firefly, a, *peti, uda.*
fire light, *peti, uda.*
fireplace, *peti.*
firewood, *tcu.*
first, *taⁿni.*
fish, a, *o.*
fish, to, *kŭk.*
fishhawk, a, *xandayi.*
fishhook, a, *kŭk.*
fishing rod, a, *kŭk.*
fish line, a, *kŭk.*
fish net, a, *o.*
fish spear, a, *o.*
fishy, *yaⁿsi.*
fist, the, *tcak.*
five, *ksaⁿ.*
five times, *de-.*
fivefold, *ptça.*
flanks, the, *yo.*
flat, *xyapka, ptça, tapka.*
flay, to, *xkĕ.*
flea, a, *kûtska.*
float, to, *pixyi.*
floor, a, *itap, iⁿkxapka, ti.*
flour, *soⁿpxi.*
flower, a, *xiye.*
flute, a, *pĕsdoti.*
fly, green, *apetka.*
fly, house, *apetka.*
fly, to, *niye.*
fly around, to, *du.*
flying squirrel, a, *tcika.*
foam, *ani, pupuxi.*
fog, *ayu.*
fold, a, *ptça.*
fold, to, *kta, ni.*
follow, to, *akĭta.*
fond of, *iⁿske.*
food, *nayĕ, ti.*
fool, to, *pxi.*
foot, the, *si.*
foot (measure), a, *si.*
footprint, a, *nĕ, si.*
for nothing, *ti.*
for that reason, *oⁿ.*
forcibly, *kĭdĕ.*
ford, to, *kûni.*
forefinger, *amihiⁿ′.*
forehead, *itĕ.*
forenoon, *kohi.*
forest, pine, *aⁿsudi.*
forget, to, *kĭtca, yihi.*
fork, a, *pxu, ti.*
forked, *tcaⁿ.*
forty, *ohi.*
forty times, *de-.*
fortyfold, *ptça.*
four, *topa.*
four times, *de-.*
fourfold, *ptça.*
fourteen, *ohi.*
fourteen times, *de-.*
fourteenfold, *ptça.*

fowl, a, *ma.*
fox, a, *tohi.*
Frenchman, a, *Towe.*
Friday, *Ya^{n}ni.*
friend, a, *tĕnaxi.*
frighten, to, *i^{n}skĕ.*
fringe of skin, a, *hau.*
frog, a, *kto^{n}, kû^{n}nĭnuhi, pĕska.*
from, *kya^{n}he.*
front of dress, *mạk.*
frost, *xedi.*
frozen, *atxe.*
fruit, *anaki.*
fry, to, *paspaho^{n}, unasi.*
full, to feel, *ixû^{n}xti.*
fur, *hi^{n}.*
further, *e, -wa.*

gall, the, *i^{n}tci^{n}po^{n}.*
gall (of fish), *o.*
gallon, a, *nḳûnû.*
gape, to, *yudahû^{n}ni.*
garden, a, *du.*
garfish, a, *nxoṭo, o, yoktcona.*
garter, *yukpĕ.*
garter snake, a, *ndĕsi.*
gaspigou, a, *o.*
gate, a, *du.*
gather, to, *da.*
generous, *akste.*
German, a, *E.*
get ahead, to, *de.*
get down, to, *tĭdupi.*
get out, to, *hakanaki.*
get over, to, *hi.*
get someone, to, *hi^{n}yaki.*
get up, to, *nĕ.*
ghost, a, *natci.*
gimlet, a, *pxu.*
girl, a, *sañḳi.*
give, to, *ku.*
give away, to, *kaye.*
give out, to, *tca.*
give up, to, *tcĭ.*
gizzard, the, *taini.*
glad, to be, *pi.*
glass, *uda.*
glittering, *tcĭdŭtka.*
globular, *poska.*
glove, a, *tcak.*
glue, to, *daki, tspa^{n}.*
gnash, to, *ksĕ.*
gnat, a, *kûnĭski hayi.*
gnaw, to, *dus, xkĕ, tca.*

go, to, *de.*
go around, to, *apĕni, du.*
go down, to, *xĕpi.*
go for firewood, to, *da^{n}.*
go into, to, *wahe.*
goat, a, *hi.*
God, *Kohi.*
gold, *axisahi.*
goldfinch, *apenyikyahayi.*
good, *pi.*
goose, *akĭnĭ, ḳotka.*
goose, Canada, *akĭnĭ.*
goose, snow, *akĭnĭ.*
goose, Texas, *akĭnĭ.*
goose, white brant-, *akĭnĭ.*
gore, to, *âdi, pxu.*
gourd, a, *ko, aḳodi.*
governor, a, *xi.*
gown, a woman's, *a^{n}xti.*
granddaughter, *yûñḳi.*
grandfather, *ka^{n}xo.*
grandmother, *ḳû^{n}ḳû^{n}.*
grandson, *yiñḳa, yûñḳi.*
grape, a, *maktcuhi.*
grasp, to, *si.*
grass, *ta^{n}si.*
grass, cocoa, *satuti.*
grasshopper, a, *atadaxayi, xo^{n}dayi.*
grave, a, *kahoyĕ, ma.*
gravel, *tcĭtcaki.*
gravy, *wihi.*
gray, *sa^{n}, tohi.*
grease, *tci^{n}.*
greasy, *tci^{n}.*
great, *ta^{n}.*
Great Dipper, the, *tûtcû^{n}.*
great-granddaughter, *yûñḳi.*
great-grandfather, *ka^{n}xo.*
great-grandmother, *ḳû^{n}ḳû^{n}.*
great-grandson, *yiñḳa, yûñḳi.*
great-great-granddaughter, *yûñḳi.*
great-great-grandfather, *ka^{n}xo.*
great-great-grandmother, *ḳû^{n}ḳû^{n}.*
great-great-grandson, *yiñḳa.*
great-great-great-grandfather, *ka^{n}xo.*
great-great-great-grandmother, *ḳû^{n}ḳû^{n}.*
greedy, *i^{n}ske.*
green, *tohi.*
grindstone, a, *a^{n}xu.*
grosbeak, *kŭdĕska.*
ground, the, *ma.*
groundhog, a, *kcicka, ma.*

grow, to, *ksapi, uni.*
growl, to, *xyi.*
grunt, to, *ihĕ.*
gullet, the, *dodi.*
gulping sound, a, *ḳotcĕ.*
gum, *sinto^{n}ni, yuxu.*
gum tree, black, *a^{n}tudayudi.*
gum tree, the sweet, *yuxu.*
gun, a, *añks.*

habitual action, *a-.*
hail, *xohi, wahu.*
hail, to, *idĕ.*
hailstone, a, *xohi, wahu.*
hair, *hi^n.*
hair of head, *anahi^n.*
half, *ukikiñge.*
halloo!, *he+ha<.*
halloo, to, *wahe, yohi.*
hammer, a, *masạ.*
hammer of a gun, *añks.*
hammer, to, *kte.*
hand, the, *tcak.*
handkerchief, a, *tcûkdĕxyi.*
hang, to, *pŭni, tcaḳ.*
hard, *sa^{n}ha^n, tcĭtcaki, totosi.*
hare, a, *tcĕtka.*
hastily, *yatana.*
hat, *akue.*
hat, a woman's, *a^{n}xti.*
hatchet, a, *sēp.*
hate, to, *iya^n.*
have, to, *ha, ta, wa.*
having, *o^n.*
hawk, *kŭdĕska, paxĕxka, so^{n}ṭo^n xayi.*
hawk, duck, *kyĕto^{n}hi.*
hawk, marsh, *kiya^{n}ska, kotapka.*
hawk, a mythic, *tcoñktcona.*
hay, *ta^{n}si.*
he, *e, i.*
head, a, *pa.*
head off, to, *psŭki.*
headache, *ne.*
hear, to, *naxĕ.*
heart, a, *yandi.*
heat, to, *ade.*
heavy, *tĭke.*
heel, a, *si.*
help! *nu!*
help, to, *akĭta.*
hen, a, *ma, yañki.*
hen-hawk, the, *so^{n}ṭo^n xayi.*
her, *i, ta.*
herald, a, *e.*
here, *dawo, ha^n, ĕti, te, tŭ.*
heron, a, *oxka.*
her's, *i.*
herself, *i.*
hiccough, to, *psŭki.*
hickory, a, *pi^n.*
hide, to, *to.*
high, *heda^n, kohi.*
hill, a, *pûtsa, ĕkta^{n}ni.*
him, *i.*
himself, *i.*
hip, the, *tcin.*
his, *i, ta.*
hiss, to, *tcise.*
hit, to, *dŭk-, kte.*
hither, *dawo, ha^n, ndao.*
hitting a tree, sound of, *tcise.*
hoe, a, *miḳo^{n}ni.*
hoe, to, *ma.*
hog, a, *kcicka.*
hogweed, *kcicka.*
hold, to, *da^n, si.*
hold the head up, to, *a^{n}ta.*
hole, *tpĕ.*
hollow, *xotka.*
hollow, a, *ma.*
hollow sound, a, *tax.*
holly tree, the, *psû^{n}ti.*
hominy, *uni.*
hominy, to make, *o^n.*
honey, *ka^{n}xi.*
honeysuckle, the, *pa^{n}hi^n.*
hoof, *ahi, si, tohoxk.*
hook, a, *kŭk.*
hook (as a cow), to, *ûdi.*
hook into, to, *hiñkahi.*
horizon, the, *natci.*
horizontal, *ma.*
horn, *ahi.*
hornet, the, *ka^{n}xi.*
horse, a, *tohoxk.*
horsefly, a, *konicka.*
horseshoe, a, *tohoxk.*
hose, *si, so^n.*
hot, *mi, ûtsa^n.*
house, *ti.*
house top, *ti.*
how, *tcĭdiḳi.*
howl like a wolf, to, *wŭhe.*
huckleberry, *hapi.*
hug, to, *apĕni.*
hull, to, *xdo.*
hum, to, *yo^{n}wĕ.*
humblebee, *ka^{n}xi.*

humming bird, a, *momoxka.*
humped, *to^{n}xka.*
hundred, a, *tsipa.*
hundredfold, a, *ptça.*
hungry, *ti.*
hunt, to, *i^{n}da, wax.*
husband, *yiñḳa.*
husk of corn, *yek.*
husk, to, *xdo.*

I, *ñḳ.*
ice, *atxe.*
icicle, an, *xohi.*
identical, *keheya^n.*
if, *ḳa^n, ko, xyi.*
image, *ani.*
imitate, to, *kdaḳayi.*
imitate crying of a person, to, *xuḳe.*
in, *itka, ka^n, yo^n.*
in the past, *o^n.*
indeed, *anisti, xĕ.*
index finger, *amihi^n′.*
Indian, *A^{n}ya.*
Indian Creek, Louisiana, *A^{n}ya.*
industrious, *apŭdŭxka.*
infant, an, *a^{n}tạtka.*
inferior, *kûdani.*
inflexible, *sa^{n}ha^n.*
ink, *kdĕ.*
insect, *akidi.*
inside, *itka.*
instep, the, *si.*
(instrumental prefix), *a^n-.*
intelligent, *daka.*
intercept, to, *psŭki.*
interpreter, an, *e.*
intestines, the, *tciwi.*
into, *itka, ka^n, -wa.*
iris, the, *tûtcû^n.*
iron, *masạ.*
-ish, *tĭḳi.*
island, an, *ma.*
it, *i, e.*
itch, to, *yo.*
itself, *i.*
ivory bird (?), *dixti hayi′.*

jack fish, the, *kyŭski.*
jail, a, *ti.*
jaw, the, *yatka.*
jay, the, *ti^{n}skạ.*
jerk, to, *xta^n.*
jerked meat, *atcu.*
Jew, a, *E.*

join, to, *pŭt.*
joint, a, *pŭt.*
joist, a, *aya^n.*
jug, a, *konicka, so^n.*
juice, *ani, wihi.*
jump, to, *ptce.*
just, *ḳohĕ, ti.*
just like, *ho^{n}na.*
just now, *naxaxa.*
just there, *ema.*

katydid, a, *sâde.*
keep on, to, *hande.*
kershaw squash, the, *ta^n.*
kettle, *so^n.*
key, a, *ti.*
keyhole, a, *ti.*
kick, to, *dus, xte.*
kick off, to, *tc.*
kidney, the, *ya^{n}ska.*
kill, to, *tca, ṭe.*
kin, *hai.*
kind, *ĕṭuḳĕ.*
kindle, to, *ade.*
kindred, one's, *hai.*
king bird, *a^{n}tcka.*
kingfisher, the, *tcĭdagayi.*
kiss, to, *utcĭtcpi.*
kitten, a, *ktu.*
knead, to, *tcĭtcki.*
knee, a, *tcin.*
kneepan, the, *tcin.*
knife, a, *psde, ṭaṭiḳo^{n}ni.*
knife blade, a, *psde.*
knife handle, a, *psde.*
knock, to, *pĕhe.*
knock down, to, *nahi.*
know, to, *yeho^n.*
know how, to, *spĕ.*
knuckle, a, *pŭt.*
Koasati, the, *Kosate.*

lacking, *niḳi.*
ladder, a, *aya^n.*
lake, a, *yohi.*
Lake Cocodril, La., *Nxoṭo.*
lame, *tcko.*
Lamourie Bridge, La., *Lamori, Tcaxta.*
lamp, a, *uda.*
land, *ma.*
language, *e.*
lantern, a, *uda.*
large, *ta^n.*
large (as large as), *naskĕ.*

last, the, *akiya.*
laugh, to, *xa.*
laugh at, to, *tcpĕ.*
law, a, *xi.*
lawmaker, a, *xi.*
lawyer, a, *xi.*
lay, to, *no^{n}dĕ.*
lay down, to, *i^{n}pi.*
lead, *añks.*
leaf, a, *hapi.*
leak, to, *uyĕ.*
lean, *supi.*
lean against, to, *ka^n.*
leap, to, *asâhi, ptce.*
leather, *wak.*
leave, to, *iñki.*
Lecompte, La., *Kĭts, Xta^n, Ta^n.*
left, the, *ḳaskani.*
leg, a, *yukpĕ.*
leggings, *pĕdĕkûpi.*
lend, to, *tcue.*
let! *hi, xya.*
let go or alone, to, *iñki.*
let loose, to, *iñki.*
letter, a, *kdĕ.*
level, *kta.*
liar, a, *yĕtcĭ.*
lick, to, *aka^{n}tci.*
lid, a, *atŭkse.*
lie, to, *ma, ṭoho, tci.*
lie (deceive), to, *si.*
lie in wait, to, *tci.*
light, *uda.*
light (not heavy), *wixka.*
lighten, to, *wûdĕ.*
lightning, *wûdĕ.*
lightning bug, a, *peti.*
lights, *yakx̣u.*
like, to, *iya^n, kiyasĭ, pi.*
lilac colored, *tcti.*
limb, a, *yo.*
limb (of a tree), *deti.*
limber, *kta.*
limp, to, *tcko.*
line, *i^{n}ḳa^n.*
line, a, *kĭtĭtĭkĭ.*
line, to, *o^{n}ni.*
line a garment, to, *o^n.*
lining of a garment, *doxpĕ.*
lip, the, *ihi.*
little, *yiñḳi.*
Little River, *Tcahạma^n.*
live, to, *ti.*
live with one, to, *unoxĕ.*
liver, the, *pi.*
lizard, a, *astotonixka.*
Lloyd's Bridge, La., *Aya^n.*
load, to, *añks.*
lock, a, *ti.*
lock, to, *atŭkse′.*
locust, *sahe, yo.*
lodge, a, *ti.*
lodge, to, *atowĕ.*
log, a, *ṭoho.*
long, *heda^n, naskĕ, tŭdĕ.*
long ago, *o^n, tc.*
long time, a, *ao^n, sahi.*
look, to, *do^n.*
look down on, to, *akûdi.*
look out! *ema^n.*
look sharp! *aksûpi.*
loop, a, *pŭkxyi.*
loose, *xwûdiḳe.*
loosely, *xwûdiḳe.*
loosen, to, *na.*
lose, to, *pa.*
Louisiana, *Ma.*
louse, *ane.*
love, to, *iya^n.*
low, *xwŭhi, xyapka.*
lower, *xwŭhi.*
lungs, *yạkx̣u.*

maggot, *aṭoyĕ.*
magic, *xi.*
magnolia, the, *kokayudi.*
maiden, a, *ṭopi.*
make, to, *o^n.*
make a fire, to, *uxtĕ.*
make better, to, *edaḳi.*
male, a, *a^{n}ya.*
male animal, *ĭndoke.*
man, a, *a^{n}ya.*
manifold, *ptça.*
manure, *i^{n}dĕ.*
many, *tahi, tcĭna, una, yihi.*
maple, the, *aya^n.*
March, *Ina.*
mare, a, *yañki.*
mark, to, *sĭdipi.*
mark off, to, *kdĕ.*
Marksville, La., *Tunicka.*
marry, to, *yiñḳa.*
marsh hawk, the, *kiya^{n}ska, kotapka.*
mash, to, *ta, tcka^{n}ti.*
mast, *udi.*
match, a, *peti.*
matter in a sore, *to^n.*

matter, no, *koⁿhi.*
mattress, a, *ṭoho.*
may, *kiknani.*
me, *ñḳ.*
meadow lark, a, *hapenixka xyaⁿ hayi.*
meal, *nŭpxi.*
meal, corn, *yek.*
mean, to, *kaha.*
measles, *hauti.*
meat, *iñks, yo.*
meat, dried or jerked, *atcu.*
medicine, *xi, tyi.*
medicine man, *aⁿya.*
meet, to, *kxipa.*
mehaw (a berry), *asi.*
melt, to, *sĭnĕ.*
membrane between fingers, *tcak.*
membrum virile, the, *tcoⁿditi.*
mend, to, *kiko.*
metal, *masạ.*
meteor, a, *iⁿtka.*
middle, *nata.*
midnight, *psi.*
midriff, the, *yaⁿxtci.*
might, *na, nani.*
milk, *wak.*
milk, to, *wak.*
milt, the, *hai, psidiḳyaⁿ.*
mine, *ñḳ.*
minnows, *kosayi.*
mired, to get, *noxpĕ.*
mirror, a, *doⁿ.*
miss, to, *tcûp.*
miss in shooting, to, *utcĭne.*
mistletoe, the, *ntawayi.*
mix, to, *iñkidudi.*
moccasin, the water, *tani.*
mock, to, *kdaḳayi.*
mock crying of a person, to, *xuḳe.*
mocking bird, *e, kdaḳayi.*
moist, *kŭdo.*
molasses, *tckuyĕ, wihi.*
mole, a, *paxka.*
Monday, *Napi.*
money, *axisahi.*
month, a, *ina.*
moon, the, *ina.*
Mooreland, La., *Yixyaⁿ.*
morning, *witĕ.*
morning star, the, *iⁿtka.*
mortar, *ita.*
mosquito, a, *yamạki.*
moss, ground, *peti.*
moss, tree, *ayaⁿ.*
mother, a, *ûⁿni.*
mother-in-law, *ḳûⁿḳûⁿ.*
motioning, *kiñḳĕ.*
mountain, a, *pûtsa.*
mourn, to, *tcodoⁿ.*
mouse, a, *tcûmûki.*
mouth, the, *ihi.*
move, to, *kse, ni, odiyohûⁿ, okxahe.*
move in a circle, to, *mixyi.*
much, *tcĭna.*
mud, *ma.*
muddy, *kŭdo, xwitka.*
mud fish, the, *tkoⁿ.*
mulberry tree, a, *aⁿsaⁿḳudi.*
mule, a, *tohoxk.*
multiple, *ptça.*
murderer, a, *ṭe.*
muscle, a, *iⁿḳaⁿ.*
mush, *sĭnĭhoⁿ.*
musket, *añks.*
muskmelon, *taⁿ.*
Muskogee, the, *Skoki.*
muskrat, a, *xanaxka.*
mussel, *aⁿski.*
must, *nani, xyaⁿ, yeḳe.*
mustache, a, *paⁿhiⁿ.*
mutch-hotch, the, *yakidamañḳayi.*
muzzle (of a gun), *añks.*
my, *ñḳ.*
myself, *ñḳ.*
mysterious, supernaturally, *xi.*
myth, a, *yĕtcĭ.*

nail, a, *hao.*
nail, to, *hao.*
nail (of finger or toe), *ahi, tcak.*
naked, to be, *yo.*
name, a, *yatcĕ.*
name, to, *yatcĕ.*
navel, the, *tciⁿpoⁿ.*
near, *atcka, kxipa.*
nearly, *nanteḳe.*
neck, the, *dodi.*
necklace, *aṭohi, aⁿpni, ḳạhudi.*
necktie, *dodi.*
need, to, *yihi.*
needle, a, *aⁿsadûki.*
negress, a, *aⁿxti.*
negro, a, *aⁿya.*
neigh, to, *hoⁿ.*
nephew, *yiñḳi, tŭksĭki.*
nest, a, *yokxi.*
never, *xa.*
nevertheless, *ĕṭuḳĕ.*

new, *ṭopi.*
New Orleans, *Ta^{n}.*
New Year's Day, *Napi.*
newspaper, a, *kdĕ.*
next, the, *ktca^{n}.*
next to, *iñktca^{n}hi.*
nibble, to, *kûs.*
nickel, a, *pûkĭyû^{n}.*
niece, *tûsŭñḳi, yûñḳi.*
night, *psi.*
night hawk, a, *poxayi.*
nightshade, the, *ta^{n}si.*
nine, *tckanĕ.*
nine times, *de-.*
ninefold, *ptça.*
nineteen, *ohi.*
nineteen times, *de-.*
nineteenfold, *ptça.*
ninety, *ohi.*
nipple, the, *tasi.*
nipple of a gun, *añks.*
no, *atci, ha^{n}a^{n}, hiusa^{n}, niḳi, yamạ.*
noise, to make, *tcehi.*
none, *yamạ, niḳi.*
nonsense! *kĕ!*
noon, *kohi.*
noose, a, *i^{n}ḳa^{n}.*
north, the, *xŭnŭmi.*
northeast, *natci.*
nose, the, *ptcû^{n}.*
nose ring, a, *ptcû^{n}.*
nostrils, *ptcû^{n}.*
not, *i . . . . na, niḳi, yamạ.*
not at all, *xti.*
notch, to, *tcâka.*
notched, *tcâka.*
nothing, *yamạ.*
notwithstanding, *ĕṭuḳĕ.*
now, *te, ko, naxaxa, yahe.*
numb, *dŭho^{n}ni, xte.*

oak, an, *tcaxḳu.*
oak, the live, *wûstahudi.*
oak, the pin or water, *udi.*
ocean, *ani.*
odor, an, *cuhi, xyuhu, pexinyi, ya^{n}xi, ya^{n}si.*
off, *kōx.*
oh! *atcĭtcĭ+, he+ha<, kâ!, xo, xwĭ, sehiyĕ, t!, û.*
oh no! *atci, ha^{n}a^{n}.*
oh! yes, *he+!*
old, *i^{n}tc, xohi, tcpa^{n}, tcụụ.*
on, *a-.*
on top of, *tawiya^{n}.*
once, *de-, so^{n}sa.*
one, *so^{n}sa.*
one of, *sa^{n}hi^{n}.*
onion, an, *ûñktci^{n}sayi.*
only, *eyaxa, xa, ti,-nedi, pa.*
ooze, to, *tcĕ.*
Opelousas, La., *Aplusa.*
open, to, *pŭdĕ.*
open a door, to, *pax.*
opossum, an, *kcicka.*
or, *ha.*
orange, *anaki.*
orifice, *tpĕ.*
ornament, an, *tcke.*
orphan, an, *a^{n}tạtkạ.*
other, *wo.*
other, the, *sa^{n}hi^{n}.*
otter, an, *xanaxka.*
ouch! *atcĭtci +.*
ought, *hi, naxkiya, pi.*
our, *ñḳ.*
ours, *ñḳ.*
out, *aku.*
outside, *aku.*
overcoat, *doxpĕ.*
overflow, an, *ani, tao^{n}ni.*
overshoes, *waxi.*
overturn, to, *xtu.*
owl, an, *txitûmi hayi.*
owl, the screech, *xo.*
owl, swamp, *podadĕ.*
ox, *wak.*
oyster, *a^{n}ski.*

paddle, a, *ḳatcû^{n}hi.*
paddle, to, *imahi^{n}.*
pail, a, *tŭpi.*
pain, *ne.*
paint, *kdĕ, ma.*
paint, to, *nahi.*
palate (?), *ihi.*
palate, the hard, *dodi.*
palm of the hand, *tcak.*
palmetto, a, *maxo^{n}tka.*
palpitate, to, *tĭx.*
pan, a tin, *yĕskạsa^{n}.*
pant, to, *sikte.*
pantaloons, *nindi.*
panther, a, *ta^{n}ta, tmotcka.*
paper, *kdĕ.*
parasol, *si.*
parch, to, *unasi.*
parents, *xohi.*

parrot, a, *kŭdĕska.*
parting of hair, *pa.*
partridge, a, *apuska.*
Pascagoula Indians, *Miska.*
pass, to, *de, mixyi.*
paste, to, *tspa*^{n}.
patch, a brier, *poska.*
patch, to, *staḳ.*
patella, the, *tcin.*
path, a, *nĕ.*
pathway, a, *nĕ.*
patter, to, *tax.*
pattering sound, a, *tâp.*
paunch, the, *yixya*^{n}.
paw, *tcak.*
paw, to, *kĕ.*
pay, to, *apadi.*
pea, *ta*^{n}*tka.*
peach, a, *tkândâ.*
peak, a, *ĕkta*^{n}*ni.*
pecan, a, *pi*^{n}.
peel, to, *xkĕ, duka, tcĕtka.*
peep, to, *kûdûksa.*
pelican, a, *xo*^{n}*niyohi.*
pen, a, *kdĕ.*
pencil, a, *kdĕ.*
penis, the, *tco*^{n}*diti.*
people, *a*^{n}*ya.*
pepper, *apaya.*
perch, a, *tŭdĕ.*
perform, to, *o*^{n}.
perhaps, *hanû*^{n}*, kiknani.*
persimmon, *axka.*
person, a, *a*^{n}*ya.*
perspire, to, *mi.*
pestle, a, *ita.*
pet, a, *iya*^{n}.
pet, to, *iya*^{n}.
petticoat, a, *doxpĕ.*
picayune, a, *pûkĭyû*^{n}.
pick, to, *da.*
pick to pieces, to, *kŭya.*
picture, a, *daki, kdĕ.*
piece, a, *tcoka.*
pierce, to, *xi*^{n}.
pigeon, a, *uti.*
pillow, a, *sa*^{n}.
pimple, a, *atca.*
pinch, to, *stûki.*
pine tree, a, *a*^{n}*sudi, podadĕ.*
Pineville, La., *A*^{n}*sudi.*
pink, *tcti.*
pipe, a, *yani.*
pipestem, a, *yani.*
pistol, a, *añks.*
pit, a, *sipi.*
pitch on, to, *asâhi.*
pitcher, a, *mûsuda.*
pitchfork, a, *masạ.*
pith, *siopi.*
place, to, *tcu.*
place crosswise, to, *antatcko.*
plait, to, *tco*^{n}.
plane, a, *itap.*
plank, a, *itap.*
plant, a, *uni.*
plant, to, *tcu.*
plantation, a, *tahi, ti.*
plate, a, *mûsuda.*
plate, a soup, *kdopka.*
plate (of tin), a, *yĕskạsa*^{n}.
play, to, *anĭx.*
play (a violin), to, *ho*^{n}.
play roughly, to, *inixyi.*
Pleiades, the, *i*^{n}*tka.*
plentiful, *dûkûtcûpa.*
pliant, *kta.*
plow, a, *paya.*
plow, to, *paya.*
plum, a, *stiiñki.*
plunge into water, to, *usi*^{n}*hi*^{n}.
pocket, a, *pahi*^{n}.
point, the, *psû*^{n}*ti, pŭt.*
poke a fire, to, *âtcĕ.*
poke out, to, *nawi.*
pokeberry, *kox̣ ti*^{n}*pka.*
poker, a, *âtcĕ, peti.*
pond, a, *yohi.*
poor, to be, *xạk.*
poor fellow! *ka.*
popping sound, a, *tâp.*
pork, *kcicka.*
portrait, a, *daki, kdĕ.*
post, a, *tcaxḳu.*
pot, a, *xo*^{n}.
potato, *aṭo.*
pouch, a, *pahi*^{n}.
pound, a, *tĭke.*
pound, to, *pĕhe.*
powder, *nŭpxi.*
prairie, a, *takoho*^{n}.
preach, to, *e.*
preacher, a, *e.*
press down, to, *unaskiḳĭ.*
pretending, *kiñḳĕ.*
pretty, *dĕ, pi.*
proclaim, to, *e.*
proper, *pi.*

prostitute, a, *tcoha.*
protect, to, *i^{n}pûdạhi.*
proud, *i^{n}ṭo.*
psha! *ūx̣!*
pull, to, *xta^n, tc.*
pull backward, to, *tŭsi.*
pull off, to, *kûkapi, xpi!*
pull the trigger, to, *ta.*
pull up, to, *xa, tc.*
pulse, the, *nixta.*
pulverized, *nŭpxi.*
pumpkin, a, *ta^n.*
punch, to, *dŭk-, pxu.*
pupil, the, *tûtcû^n.*
pupil of eye, the, *su.*
purple, *tcti,*
pursue, to, *noxĕ.*
push, *to^n.*
push, to, *xta^n, pa-.*
push over, to, *ka^n.*
pustule, a, *sipi.*
put, to, *xĕhe, no^{n}dĕ, tcu.*
put down, to, *xĕhe.*
put inside, to, *ukpe itkaxĕye.*
put into, to, *apxa, xo^{n}he.*
put on, to, *i^{n}pi.*
put on a hat, to, *akue.*
put on shoes, to, *usi.*

quack, to, *ho^n,*
question, to, *hayi^n.*
quickly, *ixyo^{n}ni.*
quicksand, a, *xĭdidihe, ma.*
quietly, *nitĭki.*
quit, to, *xa.*

rabbit, a, *tcĕtka.*
raccoon, a, *atûki.*
rail, a, *du.*
railroad, a, *xta^n, nĕ.*
rain, *xohi.*
rainbow, a, *naukĭdă o^{n}ni.*
raise a person, to, *ksapi.*
raisins, *maktcuhi.*
ramrod, *añks.*
rancid, *pexinyi, tciya.*
Rapides, La., *Atix, Rapīdya^n, Tcĭdō^{n}na.*
rapidly, *ixyo^{n}ni.*
rat (all kinds), *dus.*
rattan vine, the, *toho^{n}ni.*
rattle, a, *sahe.*
rattle, to, *sahe, koko, sûna, tcĭnase.*
rattlesnake, a, *ndĕsi.*
raw, *sahi.*
razor, a, *pa^{n}hi^n.*
reach, to, *hi, sta^{n}hi^n.*
read, to, *e.*
ready, *i^{n}ṭo.*
real, *ḳohĕ.*
really, *ḳohĕ.*
rear a person, to, *ksapi.*
receive, to, *si.*
recline, to, *ma, nĕ, tci, ṭoho.*
recognize, to, *yeho^n.*
rectangular, *snotka.*
rectilinear, *snotka.*
red, *tcti.*
redbird, a, *kŭdĕska.*
redden, to, *tcti.*
reddish, *tcti.*
Red River, the, *Tcahạma^n.*
reflection, *ani.*
refuse, to, *ox.*
related, *hai.*
release, to, *iñki.*
remove, to, *xpi, tc.*
repair, to, *kiko.*
repay, to, *apadi.*
reprove, to, *kya^{n}hi.*
resemble, to, *uḳe.*
rest face on hand, to, *tûkĭxyĕ.*
return, to, *de, hi, hu.*
rib, a, *ṭaxoxka.*
ribbon, *tcke.*
rice, *so^{n}yiti.*
riddle, a, *hadiyạ^{n}hi^n.*
ridge, a, *pûtsa.*
ridgepole, the, *ti.*
right, the, *spewa.*
right here, *nĕtka.*
ring, finger, *tcak.*
ring, to, *ho^n.*
rip, to, *kayadi.*
ripe, *tohi.*
rise, to, *nĕ.*
river, a, *tcahạma^n.*
rivulet, a, *yixya^n.*
road, a, *nĕ.*
roan (color), *yusi.*
roar, to, *xuhe, xyu^{n}we.*
roar of a hard rain, *waxĕ.*
roar of water, the, *wuxwĕ.*
Roaring Creek, Rapides Parish, La., *Yixya^n.*
roast, to, *yukûni.*
roasting stick, a, *pstûki.*
robe of skin, a, *doxpĕ.*
robin, a, *siñkuki.*

rock, a, *a^{n}xu.*
roe (of fish), *o.*
roll, to, *na.*
roll up, to, *xa, ni.*
roof, a, *atŭkse, ti.*
room, a, *ti.*
rooster, a, *ma.*
root, *tudi, udi.*
root up, to, *pxŭ.*
rose bush, the Cherokee, *xiye.*
rosin, *sinto^{n}ni, yuxu.*
rosin, pine, *a^{n}sudi.*
rough, *daxka, xahi.*
rounded, *poska.*
row, a, *kĭtĭtĭkĭ.*
rub, to, *patcĭdu, pxŭ.*
rubbed, anything, *dohi.*
ruffle (the feathers), to, *xixika.*
rump, the, *nindi.*
run, to, *xyuhi, ta^n.*
run away or off, to, *koẋta.*
Russian, a, *E.*
rustle, to, *xyi.*

sack, a, *pahi^n.*
sacque, a woman's, *doxpĕ.*
sad, *yandi.*
saddle, a, *xoho^n.*
saddle, to, *xoho^n.*
saddle girth, *mạk.*
saddle maker, a, *xoho^n.*
salamander, *ma, nsûki.*
saliva, *tûtcku.*
salt, *wasi.*
same, the, *keheya^n.*
sand, *ma, pxaki.*
sap sucker, the, *ti^n, tca^n.*
sardines, *o.*
satisfied, *yandi.*
Saturday, *Napi.*
saw, a, *ke.*
saw, to, *ke.*
sawing sound, to make a, *xyi.*
say, to, *e, ho^n.*
scale (of fish), *ahĭ.*
scalp, to, *tc.*
scalp lock, a, *haxeye.*
scar, a, *tcĭda.*
scare, to, *i^{n}skĕ, tax.*
scarred, *tcĭdagayi.*
scatter, to, *kinaxa, tcu.*
scent, to, *hi.*
schoolhouse, a, *kdĕ.*
scissors, *sta^{n}hi^n.*
scold, to, *kya^{n}hi.*
scorch, to, *ade.*
scrape, to, *kĕ, xohi.*
scraper for hides, *si.*
scratch, to, *xaye, stûki.*
scythe, a, *ta^{n}si.*
seam, a, *pstûki.*
seat, a, *xĕhe.*
see! *ema^n!*
see, to, *do^n.*
seed, a, *su.*
seek, to, *i^{n}d̆a.*
-self, *pa.*
sell, to, *atsi.*
send, to, *de, duta^n.*
send for, to, *atc.*
send hither, to, *hu.*
sense, *yandi.*
senseless, *yandi.*
septum, nasal, *aho, ptcû^n.*
serpent, a, *ndĕsi.*
set down, to, *xĕhe.*
set fire to, to, *nao^n.*
set on, to, *dúta^n.*
set out (vegetables), to, *pxu.*
set up, to, *si, ustĭki.*
seven, *no^{n}pa.*
seven times, *de-.*
sevenfold, *ptça.*
seventeen, *ohi.*
seventeen times, *de-.*
seventeenfold, *ptça.*
seventy, *ohi.*
sew, to, *pstûki.*
sewing machine, a, *masạ, pstûki.*
shade, a, *si, natci.*
shadow, *si natci.*
shake, to, *na, tahi, yuhi.*
shake hands, to, *si.*
shall, *dande, he, xo.*
shallow, *xye.*
shaman, *a^{n}ya.*
sharp, *pûtsa, so^n.*
sharp-edged, *pûtsa.*
sharpen, to, *pûtsa.*
sharp-pointed, *psû^{n}ti.*
shave, to, *xohi.*
shawl, a, *tcûkdĕxyi.*
Shawnee, the, *Sawa^n.*
she, *e, i.*
sheep, a, *tcĕtka.*
shell, to, *xku.*
shine, to, *uda.*
shingle, *i^{n}kxapka.*

shining, *tcĭdŭtka.*
shirt, a, *doxpĕ, ptçato.*
shiver, to, *xuki, tŭdûdŭhe.*
shoe, *waxi.*
shoot, to, *kte, o, añks.*
shoot through, to, *ṭowe.*
short, *natcka, ṭuṭuxka.*
shot, a, *añks.*
shoulder, *axĕ.*
shoulder blade, *asoⁿṭi.*
show, to, *doⁿ.*
shut, to, *kûtske.*
shut the mouth, to, *akĭtitu.*
sick, *hauti.*
side, one, *saⁿhiⁿ.*
sieve, a, *atctaⁿ, hadiyạⁿhiⁿ.*
sift, to, *yahiⁿ.*
sight (of a gun), *doⁿ.*
silent, *e.*
silk, *tcĭdŭtka.*
silver, *axisahi.*
since, *ḳaⁿ.*
since then, *ĕṭuḳĕ.*
sinew, a, *iⁿḳaⁿ.*
sing, to, *yaoⁿni.*
singe, to, *sûdu.*
single, *ṭopi.*
sink, to, *ani, kĭduspĕ, wahe.*
sister, *ksaⁿxa, ini, tañḳi.*
sister-in-law, *tckaⁿni.*
sit, to, *xĕhe, nañḳi, tani.*
six, *akŭxpĕ.*
six times, *akŭxpĕ.*
sixfold, *ptça.*
sixteen, *ohi.*
sixteen times, *de-.*
sixteenfold, *ptça.*
sixty, *ohi.*
sizzle, to, *tcise.*
skillful, *spĕ.*
skin, to, *xkĕ.*
skirt, *awode, doxpĕ, hau.*
skull, the, *pa.*
skunk, a, *iⁿskạ.*
slapping sound, a, *se, tâp.*
sledge hammer, a, *sēp.*
sleep, to, *yaⁿni.*
sleeves of a coat, *doxpĕ.*
slender, *snâhi.*
slide, to, *xati.*
slim, *snâhi.*
slip, to, *tcûp.*
slip off, to, *kiⁿti.*
slipper, a, *waxi.*
slippery, *tcûp.*
slippery elm, a, *hi, tciⁿ.*
slowly, *haeyĕ.*
slow-witted, *daka.*
small, *miska, yiñḳi.*
smallpox, *kdĕ, psûⁿti.*
smart, *daka.*
smeared, anything, *dohi.*
smell, to, *hi, pani, poⁿ.*
smell badly, to, *xyuhu.*
smell strong, to, *yaⁿsi.*
smoke, *si.*
smoke, to, *si.*
smoke hole, *si.*
smoky, *si.*
smooth, *tcdopi.*
smooth, to, *tcdo, xohi.*
snail, a, *poxono.*
snake, a, *ndĕsi.*
snakebird, the American, *kŭdĕska.*
snatch up, to, *da.*
sneak off, to, *kox̣ta.*
sneeze, to, *mĭsi.*
snore, to, *yaxdoḳĕ.*
snow, *wahu.*
snow, to, *wahu.*
snowbird, a, *wahu.*
so, *ĕṭiḳe, iñḳe.*
so far, *ĕdaⁿ.*
so long, *oⁿ.*
soap, *tciⁿ.*
soapberry tree, *ayaⁿ.*
soft, *tpaⁿhiⁿ, waxka.*
soiled, *dĕ.*
sole of foot, *si.*
solidago, the, *ma.*
some, *tcĭna.*
some one, *aⁿya.*
somersault, a, *takotcĭ.*
something, *ka.*
somewhat, *ka, tĭḳị.*
son, *yiñḳi.*
son-in-law, *toⁿni.*
soon, *yatana.*
soon, very, *uksani.*
soot, *peti.*
sore, *pahi.*
sore, a, *pahi.*
sort, *ĕṭuḳĕ.*
sort of, a, *tĭḳi.*
soup, *wihi*
sour, *pạxka.*
south, the, *nyuhuyewade.*
sow, to, *tcu.*

spade, a, *ma*.
Spaniard, a, *Spani*.
sparrow hawk, the, *kiskisayi*.
speak, to, *e*.
speak to, to, *kĭ^{n}no*.
speech, *e*.
spider, a, *koxode nika*.
spill, to, *tcu*.
spine, the, *ta^{n}i^{n}hi^{n}*.
spirit, a, *natci*.
spit, to, *tûtcku*.
splash, to, *poxwe*.
spleen, the, *hai, psidiḳya^{n}*.
splinter, a, *tcati*.
splinter, to, *tcati*.
split, to, *ktca, tcati*.
spoon, a, *niskodi*.
spot (of dirt), a, *atada*.
spotted, *kdĕ*.
spread, to, *kse, tcĭtcŭtka*.
spread out, to, *xĕhe*.
spring, the, *mi*.
spring (of water), a, *ani*.
Spring Bayou, La., *Ani*.
spur, a, *xaye*.
spur of a fowl, the, *si*.
spurt water, to, *su*.
squall, to, *wahe*.
square, *snihi*.
squash, a, *ta^{n}*.
squash, crook-necked, *ahi*.
squeak, to, *wahe*.
squealer duck, the, *tahañḳona*.
squeeze, to, *tcĭtcki*.
squirrel, a, *nsûki*.
squirrel, a flying, *tcika*.
stab, to, *pxu*.
stable, a, *tohoxk*.
stain, a, *atada*.
stairway, a, *si*.
stalk, a, *udi*.
stand, to, *xa, nĕ, si*.
stand up, to, *tcĭtcŭtka, ustĭki*.
star, *i^{n}tka*.
station, a railroad, *xta^{n}*.
steal, to, *sĭnĕ*.
stealthily, *nitĭki*.
steamboat, a, *nahaṭi*.
steamboat landing, a, *nahaṭi*.
steer, *wak*.
stem, a, *udi*.
step, to, *si*.
step over, to, *pûdi*.
sternum, the, *mạk*.
stew, to, *ue*.
stick, a, *aya^{n}*.
stick, to, *daki, tspa^{n}*.
stick into, to, *pxu*.
stick through, to, *kût*.
stiff, *sa^{n}ha^{n}, susuki*.
still, *xa, yuḳe*.
still further, *e*.
sting, a, *usi*.
stingy, *akste*.
stink, to, *hi*.
stock (horses and cattle), *yiñḳa*.
stockings, *si, so^{n}*.
stomach, the, *yixya^{n}*.
stone, a, *a^{n}xu*.
stop, to, *xa*.
stopper, a, *pstûki*.
store, a, *kĭts*.
storekeeper, a, *kĭts*.
storm, a, *xûxwĕ*.
stout, *sa^{n}ha^{n}*.
straddle, to, *ptça*.
straight, *kta*.
straight line, in a, *kta*.
strange, *xi*.
strawberry, *asi*.
street, a, *nĕ*.
stretch the arms out, to, *tŭdĕ*.
stretched, *natix*.
strike, to, *kte*.
string, *i^{n}ḳa^{n}*.
string, to, *si*.
striped, *kdĕ*.
strong, *sa^{n}ha^{n}*.
stub, to, *haho^{n}*.
stump, a, *tudi*.
stump, to, *haho^{n}*.
sturgeon, a, *o*.
subside, to, *xĕpi*.
suck, to, *psi, utcĭtcpi*.
sucker, a, *o*.
sugar, *tckuyĕ*.
sugar cane, *tckuyĕ*.
sugar field, a, *tckuyĕ*.
sugar refinery, a, *tckuyĕ*.
summer, a, *mi*.
summer duck, the, *tahañḳona, taxpa, ptçasi*.
sun, the, *ina*.
Sunday, *Napi*.
sunrise, *ina, hakanaki*.
sunset, *ina, idĕ*.
sunshine, *wûdĕ*.
superfluous, *kûdani*.

supernatural, *xi*.
supper, *psi*.
supple, *kta*.
suppose, *aka*^{n}.
sure enough, *anisti*, *ḳohĕ*.
surely, *anisti*.
surrender, to, *tcĭ*.
surround, to, *psŭki*.
suture, *aho*.
swab out, to, *patcĭdu*.
swallow, the, *kŭdĕska*.
swallow, to, *aduwaxka*, *nayĕ*.
swamp, a, *yohi*.
swap, to, *towe*.
swarm, to, *axi*.
sweep, to, *kse*.
sweet, *tckuyĕ*.
swell, to, *po*.
swim, to, *pxâ*.
swing, a, *xoxo*.
swing, to, *xoxo*, *pŭni*, *tcĭna*.
sword, a, *psde*.
sycamore, the, *aya*^{n}.

table, a, *ti*.
table cover, a, *o*^{n}.
tail, a, *sindi*.
take, to, *da*^{n}, *ki*, *si*.
take care, *ema*^{n}.
take from, to, *kya*^{n}*he*.
take off, to, *tc*.
take out, to, *hakanaki*.
take together, to, *yahe*.
take up, to, *tcoo*^{n}.
take up a handful, to, *psi*.
tale, a, *yĕtcĭ*.
talk, to, *e*.
talker, a great, *tcedi*.
tall, *heda*^{n}, *naskĕ*, *tŭdĕ*.
tar, *sû*^{n}*nito*^{n}*ni*.
tea, *tyi*.
teach, to, *yĕho*^{n}.
tear, to, *sa*.
tearing sound, a, *tcâde*.
tell, to, *ka*^{n}*hi*, *kûtĭ*.
tell a tale or story, to, *yĕtcĭ*.
temple, the, *taxpadi*.
ten, *ohi*.
ten times, *de-*.
tender, *yiñḳi*.
tenfold, *ptça*.
tent, a, *ti*.
terrapin, a, *tcĭtceki*.
Texas, *Tĕksi*.

that, *te*, *e*, *he*, *ḳi*^{n}*hi*^{n}, *ko*, *skane*.
that distant one, *nĕ*.
that way, *xudediḳe*, *tuka*.
thaw, to, *sĭnĕ*.
the, *ḳi*^{n}*hi*^{n}, *ko*.
thee, *ay*.
their, *e*.
them, *ḍaha*.
then, *te*, *ḳa*^{n}.
there, *e*, *ĕti*, *he*.
therefore, *o*^{n}, *ḳa*^{n}.
these, *yuḳe*.
they, *e*, *i*, *-tu*.
thick, *dûkûtcûpa*, *tcâki*.
thicket, *isa*.
thief, a, *sĭnĕ*.
thigh, the, *taḳi*.
thin, *hadehi*, *supi*.
thing, *ka*.
think, to, *yandi*, *yihi*.
thirsty, *dodi*, *uxwi*.
thirteen, *ohi*.
thirteen times, *de-*.
thirteenfold, *ptça*.
thirty, *ohi*.
thirty times, *de-*.
thirtyfold, *ptça*.
this, *do*, *ĕti*, *te*, *yahe*.
this way, *ndao*.
thither, *aḳuwe*, *e*.
thorn, a, *xiha*.
thorn tree, a, *xiha*, *aya*^{n}.
thou, *ay*.
thousand, a, *tsipa*.
thousandfold, a, *ptça*.
thread, a, *i*^{n}*ḳa*^{n}.
thread, to, *xta*^{n}.
three, *dani*.
three times, *dani*.
threefold, *ptça*.
thrice, *dani*, *de-*.
throat, the, *dodi*.
throughout, *na*^{n}*ni*.
throw, to, *kĭntcĕ*, *tcu*.
throw away, to, *no*^{n}*dĕ*.
throw into, to, *kde*.
throw on, to, *asâhi*.
throw the head back, to, *a*^{n}*ta*.
thrust at, to, *pxu*.
thrust through, to, *kût*.
thud, a, *koko*, *pŭke*.
thumb, the, *tcak*.
thunder, *ṭuhe*.
thunder, to, *ṭuhe*.

Thursday, *Ya^{n}ni.*
thus, *ĕṭiḳe.*
thy, *ay.*
tibia, the, *yukpĕ.*
tick, a, *kanatcki.*
tie, to, *du.*
tight, *ta^{n}i^{n}hĕ.*
tightly, *ta^{n}i^{n}hĕ.*
till, *kde.*
time, the second, *tc.*
tin, *yĕskạsa^n.*
tip, the, *pŭt.*
tired, to be, *upi.*
toad, a, *kto^n.*
toadstool, a, *txoki.*
tobacco, *yani.*
tobacco pipe, *si.*
today, *napi.*
toe, a, *si.*
toe, the second, *ktca^n.*
toenail, a, *si.*
together, *kode.*
together, two, *no^{n}pa.*
tomorrow, *witĕ.*
tongue, the, *yĕtcĭ.*
tonight, *psi.*
tonsils, *dodi.*
too, *he, ya^n.*
tooth, a, *i^{n}su.*
toothache, *i^{n}su, ne.*
touch, to, *puxi, tûtce.*
touchhole of a gun, *añks.*
tough, *stcŭki.*
toward, *-wa.*
town, a, *ta^n.*
track (of any creature), *si.*
trade, to, *atsi.*
trail, to, *ṭoho.*
trailing something (as dogs), *ma.*
translucent, *uda.*
transparent, *uda.*
trap, a, *i^{n}ḳa^n.*
trap, to, *i^{n}ḳa^n.*
treat, to, *o^n.*
treat (a patient), to, *xi.*
treat badly, to, *xạk, yañḳo^n.*
tree, a, *aya^n.*
tree, a dead, *tcĕtka.*
trench, a, *kŭdo.*
trouble, *tciwa.*
troublesome, *tciwa.*
trousers, *nindi.*
trout, a, *atcohi.*
trunk, a, *xa, udi.*
tub, a, *tŭpi.*
Tuesday, *Ya^{n}ni.*
tumbler, a, *ani.*
tunic, a, *ptçato.*
Tunica, the, *Tunicka.*
turkey, a, *ma.*
turn, to, *na, ni.*
turn back, to, *pana.*
turn over, to, *xtu, tako′tcĭ.*
turn somersaults, to, *tako′tcĭ.*
turnip, a, *hapi.*
turtle, a, *tcĭtceki.*
twelve, *ohi.*
twelve times, *de-.*
twelvefold, *ptça.*
twenty, *ohi.*
twenty times, *de-.*
twentyfold, *ptça.*
twice, *de-, no^{n}pa.*
twilight, *psi.*
twins, *a^{n}ṭatka.*
twist, to, *ni.*
twitch, to, *wide.*
two, *no^{n}pa.*
twofold, *ptça.*

ugly, *dĕ, kûdani, pi.*
umbrella, *si.*
unawares, *nitĭki.*
unbraid, to, *xke.*
uncivilized, *sahi.*
uncle, *adi, atcki, tuka^{n}ni.*
uncooked, *sahi.*
uncover, to, *pŭdĕ.*
under, *itka, kuya, yaskiya.*
undergrowth, *aya^n.*
undermine, to, *kĕ, kuya.*
underneath, *kuya.*
underneath, to go, *tûkạmago^{n}ni.*
understand, to, *spĕ.*
unfinished, *ĕda^n.*
unripe, *tohi.*
untie, to, *du.*
until, *kde.*
untrue, *si.*
unwilling, *ox.*
unwrap, to, *du.*
up, *kohi.*
upon, *tawiya^n.*
upright, *kta.*
upset, to, *xtu.*
upward, *kohi.*
urge on, to, *duta^n.*
urinate, to, *dix.*

urine, *dix.*
us, *ḍaha, yaⁿ.*
use, to, *oⁿ.*
use an ax, to, *ayiⁿ tanini.*
use up, to, *tca.*

valley, a, *kwinhi.*
vein, a, *hai.*
venison, *ta.*
very, *ḳohĕ, xĕ, xti, sti, wa.*
vest, a, *yadĕta.*
village, a, *taⁿ.*
vine, a, *paⁿhiⁿ.*
vine, her, *ukañḳayi.*
vine, leather, *maⁿtuhu.*
violin, a, *hoⁿ.*
virgin, a, *ṭopi.*
vomit, to, *knĕ.*
vulva, *yĭsĭki.*

wade, to, *kûni.*
wagon, a, *xtaⁿ.*
wait, to, *hediḳaⁿ(tca), yihi.*
walk, to, *ni.*
walk on ground, to, *ma.*
wall, a, *ti.*
want, to, *yihi.*
war, a, *kte.*
warbler, the yellow, *kŭdĕska.*
warm, *mi.*
warm, to, *mi, peti.*
war whoop, a, *komomo.*
wash, to, *tca.*
wasp, a, *kaⁿxi.*
watch, *ina.*
watch, to, *wata.*
water, *ani.*
watermelon, *ko.*
wave, a, *ani, xoxo.*
we, *ñḳ.*
weak, *saⁿhaⁿ, wûda.*
wear, to, *oⁿ.*
wear around neck, to, *nŭpŭni.*
weary, *upi.*
weasel, a, *ĭskĭxpa.*
weather, *napi.*
web (of a spider), *iⁿḳaⁿ.*
Wednesday, *Yaⁿni.*
weed, a certain, *dudayi, xo.*
week, a, *napi.*
weep, to, *aⁿhiⁿ.*
weigh, to, *tĭke.*
weird, *xi.*
well! *iⁿda!*
well, *pi.*
well, a, *ani.*
well, to get, *ini.*
west, the, *idĕ.*
wet, *kŭdo.*
what, *ka.*
what? *tcak.*
wheat, *soⁿpxi.*
when, *dĭ, haⁿ, haⁿtca, hi, ḳaⁿ, ko, xyaⁿ, yaⁿ, yañka.*
when? *tcokanaⁿ.*
where, *xaⁿ, yaⁿ.*
where? *tcak, tcuwa.*
wherefore? *xyexyo, tcĭdiḳi.*
whereupon, *ḳaⁿ.*
which? *tcĭdiḳi.*
while, *-yaⁿkaⁿ.*
while, a, *sahi.*
whip, a, *tkoⁿ.*
whip, to, *tkoⁿ.*
whippoorwill, a, *tcĭpanakono.*
whirlwind, a, *xûxwĕ.*
whirring sound, to make a, *tiⁿwĕ.*
whisky, *ani.*
whisper, to, *e.*
whistle, to, *xyuⁿwe, sâḍe, sītside.*
white, *saⁿ.*
whitish, *saⁿ.*
whole, the, *panaⁿ.*
whoop, to, *wahe.*
whortleberry, *hapi.*
whose, *ka, tŭpeta.*
why? *xyexyo, tcĭdiḳi.*
Wichita, the, *Witcina.*
wide, *ptça.*
widow, a, *tcodoⁿ.*
widower, a, *tcodoⁿ.*
wife, *yiñḳa.*
wild, *ksapi, sahi.*
will, *dande, xo.*
wind, the, *xûxwĕ.*
wind, the north, *xŭnŭmi.*
window, *ăyepi, wahe.*
window glass, *doⁿ.*
wine, *ani.*
wing, *axĕ.*
wing feather, *axĕ.*
wink, to, *pĭts.*
winter, *anaⁿ.*
wipe, to, *patcĭdu.*
wish, to, *ox, te, yihi.*
with, *oⁿ.*
with, to be, *iya.*
within, *itka.*

without, to be, *niḳi.*
wolf, *ayihi*^{n}.
woman, a, *a*^{n}*xti.*
woman, an old, *a*^{n}*ya.*
wonder, to, *ḳiḳa.*
wood, *aya*^{n}.
wood duck, the, *taxpa, ptçasi.*
woodpecker, *tca*^{n}.
woodpecker, a variety of, *pûkayi.*
woodpecker, the ivory-billed, *tc'iñk.*
woodpecker, the red-headed, *kŭdĕska.*
wool, *tcĕtka.*
woolen cloth, *tcĕtka.*
work, to, *tamĭ.*
worm, a, *tamoki.*
worthless, *wŭki.*
would, *na.*
wound, to, *yuḳạwe.*
wrap, to, *du, po.*
wren, *tcĭna.*
wring out, to, *tcĭtcki.*
wrinkle, a, *kŭdo, kuhi.*
wrinkled, to be, *sĭsi.*
write, to, *kdĕ, o*^{n}.
wrist, the, *tcak.*
wrist guard, a, *apedehe.*
writhe, to, *na.*

yard, *aku.*
yard (measure), a, *ahi*^{n}*yehi.*
year, a, *mi.*
yellow, *si.*
yellow bird, *kŭdĕska.*
yellow-hammer, the, *omayi.*
yellow warbler, *kŭdĕska.*
yes, *a*^{n}, *he+!*
yesterday, *tohạna.*
yet, *kiḳĕ, xa.*
yolk, *i*^{n}*ti.*
yonder, *e.*
yonder, over, *iya*^{n}.
you, *ay.*
you (obj. pl.), *dạha.*
young, *sa*^{n}*ya.*
young, the, *yiñḳi.*
youngest, *aka.*
your, *ay.*
youth, a, *ṭopi.*

OFO-ENGLISH DICTIONARY

NOTE.—In arranging this dictionary the following order is observed: *a*, *a^{n}* (or *añ*), *b*, *c*, *e^{n}*, *f*, *h* (including *x* and *x̣*), *i*, *i^{n}*, *k* (including *g*), *l*, *m*, *n*, *o*, *o^{n}*, *p*, *s*, *c* (Eng. *sh*), *tc* (Eng. *ch*), *t* (including *d*), *u*, *u^{n}*, *w*, *y*. *g* is probably identical with the Biloxi medial *ḳ*, and *d* with the Biloxi medial *ṭ*. *tc* is an independent sound intermediate between the sibilants and *t*. *x*, *x̣*, and *h* all usually stand for the aspirate which follows several Siouan consonants and is particularly prominent in the Ofo language. Superior *m* (^{m}) occurs sometimes before *p* or *b* and indicates an *m* nasalization.

abaho′, hail.

ạbaiya^{n}′te, a dream.

abashi′sk^{a}, fog.

aba′si, ạba′si, a chicken.—*ạba′si ya′ñki*, or *aba′si ya′ñki*, hen; *abasdoki′*, or *abasto′ki*, rooster; *ạbastcĭ′ñki*, little chickens; *ạba′s k’ade′si*, guinea hen, "spotted hen;" *aba′stuta*, chicken-hawk.

abo′fti, bad, evil.

abo′ki, a river.—*abo′ki ke′dji*, a river bend.

a′bowe, to poison, poison.—*aba′bowe*, I poison; *tca′bowe*, you poison; *ạ′ñkwa a′bowe*, someone poisoned.

afha^{n}′, white.

afhi′hi, it stops, to stop.—*a′nic lo′lohe afhi′hi*, the current.

ạfho′ti, cane-brake.

afpĕ′ni, to forget, not to know.—*bafpĕ′ni*, I forget, or do not know; *tcafpĕ′ni*, you forget, or do not know; *o^{n}afpĕ′ni*, we forget.

afta′ti, to prick.—*abạfta′ti*, I prick; *ạtcạfta′ti*, you prick.

ahe′, ahi′, horn (of deer, etc.).—*itxa′ ahe′*, deer-horns.

ahi′hi, blood.—*aba′hihi*, my blood; *atcahihi′tu*, your (pl.) blood.

ahi′te, to land, disembark.

a′x̣nạki, ax̣naka, out of, it is nearly light, it is just rising, it is out.—*i′la ax̣naki′*, the sun rises. *a′ni aba′x̣nakạ te′kna*, I am going out of the water.

a′ho, bone.

a′ho, the haw (black or red).

a′kạftati, to nail.—*abạkạfta′ti*, I nail; *atcạkạfta′ti*, you nail.

akạle′wa, to stand up.—*bakạle′wa*, I stand up.

akạnạfpạ′ka, bow, semicircle, arc.—*asho′hi akạnạfpạ′ka*, rainbow.

akạpĕ′, six.

a′kde, to find.—*ba′kde*, I find; *tca′kde*, you find.

ạkfu′, bead.—*ạkfu′ fhi*, yellow bead; *ạkfu′ îfthĕpi′*, black bead; *ạkfu′ ạtchu′ti*, red bead; *ạkfu′ itho′hi*, blue bead; *ạkfu′ afha^{n}′*, white bead.

akhai′yi, cushion, pillow.

akx̣e′, to plant (cf. *khewe*).—*ba′kx̣e*, I plant; *tca′kx̣e*, you plant.

ạkhi′pi, satisfied.—*abạkhi′pi*, I am satisfied; *atcạkhi′pi*, you are satisfied.

akhĭ′si, aki′si, turtle.—*akhĭ′si sxû′pka*, soft-shelled turtle; *akhĭ′si patchû′ti*, red-headed turtle (*pa*, head; *tchû′ti*, red).

akhĭ′si, akx̣i′si, the caul (Creole: *la toilette*), the spleen (Creole: *la rate*).

akho′ba, a′kxoba, stout, strong.—*i′to akho′ba*, *ito′ a′kxoba*, a stout man, a strong man.

akho′hi, prairie.

akho′tca^{n}, akho′tcạ, out, outside.—*akho′tca^{n} ate′kna*, I go out; *akho′tca^{n} cte′kna*, you go out; *akho′tcạ atĕ′*, I go outside.

akhô′tĕ, akho′te, under.—*abo′ki akhô′tĕ*, river bank.

akxô^{n}hi′, a worm found in human beings.

ạkhu, ku, to give.—*bạkhu′*, I give; *tcạkhu′*, you give; *a′ñkwa ạkhu′*, one gives. *akhu′hi*, I am giving it to him; *atcĭkhu′*, you are giving it to him; *tcakhu′*, he is giving it to you; *mi^{n}ti′ atcĭkhu′*, he is giving it to me; *o^{n}tcĭkhu′bĕ*, give it to me! (with future suffix); *a^{n}tcĭkho′*, give me! *tci′tcaki* *antcku′*, give me your hand! *a′khu*, to give to eat; *ạba′khu*, I give to eat; *ạtca′khu*, you give to eat. *athi′si tciku′*, you give medicine.

ạkĭfhû^{n}′tku, Saturday.

akĭktce′hi, a flower.—*ila akĭktce′hi*, sunflower.

ạkisho′tiạ′tabạ, a lizard.

a′kiska, grass, bush.—*a′kiska ktce′hi*, rosebush.

ako′hi, to shout, to call out.—*bako′hi*, I shout; *tcako′hi*, you shout. *kia′we ĭñko′hi*, what do you call? *mi^{n}′te kia′we iba′kohi*, what am I calling? *tca′kohi*, you are calling.

ako′cka, gizzard, his gizzard.

ạko^{n}′si, bee.—*ạko^{n}′si wi^{n}′shu*, honey.

akô^{n}′ti, a peach.—*akô^{n}t atcû′ti*, a plum; *ako^{n}′t pală′ska*, an orange or a lemon. (The Jesuit missionary Poisson mentions *contai* as the name which "our Indians" give to the plum, and this may have been taken from the Ofo language, but it is at least as likely that it is from Quapaw, Poisson having had the Quapaw (or Arkansa) mission.)

akshi′ki, mad, crazy.

aksho′ti, alligator.

aktcạ′hi, to boil.—*a′ni aktcạ′hi*, water boils.

ạktca′pi, near.—*abạktca′pi*, near to me; *atcạktca′pi*, near to you.

a′ktchĕ, to spit (cf. *tcahe*).—*ba′ktchĕ*, I spit; *tca′ktchĕ*, you spit; *o^{n}a′ktchĕ*, we spit; *tcaktcĕ′*, spittle, your spittle (?).

akta′tci, friend.—*abakta′tci*, my friend; *tcakta′tci*, your friend.

a′ktạti, to love.—*ba′ktạti*, I love; *tca′ktạti*, you love.

akte′hue, akte′hu, to shut up.—*bakte′hue, bakte′hu*, I shut up; *tcakte′hue, tcakte′hu*, you shut up; *o^{n}akte′hue, o^{n}akte′hu*, we shut up; *akte′hu*, shut it! *abakte′hu*, I shut it; *atca′kṭehu*, you shut it.

a′ktha, to watch.—*ba′ktha*, I watch.

a′kti, bug, insect.

akti′si, paper.—*akte′sue*, to write; *bakte′sue*, I write; *tcakte′sue*, you write. *akte′sue i^{n}′fpe*, to read; *bakte′sue i^{n}′fpe*, I read.

a′ktucpô^{n}′cka, to splice, to patch.—*ba′ktucpô^{n}′cka*, I splice or patch; *tca′ktucpô^{n}′cka*, you splice or patch.

a′ktuwa, to gather, collect.—*ba′ktuwa*, I gather or collect; *tca′ktuwa*, you gather or collect.

a′kuitcu^{n}′, to be stingy.—*ba′kuitcu^{n}*, I am stingy; *tca′kuitcu^{n}*, you are stingy.

akyu′we, to send.—*bakyu′we*, I send; *tcakyu′we*, you send.

ala′hi, alahi′, skin, bark, also the shell of a turtle, etc.—*bala′hi*, my skin; *tcala′hi*, your skin; *i′txå ạla′hi*, buckskin, deerskin; *apha′ alahi′*, scalp, "head skin."

alapha′, whisky.—*alapha tcu′ti*, red whisky.

alu′thĕ, to be drowned.—*balu′thĕ*, I am drowned; *tcalu′thĕ*, you are drowned; *o^{n}lu′thĕ*, we are drowned; *mi^{n}′ti balu′thĕ*, I drown myself; *mihi^{n}′sa balu′thĕ*, I drown myself; *mihi^{n}′sa etci^{n}′ti balu′thĕ*, we drown each other; *ihi^{n}′sa alu′thĕ*, he drowns himself.

amạpho′ska, amạphû′ska, the common partridge (Creole: *perdrix*).

amashû′pka, palmetto.

amạsku′wĕ, salt.—*atk amạsku′wĕ*, sugar; *ạfho′ti atk amạsku′wĕ*, sugar-cane.

amaspo′hi, amaspohi′, tobacco-pipe (cf. *pûhi*, hole).

amatcho^{n}′, ạ′matcha, a′mạtchô^{n}′, down, low, low down.—*ạ′matcha bạte′kna*, I go down.

amawactĕ (?), to let go, release.—*ba′mawactĕ*, I let it go; *tca′mawactĕ*, you let it go.

ama^{n}′, turkey.—*ama^{n}′ iya′ñki*, female turkey; *ama^{n}′ ito′ki*, male turkey.

a′ma^{n}, land, country, ground.—*a′ma^{n} tu′fthahe*, to hoe land; *a′ma^{n} khe′we*, to plow land.

a′mifĕ, to sneeze.—*ba′mifĕ*, I sneeze.

amĭfhĭ′pi, parasol, umbrella.—*amĭfhi′pi tca′ni*, you take your parasol; *amĭfhi′pi ba′ni*, I take my parasol.

ami′hu^{n}, ami^{n}′hu^{n}, fever.—*ami′hu^{n} fhi*, yellow fever.

ami′shu, to fan, a fan.—*bami′shu*, I fan; *tcami′shu*, you fan.

amô^{n}′fi, amô′fi, iron, a pot, pottery.—*amô′f okho′e*, lid of a pot; *amo^{n}fhạsi′*, *amo^{n}fhạ′si*, money. *amo^{n}fhạsi′ ishu′hi*, *amô′fi iwô′fi*, brass, copper. *amo^{n}′fhạs afha^{n}′*, *amofhạ′si afhô^{n}′*, silver. *amo^{n}′ fhạs ĭfhi′*, *amofhạ′si fhi*, gold. *amô^{n}′s ta′nufha^{n}′*, one dollar. *amo^{n}′fi ạtkû′si*, scissors. *amô′fkĕ*, scythe. *amô′fkụla-*

lu, *amô′fkạlala*, to ring, also a bell.—*bamô′fkạlalu*, I ring.

amô′ñki, the breast.—*atce′k mô′ñki*, the ribs.

ampho′ska, a drum.

ạmpti′yaho, it thunders.

ạmtcạ′ki, it lightens.

anaphạ′si, flour.—*ạñgo′fa anaphạ′si*, flour, "white man's flour"; *atce′k anạpha′si*, corn-meal.

a′ni, ani′, water.—*a′ni thạⁿ*, the ocean, "the big water."

a′ni, to take.—*ba′ni*, I take; *tca′ni*, you take.

anĭsho′pi, a cup.

ani′si, to play (as children) (cf. *iⁿtonisi*).—*abani′si*, I play; *tcani′si*, you play.

anita′, to wash.—*banita′*, I wash.

ano′, north, winter.

ano′ska, orphan.

ạndja′ki ke′hi, one thousand.

ạndjo′fta, aⁿdjo′ftạ, aⁿdjo′ftaⁿ, cloth, clothes, clothing.—*aⁿdjo′fti-pa′sti*, soap.

anthu′hi, vines, creepers.—*aⁿtho′hi ftĕ′pi*, muscadine.

apaskoⁿ′, apasko′, a′pasku, bread (Biloxi, *pă′ska*).—*apaskoⁿ′ bo′wasi*, I need bread; *apaskoⁿ′ tco′wasi*, you need bread.

a′pạsti, apasti′, to wash, bathe one's self or clothing.—*ba′pạsti*, I wash; *ihiⁿ′sa apạ′sti*, to wash one's self; *aⁿdjo′fti-pa′sti*, soap.

aphe′ni, to fold.—*ạba′pheni*, I fold; *tcạphe′ni*, you fold; *aphenĭ′x̣ku*, a little bundle.

aphe′ti, aphi′ti, fire.—*ạphe′cni*, *aphe′sni*, the coals; *ape′shihi*, smoke. *pe′tota*, a match. *aphe′sa nagi′*, fire-place, chimney. *ape′shihi pho′hi*, smoke-hole. *iya′ti ape′shihi*, steamboat.

a′px̣i, leaf.—*aphi′fo′tka*, pecan.

ạpho′, owl (Creole: *grosse-tête hibou*).—*ạpho′ nạgi′*, *aᵐpho′ nạkĭ*, screech owl.

ạphoⁿ′hi, to smell.

aphû′ska, fist.—*baphû′ska*, my fist; *tcaphû′ska*, your fist.

apĭ′ntcu, nose.—**bapĭ′ntcu**, my nose.

a′pofhe′, to steal.—*abapofhe′*, I steal; *atca′pofhe′*, you steal; *a′pofhela*, a thief.

a′pshusĕ, to belch (Creole: *roter*).—*ba′pshusĕ*, I belch.

a′shĕ, to sit.—*ba′shĕ*, I sit; *tca′shĕ*, you sit; *oⁿa′shĕ*, we sit down.

ashe′, frost.—*ashitoⁿ*, a big frost.

ạsxe, to hear.—*tcĭ′ạsxe*, do you hear?; *tcĭ′ạsxe kia′wehe*, do you hear what I say?

ashehi, to laugh, he laughs.—*bashehi*, I laugh; *tcashehi*, you laugh; *tcu′pi ashehi*, all laugh. *ba′shehi*, I laugh at or make fun of some one; *tcĭⁿ′shehi*, you laugh [etc.]; *iⁿshe′hi*, he laughs [etc.]; *oⁿshe′hi*, we laugh [etc.]; *iⁿshehi′*, someone laughs.

ashoha′, ring-necked plover, or killdee (Creole: *pluvier*).

asho′hi, asho′i, a′shohi, rain, to rain, it rains.—*asho′hi akạnạfpạ′ka*, rainbow, "rain bow;" *a′shohi kiu′knao*, rain is coming.

asho′ni, crawfish.

ạsho′pi, to drink.—*bạsho′pi*, I drink; *tcạsho′pi*, you drink.

ashu′se, a′shusĕ, the wind, it blows.

askho, askhole, to stand.—*baskhole*, I stand; *tcaskhole*, you stand; *tcaskho*, get up!

ạspa(?)′, to chop.

astĭ′kĭ, boy.

ạstôⁿ′ki, girl.—*ạstôⁿ′ki-ki′ska*, little girl.

ạco′co, to cough.

atce′ki, corn.—*atce′ḳ nu′fha*, ear of corn; *a′tcạk-bi′ska*, hominy grits; *ạtcĭk-nạpạsi una′fi*, corn mush. *ạñgo′fa tce′ki*, rice, "white man's corn." *atce′k nạpha′si*, corn-meal.

a′tchạka, grasshopper (Creole: *sotriyeau*).

ạtche′tka, atchĕ′tka, rabbit.

atchû′ñki, dog (Biloxi, *atcû′ñki*).—*atchû′ñgasi*, *atcu′ñgasi*, horse. *atcu′ñgas nashu′sitaⁿ*, mule. *atchûⁿ′-djĭ′ñki*, puppy, "little dog."

ạtcokfa′, to lie, tell a falsehood.—*batcokfa′*, I lie; *atcokfa′ fhạ′la*, liar.

ạtcu′fi, ashes.

atcu′ta, ạtcu′ta, the dove (?), wild pigeon (?) (Creole: *tortue* or *tūt*).

ạtchu′ti, tcu′ti, red.—*te′ska atcu′ti*, *de′ska ạtchuti′*, cardinal bird. *a′ni tcu′ti*, *abo′ki tcu′ti*, Red river.

atạf: *atạfte′*, *atạfthĕ*, *ạtạfthe′*, to burn.—*batạfte′hawe*, I burn it; *abatạfte′*, I burn myself. *aphi′ti atạfthe*, it is burnt in the fire; *atạfthe′hawe*, I burnt him; *atạfthe′hawe*, *atcạtạfthe′hawe*, you burn it; *atcataf̣the aba′taf̣the*, they burnt each other. *bi′hi ạthạfte′hawe*, I burn my mouth. *ạtạfhi′skạ*, scorched.

ataki′ti, a lock.

atako′fĕ, meal made of parched Indian corn (Biloxi, *athô′ke*).

atạtcha′, a′tạtcha, hot, warm; steam, vapor. *ani a′tạtcha*, warm water; *cto′hi a′ni a′tạtcha*, you see warm water. *amo′nfa ạtạtcx̣a′*, the pot is hot. *atạtcha′wa*, to warm something; *batạtcha′wa*, I warm something.

ạte′we, to throw away.—*bạte′we*, I throw away; *tcạte′we* you throw away.

a′thahi, frozen.—*ba′thahi*, I am frozen; *tca′thahi*, you are frozen; *a′ni a′thahi*, frozen water.

atx̣ạ′nta, wildcat (perhaps *atx̣ạ′n tho^{n}*, "big cat").—*tạ^{n}tcĭ′ñki*, the cat (perhaps *atx̣ạ′n tcĭ′ñki*, "little cat").

athe′, a dress.—*athe′ tu′ska*, skirt; *a′the okpe′*, to put on a dress; *aba′thĕ*, my dress.

ạthi′, ạtx̣i′, a house.—*abati′tca ate′kna*, I am going home (*abatitca*, home).

athi′, father, his father.—*bathi′*, my father; *tcathi′*, thy father.

atho′nogi, to exchange, to trade.—*ba′thonogi*, I trade or exchange; *itca′tho′nogi*, you exchange or trade.

atxo′ska, skunk.

a′tho^{n}hi, to run.—*abạtho^{n}hi*, I run; *actho^{n}hi*, you run (imperative); *abatxa′abĕ*, I am going to run; *abatxa′kiba′fpeni*, I can not run.

ati′kna, to climb (cf. *te*).—*ạbati′kna*, I climb; *ạtcaati′kna*, you climb.

atipo^{n}′tuska, to weave.—*batipo^{n}′tuska*, I weave.

atisho′skatha′lạ, atisho′ska-atha′la, sparrow-hawk (Creole: *sparrier*).

atĭ′si, medicine (modern and ancient).

atĭ′tcoka, floor.

atkạpha′hi, beard.—*ba′tkạpha′hi*, my beard; *tca′tkạpha′hi*, your beard.

atka′tĕ, a rope.

atki′tco.—*ĭ^{n}tufa atki′tco ạ′te*, he went to town.

ạto′, potato, sweet potato.—*ạto′ a′ñglĭfĭ*, Irish potato; *ạto′ ạfha^{n}′*, white or Irish potato; *ạto′ atcaki′*, wild or marsh potato.

ato′k(i), summer, also spring, south.—*atok nufha^{n}′*, one year.

ato′nahĭ, to fall.—*bato′nahĭ*, I fall.

ato′yĕ, to catch.—*bato′yĕ*, or *mi^{n}′ti bato′yĕ*; I catch; *tcato′yĕ*, you catch; *ho atu′yi*, I catch fish; *ho tcatu′yi*, you catch fish.

ato^{n}′hi, to see, to look.—*ato^{n}′hi, atu^{n}′hi*, I see or look; *cto^{n}′hi, ctu^{n}′hi*, you see or look (see him, you see him); *o^{n}to^{n}′hi, o^{n}tu^{n}′hi*, we see or look; *tcu′pi cto^{n}′hi*, you all see; *cto^{n}′hi te′ska*, you see that bird; *ato^{n}hi′ mi^{n}′ti*, let me see! *yeto^{n}′hi*, he sees me. *cto′hi a′ni a′tạtcha*, you see warm water.

ạto^{n}′hi, to sing.—*bạto^{n}′hi*, I sing.

atubanitci, to wrap up, to twist.—*abatubanĭ′tci*, I twist it or wrap it up; *mi′nti atu′bani′tci*, I wrap something up; *tci′nti atubani′tci*, you wrap something up; *i′nti atubani′tci*, he wraps something up; *o^{n}′ti atubani′tci*, we wrap something up; *etca^{n}sa′ tubani′tci*, hold on! we wrap something up; *etca^{n}sa′ abatu′banitci*, hold on! I will wrap something up.

atu′nahi, to turn, to go back.—*abatu′nahi, bạtu′nahi*, I turn, I go back; *tca′tunahi*, you go back; *ctu′nahi*, or *ctû′nahi*, you turn, go back! *o^{n}tu′nahi*, we turn.

ạtuphô^{n}′tuska, a basket.—*ạtuphô^{n}′tuska tutu′ska*, a basket-handle.

atucnạ′hi, atucnahi′, atucnạwạ, atucnạwa′, hurry up! hurry! hasten! make haste!—*batucnahi′*, I hasten; *atucnạwa tca′kiu a′ctutĕ*, make haste and come and eat!

atu′ti, cooked, he has cooked; ripe, it is done.—*batu′ti*, I cook; *tcatu′ti*, you cook; *o^{n}tu′ti*, we cook; *tcatu′titu*, you (pl.) cook; *atu′titu*, they cook. *a′tutue*, to be cooking; *aba′tutue*, I am cooking; *tca′tutue*, you are cooking.

atutkạ′fi, to break.—*itca^{n}′ atutkạ′fi*, to break a stick.

a′ye, to cry.—*i′baye*, I cry; *i′tcaye*, you cry; *o^{n}aye*, we cry.

ayo′ti, to light a lamp, a blaze, a flame.—*bayo′ti*, I light; *tcayo′ti*, you light.

a^{n}fhe′pi, an ax.

a^{n}kfi′ntĕ, a^{n}kfĭ′ntaki, ugly.

a^{n}′kindĕ, manure, dung.

a′ñglif, añglĭ′f, another.—*a′ñglif i^{n}′lĕ, a^{n}′glifhi i^{n}lĕ*, another language, the English language, you can speak English (?). *ạñglĭ′f ito′*, an American man, "another, different, or foreign man."—*ạñglĭ′f he′mu*, an Indian; *ạñglĭ′f he′mu iⁿ′le*, the Indian language.

ạñgo′fa, ạñgo′f ito′, white man, especially a Creole.—*ạñgo′fa tce′ki*, rice, "white man's corn;" *ạñgo′fa anapa′si*, flour, "white man's flour."

ạñkonaki′, ạñkunạki, beans.—*ạñkonaki′ pạda′fi*, lima beans, "flat beans;" *ạñkunạki wâⁿ′fka*, peas.

aⁿku′nạkạ, humming-bird.

ạ′ñkwa, person, someone, somebody.—*ạñkho′cka*, baby.

aⁿtxo′xa, slime.

aⁿto′hi, eye.—*aⁿ′to a′lahi*, eyelid; *aⁿ′to hihi′*, eyelash, eyebrow.

aⁿtoni′ki, blind.—*aⁿtokfi′*, cṛoss-eyed.

aⁿtuskhĕ′, knife.

aⁿwâⁿ′fka, onion (see *ạñkonaki′*).

ba′hu, te′ska ba′hu, the common robin (or the little blue heron) (Creole: *petit gris*).

bạ′ka, where.—*bạ′ka tcakiu′*, whence do you come?

be′koⁿ, who is it? who?—*be′koⁿ tciⁿ′ti*, who are you?

bohonạ′hi, near, beside.—*a′ni bohonạ′hi*, near or beside the water.

bokx̣ĭ′, abroad, away, off.—*bokĭ′x̣ te′knạ*, I am going abroad.

bu′te, to shine.—*babu′te*, I shine; *tcabu′te*, you shine; *iⁿ′tuk bu′tĕ*, it shines; *upo′fi i′la bu′tĕ*, the moon shines.

efhahi′, ĕ′fhahi, efhahi′, a long time, old times, always.—*ĕfhahi′tĭ te′kna*, he has been gone a long time; *ĕfhahi′tĭ cte′kna*, you have been gone a long time; *ĕfhahi′ a′tufthĕ*, he has passed a long time. *efhahi lemôⁿ′ti anô′ñki*, I have lived here a long time. *a′ñkwa ĕ′fhahi*, people of old times.

ehôⁿ′he, to grunt (like a pig).—*behôⁿ′he*, I grunt.

e′ki, a cliff or hill (Creole: *un écore*).—*e′ki toⁿ*, a mountain, "a big hill."

ephu, pawpaw (Creole: *jasmin*).

e′skha, buzzard.

e′tcahua, fast (Creole: *vite*).—*be′tcahua*, I am fast.

e′tcaⁿ′sa, in a little while, by and by, hold on!

ĕthe′ni, meat.

ĕtikôⁿ′so, grandfather.—*bĕtikôⁿ′so*, my grandfather; *tcẹ̆tikôⁿ′so*, your grandfather.

fạfạnạki, mulberry (Creole: *murier*).

fạ′kumĭ, seven.

fạ′tfạte, to whistle.—*bafạ′tfạte*, I whistle; *tcafạ′tfạte*, you whistle.

feska′, hog.—*feska tcĭ′ñki*, pig, "little hog"; *feskạ-tca′kĭ*, opossum, "forest hog" (?); *fĕ′skĭtci*, fat (evidently "hog fat").

fhạ′kĭ, pain.—*abafhạkĭ*, I have a pain; *atcafhạkĭ*, you have a pain; *nạshu′si fhạ′kĭ*, earache.

fhạ′la: *atcokfa′ fhạ′la*, a liar, story-teller.

fhi, yellow.—*ami′huⁿ fhi*, yellow fever; *itcofhi′*, yellow tree (Creole: *bois jaune*).

fxiⁿ′te, tail.—*feska fxiⁿ′ti*, pig's tail; *ho fxiⁿte*, fish's tail. *oⁿ′taske fhiⁿ′tĕ*, comet, "tailed-star."

flo′hi, long.—*noⁿ′pi flo′hi*, a long day.

fte′tka, tall.

fto′tka, a circle, round.

hafĕ: *dukha′fĕ*, to scratch; *aba′dukhafĕ*, I scratch; *tca′dukhafĕ*, you scratch.

hĕ′tani, to think.—*bahĕ′tani*, I think; *tcahĕ′tani*, you think; *tcahĕ′tanitu*, you all think.

hiti: *ahi′tĭ*, to kick; *abahi′ti*, I kick; *atcahi′ti*, you kick; *miⁿ′ti abahi′ti*, I kick; *itcaki′ti*, we kick each other (?); *itcabahi′ti*, I want to kick you.

hiⁿ′sa, self.—*mihiⁿ′sa*, myself; *mihiⁿ′sa etciⁿ′ti*, ourselves; *ihiⁿ′sa*, himself.

ho, fish.

ho′hĕ, to bellow (like a bull), to howl (like a wolf).

ho′cka, child.—*ho′cka mi′tha*, my child; *ạñkho′cka*, baby.

hûpi: *dukhû′pi*, to dig.—*badukhû′pi*, I dig; *tcadukhû′pi*, you dig; *oⁿdukhû′pi*, we dig.

i′fha, tooth.—*i′fha ite′*, toothache.

i′fhu, seed.—*akô′nt ifhu*, peach-seed, peach-stone; *u′tu i′fhu*, acorn.

ĭftạptạⁿ′, ten.—*ĭftạptạⁿ′ nû′fha′*, eleven; *ĭftạptạⁿ′ nuᵐ′pha*, twenty; *ĭftạptạⁿ′ ta′ni*, thirty; *ĭftạptạⁿ′ to′pa*, forty [etc.]; *iftạ′ptạ nufha′*, one hundred.

ĭftĕ′pue, to pull out.—*bĭftĕ′pue*, I pull out; *tcĭftĕ′pue*, you pull out.

ĭfthĕpi′, ifthĕ′pi, ĭfthĭ′pi, black, also coffee.—*abo′ki* or *a′ni iftĕ′pi*, Black river; *ĭftĕ′pi ito′*, black man, negro; *te′ska ĭfthĭ′pi*, blackbird; *ĭfthe′pi′*, coffee; *ĭfthepi′ tca′yu*, make coffee! *tcĭⁿasho′hi ĭftĕ′pi*, black moss.

ĭfthe′yi, left.—*tcak ĭfthe′yi*, left hand.

i′hi, ihi′, mouth.—*bi′hi*, my mouth.

ihi′, iⁿhi′, hair, feather, wool.—*tesk iⁿhi′*, bird's feather; *cĭ′tkạshĭ iⁿhi′*, sheep's wool; *apxa′hi*, head hair.

ĭko′ni, grandmother.—*bĭko′ni*, my grandmother.

i′la, luminary.—*noⁿ′pi ila*, sun, "day luminary;" *upo′fi i′la*, moon, "night luminary;" *upo′fi i′la bu′tĕ*, the moon shines; *i′la nu′fha*, one month; *i′la ĭⁿtu′ka*, sun-gazer or American bittern (Creole: *vise-en-l'air*).

ilĕ′, iⁿlĕ′, to speak, he speaks, language.—*ibalĕ′*, I speak; *itca′lĕ*, you speak; *tcu′pi ile′*, all speak; *miⁿ′ti ba′le*, I speak; *tciⁿ′ti tci′le*, you speak; *oⁿ′ti ile′*, we speak; *miⁿ′ti iyaⁿ′ iba′lĕ*, I, a woman, speaks. *aⁿ′glif iⁿlĕ′*, another language, or the English language; *aⁿglifhi iⁿlĕ′*, the Indian language; *miⁿ′ti iⁿ′lĕ* (or *i′lĕ*), my language.

ĭletci′, ile′tci, tongue.—*tcile′tci, tcile′tcĭ*, your tongue.—*ale tci*, to lap; *bale′tci*, I lap; *tcale′tci*, you lap; *oⁿale′tci*, we lap.

ĭphi: *ĭphiba′wi, iphi′bowi, ephi′pawi*, up, high, above.—*ĭphibawi hạte′kna*, I go up; *iphi′bawi itcoⁿ′*, high in the tree; *Ĭphiba′wi-ito′*, "The-man-up-above," God; *Ito′ itxaⁿ′ ĭphiba′wi*, God, "Man-big-above"; *athi′ ĭphi′pawi*, up stairs. *epi′tcoⁿ*, high, up; *epi′tcoⁿ te′kna*, to go up.

ĭ′shi, full.

ĭshu′hi, to stink, to smell bad.—*bĭshu′hi*, I smell bad; *tcĭshu′hi*, you smell bad; *tcamuwacte′ tcĭshu′hi*, go away, you smell bad!

itca′hu, to sing, a song.

itca′ki, ĭtca′ki, hand, fingers.—*bidja′ki*, my hand; *a′ñkwa itca′ki*, someone's hand. *ĭtca′ki toⁿ, ĭtca′ki tañ*, thumb, "big finger" (?); *ĭtca′ki tcĭ′ñki*, fingers, "little fingers"; *tcitcaki añtcku′*, give me your hand! *itca′kạpạc le′ki*, finger-ring.

itcakoftû′ftu, kidney.

itca′mạsi, to salute, to greet, to say "*bon jour*" to one.—*bitca′mạsi*, I salute.

itca′nti, the heart.

itcapi, lips.—*bitca′pi*, my lips.

i′tcạcpha-a′hnạku, mushrooms.

ĭtcạthôⁿ, mortar.—*ĭtcạtho′pka*, pestle.

ĭtce′pi, door.—*ĭtce′pi ki′ska*, window, "small door."

ĭtchepi′, itchĭpi′, dirt, dust.

itchi′, fat, oil, grease.

itcho′hi, green, unripe.

itco′lĕ, chief.

ĭtco′ti, neck, throat.

itcoⁿ′, itcaⁿ′, i′tcoⁿ, tree, wood.—*itcatu′skạ, tcĕtu′ska*, a stick. *itcạtciⁿ′ki o′phi*, a thicket of bushes, lots of bushes. *ĭtcofhi′*, yellow tree (Creole: *bois jaune*). *itcanô′ñki*, a fence. *itcạ′pheti*, torch, "fire-stick." *itcaplu′*, thorn-tree. *itca′ni*, tobacco.

ita′tĭska, back.—*bita′tĭska*, my back; *tcita′tĭska*, your back; *oⁿta′tĭska*, our backs; *tcitä′tĭskatu*, your (pl.) backs.

ite′, i′te, e′te, to suffer.—*bi′te*, I suffer; *tci′te*, you suffer; *ạ′pha i′te*, headache. *e′tete*, sick, keeping on suffering (redupl. form); *abe′tete*, I am sick; *atcĕ′tete, tce′tete*, you are sick; *oⁿtete′*, we are sick.

ite′hu, to touch.

itxa, i′te, to have, own, possess.—*miⁿ′ti txa*, it is mine; *tciⁿ′ti txa*, it is yours; *ĭto′ i′te*, to marry (said of a woman); *iyaⁿ′ ite′*, to marry (said of a man). *aba′thĕ tĭnĭñki*, I have no dress. *hockami′tha*, my child; *tokmi′tha, to′kmitxa*, my brother; *toktciⁿ′txa*, your brother; *tokoⁿ′txa*, our brother.

ĭthä′nạni, wife.—*bĭthä′nạni*, my wife; *tä′nạni ni′ki*, a widower, "his wife not"; *tä′nạni thĕ*, a widower, "his wife dead."

ĭthe′fi, the′fi, belly.

itho′hi, ito′hi, blue.—*tĕ′ska itho′hi*, blue-jay.

ĭthoⁿ′, itho′ñ (see *ithôⁿ′*), big, large.—*iⁿ′tufi txoⁿ*, a large town; *bi′txọⁿ*, I am large; *tci′txọⁿ*, you are large; *i′txọⁿ*, he is large; *tcu′pi i′txoⁿ*, we (they) are large. *a′ni txoⁿ*, lots of water, much water.

ithôⁿ′, to grow (cf. *ĭthoⁿ′*, big).

ithoⁿ′fka, sister.—*bitxôⁿ′fka, bithoⁿ′fka*, my sister; *tcitxôⁿ′fka*, your sister; *bitxoⁿ′fka itxĭⁿ′to*, my sister's husband.

itxu^n′hi, cord, ligament.

ito′, a man, a male.—*ito′ nûfha′*, a man, one man; *Ito′ itxa^n′ ĭphiba′wi*, God, "Man-big-above" (see *ĭphi*).

iwâ′, to sleep.—*biwâ*, I sleep; *tciwâ*, you sleep.

i′ya, deer.

iya′, raccoon (there is a slight difference between this word and the above, apparently, but not certainly, due to accent).

iya′fhu, blackberry.

iya′ti, pirogue, canoe, boat.—*iya′ti ape′shihi*, steamboat.

iya^n′, woman.

iyo′nakĭ, to mock.—*te′ska iyo′nakĭ*, mockingbird.

ĭ^{n}fhi′hi, ifhihi′, afraid, scared.—*iba′fhihi*, *aba′fhihi*, I am afraid, I am scared; *itca′fhihi*, *itci′fhihi*, you are afraid, you are scared.

i^n′fpĕ, to know.—*iba′fpĕ*, I know; *tca′fpĕ*, you know. *akte′sue i^n′fpe*, to read; *bakte′sue i^n′fpe*, I read. *ifphe′we*, to teach; *bifphe′we*, I teach; *tcifphe′we*, you teach; *ifphetci′we*, you teach me.

i^{n}khe′hi, it is enough.

ĭ^{n}kta′we, to hate.—*bĭ^{n}kta′we*, I hate.

i^n′tco, i^{n}tco′, body, flesh, corpse.—*a′ñkwa i^n′tco*, a person's body; *i^{n}tcona^n′tci*, ghost, spirit, soul of the dead; *ạ′ñkwa i^{n}tco′*, somebody's body or corpse.

ĭ^{n}daki′, i^{n}da′ki, i^n′taki, hominy (Creole: *gros gru;* Mobilian: *sagamité*).

i^{n}the′, forehead.—*bi^{n}the′*, my forehead; *tci^{n}the′*, your forehead.

i^{n}to′nisi, to make fun of, to joke, to play with (cf. *ani′si*).—*abi^{n}to′nisi*, I make fun of; *tci^{n}to′nisi*, you make fun of.

ĭ^n′tu, egg.—*ĭ^n′tu fhi*, the yolk of an egg, "egg yellow"; *ĭ^n′tu afxo^n′*, the white of an egg (both of the above may take *a′bas*, "hen," before them); *a′bas i^n′tu*, "hen's eggs."

ĭ^n′tufa, i^n′tufi, town.—*ĭ^n′tufa atki′tco ạ′te*, he went to town; *lo′kobathi i^n′tufati atitco^n′ ate′kna*, I am going to the town to-morrow.

kạfpxô^n′te, to mash, to crush.—*bakạfpxô^n′te*, *bakạfpô′ntĕ*, I mash, I crush, I squeeze or press; *tcạkạfpxô^n′te*, you mash, you crush.

kạ′nạtaka′, kanạta′ka, red-headed lizzard (Creole: *scorpion*).

kạ′shoki, to break.—*bakạ′shoki*, I break; *tcakạ′shoki*, you break.

k'ade′si, spotted.—*ạba′s k'ade′si*, guinea-hen, "spotted hen."

ka^{n}lạtchĭ′tka, "wood tick" (Creole: *puis bois*).

ke′tci, k′ĕdji, crooked, a bend.—*itca^n′ kĕ′tci*, crooked stick; *abo′ki kê′dji*, river bend.

kfa′hi, old.—*do′kfa′hi*, *ĭ′dokfahi*, an old man; *dokfa′hi cto′he cte′kna*, are you going to see the old man?

khạtu′ye, to sew.—*akhạtu′ye*, I sew; *tcakhạtu′ye*, you sew; *ạñkhạtu′ye*, needle.

khe′we, to plow (cf. *akx̣e′*).—*a′ma^n khe′we*, to plow land.

kia′wĕ, something, what.—*ki′awe tce*, what do you say?; *ki′awe tco′pte′kna*, what are you going to get?

kịfa^n, five.

ki′ska, small, little, thin (generally of human beings).—*i^n′tufi ki′ska*, a small town; *i′to ki′ska*, a thin man.

kiska′we, to lend.—*bakiska′we*, I lend; *tcakiska′we*, you lend.

kĭ′ctạcga, nine.

kĭ′ctatạki, to pity, the pitiable people.—*bakĭ′ctatạki*, I pity; *tcakĭ′ctatạki*, you pity.

kithĕ′, a fight.—*a′kithĕ*, you fight! *a′kithĕ mi^n′tĭ*, I fight; *a′ñkwa kithĕ′*, one is fighting; *a′kithĕ tci^n′ti*, you fight; *a′kithĕ tcu′pi*, all fight (ourselves and yourselves); *kithe′he*, they are fighting.

kiu: *kiukna*, to come.—*akiu′kna*, I come; *tcakiu′kna*, you come; *kiu′kna*, he comes; *o^{n}kiu′kna*, we two come; *o^{n}kiukna′tu*, we come; *tckiuknatu′*, you (pl.) come; *kiuknatu′*, they come; *a′shohi kiu′knao*, a rain is coming. *bạ′katcakiu′*, whence do you come? *lĕmô^n′ti tca′kiu*, you come here! *tca′kiu a′ctutĭ*, come and eat! *atucnạwạ*, *tca′kiu a′ctutĭ*, make haste and come and eat! *de′to^{n}ni a′kiubĕ*, if he goes I will come. *tcakiu′*, come on! *takiu′ akte′*, I am going, you are going(?).

kobi′ska, slender.—*itco^n′ kobi′ska*, a slender tree.

kofpe^n′ti, gạfpĭ′nti, gofpi^n′ti, to whip.—*a′gạfpi^{n}ti*, I whip; *tci^{n}gạfpi^n′ti*, you whip; *hibaba′ gạfpĭ^n′ti, añkôfpe′nti*, a whip. *a′ni kofpĭ′nti*, a wave.

koftħĕ′, to sweep.—*bakofthĕ′*, I sweep; *tcakofthĕ′*, you sweep; *ami kofthĕ′*, *i^{n}gạfthĕ*, a broom.

kpâni, to win.—*ba′kpâni*, I win; *tca′kpâni*, you win.

ktce′hi, rose.—*a′kiska ktce′hi*, rosebush.

ktxĕ′, **ktĕ**, to kill.—*aktĕ′*, I kill; *tcaktĕ′*, you kill; *ạ′ñkwa ktĕ*, somebody kills; *oñktĕ′*, we kill; *tcaktĕ′tu*, you kill; *ktĕ′tu*, they kill; *tci^{n}′ti tcaktĕ′*, you kill; *kikthe′hawe*, *aki′kthe*, they killed each other, or one another, or they killed themselves. *mi^{n}′ti añkwa′ ha′ktx̣ĕ*, I kill somebody; *tci^{n}′ti añkwa′ tca′ktx̣ĕ*, you kill somebody; *o^{n}′ti añkwa′ o^{n}′ktx̣ĕ*, we kill somebody. *kikthe′he*, they are killing; *akthe′*, I killed; *atcikthe′be*, I will kill you; *tciñkthe′be*, some one will kill you; *akthe′be*, you will kill me.

kto′kĕ, to whinny (as a horse), to crow (like a rooster).—*abakto′kĕ*, I whinny or crow; *tcakto′kĕ*, you whinny or crow.

kto′pe, to cross.—*akto′pe*, I cross; *tcakto′pe*, you cross.

ktuwe, to stick, paste, glue.—*abạktu′we*, I stick, paste, or glue; *atcạktu′we*, you stick [etc.].

la: *lalacka*, elastic, a rubber; *la′ckạ*, to jump; *bala′cka*, I jump; *tcala′cka*, you jump.

(l)e′he, he says, to say; *be′he*, I say; *tce′he*, you say; *o^{n}ehe′*, we say; *tcu′pi e′he*, all say; *lehe′*, he says; *lehetu′*, they say.

le′khạti, **le′kx̣ati**, **lĕ′khati**, now, right now, just now, a short time, again (?).

lĕmô^{n}′ti, here, this.—*lemô^{n}′ti anô′ñki*, I live here; *lĕmô^{n}′ti tca′kiu*, you come here! *lĕmô′nti te′ska*, this bird. *lĕmô^{n}′ti bofthạ′hi*, I arrive here.

le′yi, to fly.—*aleyitĕ′*, I am flying; *tcale′yitĕ*, you are flying; *te′skha leyi′*, *te′skha leyitĕ′*, the bird is flying; *ĕ′skha leyi′*, *e′skha leyitĕ′*, the buzzard is flying.

li, to roll (?).—*baglili′hi*, *paglili′hi*, I roll it along; *tcaglili′hi*, you roll it along. *ạpakli′lihi*, to roll, roll it! (?) *mi^{n}′ti bạpakli′lihi*, I roll it; *tci^{n}′ti tcạpakli′lihi*, you roll it. *itcạpakli′lihi*, a wheel.

li′tchi, to dance.—*bali′tchi*, I dance; *tcali′tchi*, you dance; *o^{n}li′tchi*, we dance.

lo: *lolohi*, to run (like water).—*a′nic lo′lohe*, *ani′c lalo′hi*, the water runs; *a′nic lo′lohe afhi′hi*, the current.

lokatcho^{n}′, this morning, forenoon.

lo′kobathi, **lo′kobati**, to-morrow.

ma′hi, to paddle, a paddle.—*ba′mahi*, I paddle; *tca′mahi*, you paddle.

ma′nạki, to meet (?).—*o^{n}tcîkma′nạki*, I meet you; *akma′naki*, I meet him; *atcakma′naki*, you meet me; *tcĭ^{n}kmȧ′nạki*, he meets me [you?]; *akma′nạki*, he meets me.

ma^{n}′ka: *ma^{n}′ka tca′kana*, where are you?

ma^{n}ki (cf. *môñki*).—*iwama^{n}′ki*, it is sleeping, he is sleeping; *cto^{n}′hi iwa′ma^{n}ki*, see him, he is sleeping.

mo^{n}hĕ: *i′to mo^{n}′ḥĕ*, to whoop (like Indians in old times).

mô′ñka: *mô′ñka tcĭnô′ñki*, you live here.

mô′ñki, to lie down (cf. *ma^{n}ki*).—*ba′ftu mô′ñkĭ*, I am lying down; *tca′ftu mô′ñki*, you lie down.

nạf: *nạfhạ′si ya′ñki*, cow; *nạfĭtci′*, butter, "cow grease."

nạ′ftạki, to tie.—*aba′nạftạki*, I tie; *tca′nạftạki*, you tie.

nạ′fthi, true, real.

nạkhe′, heavy.—*nạkhe′ u′phi*, too heavy.

nạkhĭ′ti, to slide.—*banạkhĭ′ti*, I slide.

nạkho′hi, trail, road.

nạkho^{n}′ti, knee (?).—*bạkho^{n}′ti*, my knees; *tcạkho^{n}′ti*, your knees.

nạksha, **nạ′kạsạ**, young, fresh.—*ito′ nạksha*, a young man; *iya^{n}′ nạksha*, a young girl. *ethe′ni nạksạkthĕ*, fresh meat.

nạkta′’fi, milk.

nạphi′hi, smelling good, fragrant.—*a′ni nạphi′hi*, cologne, perfume.

nạ′phĭ′tka, butterfly.

nashĕ′, to listen.—*aba′nashĕ*, I listen; *tca′nashĕ*, you listen. *năshu′si*, ear.

nạshi′hi, to breathe.—*banạshi′hi*, I breathe; *tcanạshi′hi*, you breathe.

nacti′tka, ant.—*nacti′tka tchu′ti*, red ant.

nạ′thû, brain.

nạ′to, far.—*nạ′tâ cte′kna*, are you going far? *ni′ki nạto′ni*, it is not at all far.

na′wu: *i′la na′wu*, an eclipse of the sun or moon.

na^{n}′tci: *i^{n}tcona^{n}′tci*, ghost, spirit, soul of the dead.

ni (the negation), not.—*mi^{n}′ti ni*, it is not I; *tci^{n}′ti ni*, it is not you.

niⁿ′kna, to walk.—*miⁿ′ti baniⁿ′kạna*, I am walking; *tcaniⁿ′kna*, you walk.

nôᵐphĕ′tka, a common fly.

nô′ñki: *ba′shĕ nó′ñki*, I am sitting down; *tca′shĕ nó′ñki*, you are sitting down; *oⁿshĕ nó′ñki*, we are sitting down. *mó′ñka tcĭnó′ñki*, you live or dwell here; *lemóⁿ′ti anó′ñki*, I live here; *efha′hi′ lemóⁿ′ti anó′ñki*, I have lived here a long time. *ano′ñki*, I stay; *tcano′ñki*, you stay.

noⁿ′pi, day, daylight.—*noⁿ′pi shi′huⁿ*, Sunday; *noⁿ′pi txoⁿ*, Christmas, "big day"; *nạbi′ti*, to-day.

nû′fha, one, only.—*ĭ′ftạptạⁿ′ nû′fha′*, eleven, also given for 100.

nu′pha, nuᵐ′pha, two.—*ĭ′ftạptạⁿ′ nuᵐ′pha*, twenty.

nuti, to throw away.—*cnu′ti*, throw it away! *banu′ti*, I throw it away; *tcanu′ti*, you throw it away.

nuⁿ′sĕ, to chase.—*banuⁿ′sĕ*, I chase; *tcanuⁿ′sĕ*, you chase.

obishĭ′kĭ: *bobishĭ′kĭ*, I am ashamed; *tcobishĭ′kĭ*, you are ashamed; *tcobishĭ′kĭnĭ*, are you not ashamed?

ofhĭ′pĭ: *bofhĭ′pĭ*, I cut it across. *aduskĕ′ ba′ni abofhĭ′pi*, I take a knife and cut it; *aduskĕ′ tca′ni tcofhĭ′pi*, you take a knife and cut it.

o′fpạki, to split.—*itcaⁿ′ bo′fpạki*, I split the stick; *itcaⁿ′ tco′fpạki*, you split the stick; *itcaⁿ′ oⁿ′fpạki*, we split the stick. *tcofpa′ki*, you chop, or cut; *aⁿfhe′pi tco′fpagi*, to cut with an ax.

o′ftạti, cotton.—*o′ftạti ạ′thi*, cotton-gin.

ofthạhi, to arrive, come in.—*bo′fthạhi*, I come inside; *tco′fthạhi*, you come inside; *lĕmóⁿ′ti bofthạ′hi*, I arrive here.

okho′e, lid or cover of a pot.

okhô′ñki: *ho bokhó′ñki*, I fish; *ho tcokhó′ñki*, you fish.

okifthĕ, okifthe′, ukĭfthĕ, make the fire!—*aphe′ti bokĭ′fthĕ*, I make a fire; *bokĭfthĕ′be*, I am going to light a fire.

okĭfthe′yi, to forget.—*bokĭfthe′yi*, I forget; *tcokĭfthe′yi*, you forget.

o′klosĕ, rat.

okpe: *aⁿtciokpe′*, help me! or, I help (perhaps *to help*); *aⁿtcibokpebe*, I am going to help you; *aⁿtcitcokpe*, you help. *a′the okpe′*, to help put on a dress; *athe′ aⁿtco′kpe*, you help me dress.

o′ktạfĭgĭ, shoe.—*boktạfĭgĭ*, my shoe.—*u(k)tạfiki ni′ki*, barefoot, "without shoes."

oktạki, to tell.—*boktạki′, bo′ktạki*, I tell him; *aⁿtco′ktạ′ki*, he tells me; *aⁿtcio′ktạki*, he tells you; *aⁿtcibo′ktạki*, I tell you; *abitco′ktạki*, you tell me; *tcu′pi tco′ktạki*, I tell you all; *atcioⁿ′ktạki*, we tell you; *aoⁿtco′ktạki*, you tell us; *bo′ktạkitu*, I tell them, or they tell me; *tco′ktạkitu*, you tell them, or they tell you; *tcu′pi tco′ktạkitu*, they tell you all, or you all tell them; *tco′ktạki*, tell him! you tell him; *abo′ktaki*, I tell him; *tco′kiaki*, you tell him.

oktati, to work, he is working.—*atcoktati*, you work; *o′ktatạbĕ*, he will work; *tco′ktatạbĕ*, you will work; *abokta′tci*, I work; *atcokta′tci*, you work.

oktu′nahĕ, to surround.

okwa: *ạpha o′kwa*, to comb the head; *ba′pha bokwa′*, I comb the head; *tca′pha tcokwa′*, you comb the head; *ạpyo′kwa*, the comb.

opạkaⁿhi, opạka′hi, to be hungry.—*bopạkaⁿ′hi, bopạka′hi*, I am hungry; *tcopạkaⁿ′hi*, you are hungry.

opa′tĭtci, to pour.—*bopa′tĭtci*, I pour; *tcopa′tĭtci*, you pour.

ophĕ, to come inside.—*bo′phĕ*, I come inside; *tco′phĕ*, you come inside.

o′phi, much, many.—*atce′ki o′phi*, lots of corn; *ito′ o′phi*, many men. *ạthi′ o′phi*, there are many houses there; *ạthi′ o′phi ạⁿkto′hi*, a lot of pretty houses; *atuⁿ′hi ạthi′ o′phi aⁿkto′hi*, I see a lot of pretty houses.

opne′ka, to fetch (cf. *optĕ*).—*bopne′ka*, I fetch; *tcopne′ka*, you fetch; *oⁿopne′ka*, we fetch.

opo′hi, to bleed.—*bopo′hi*, I bleed.

optĕ, to lead or bring (cf. *opne′ka*).—*bo′ptĕ*, I lead or bring; *tco′ptĕ*, you lead; *ki′awe tco′pte′kna*, what are you going to get? *a′ni tco′pte*, go and get water! *tcathi′ tco′pte*, go and get your father!

o′pufku, it is dark.—*noⁿ′pi o′pufku, noⁿ′pa o′pufka*, a dark day.

osạsx̣u′pka, bat (the animal so called).

o′si, dry.—*a′ni o′si*, dry, devoid of water.

o′skha, o′skxa, the crane (Creole: *une grue*). *oskạfha* (from *oskha*, and *afhaⁿ′*, white), the white or American egret

(Creole: *un egret*). *o'skha aphî'ntcu ke'tci*, the black-capped night-heron, a gray crane that lives on crawfish (Creole: said to be *bec grosse* (?)).

o'cigwĕ, a cloud.

otạftạ'ki: *botạftạ'ki*, I am tired, I am getting tired.

o'txo, the butt end of anything.

otkạbedji, utkạ'bedji, to cut.—*itca'ki utkạ'bedji*, he cuts his hand; *bidja'ki botkạ'bedji*, I cut my hand; *a'ñkwa itca'ki utkạ'bedji*, I cut a person's hand; *ya'ckîkoⁿ tcotkạ'bĭdji*, how comes it that you cut your hand?

o'wasi, o'wạsi, to want.—*bo'wasi*, I want; *tco'wasi*, you want; *bowa'sni*, I do not want; *tcowa'sni*, you do not want. *amoⁿfhạ'si bowạ'si*, I want some money; *atu'fi bo'wạsi*, I want to buy; *aba'thĕ bo'wasi*, I want a dress.

o'wati, yesterday.

oⁿ'fạna, duck.—*oⁿ'fạna ito'ki*, mallard duck.

oⁿ'fhi, bullet, ball.—*oⁿfhi'k bi'fka*, shot; *oⁿfha'pi*, gun; *oⁿfha'p tạta'*, arrow.

oⁿ'fnatkạ, mouse.

oⁿka'hi, spoon.

oⁿkte'fi, snake.—*oⁿkte'fi taphe'su*, rattlesnake.

oⁿktohi', oⁿkto'hi, pretty.—*yạ'nạkca oⁿktohi'*, a pretty girl.

oⁿni, oni', mother.—*mo'oni*, my mother; *tco'oni*, thy mother. *moⁿ'ni taⁿ'fka*, my mother's sister.

oⁿ'phi, sharp.—*oⁿ'phi nĭ'kĭ*, dull, "not sharp."

oⁿ'sxa, to hunt (for game, etc.).—*aboⁿsxa'*, I hunt; *tcoⁿsxa'*, you hunt.

oⁿ'cka, crow (Creole: *corneille*).

oⁿtcehi', it is cold.—*boⁿtcehi'*, I am cold.

oⁿ'tciku (?), to give (lit.).—*tcile'tci oⁿ'tcĭku*, hold your tongue! *tcu'pi tcile'tci oⁿ'tcĭku*, hold your tongues!

oⁿtcipha'ska, a blanket.

oⁿtaskĕ', ontaskĕ', star, sky.—*oⁿ'taske uⁿthĕ'*, falling star; *oⁿ'taske fhiⁿ'tu*, comet; *oⁿ'taske phu'fi*, morning star; *oⁿ'taske naⁿ'pi phu'fi*, evening star; *oⁿ'taske po'fka*, milky-way.

ôⁿthâⁿ, pumpkin.—*oⁿtafhạhi'*, watermelon; *oⁿtafhạhi' nạphi'hi*, muskmelon.

oⁿtho'mofthu', grape.

oⁿ'yi, louse (Creole: *pou*).

pạfxû'nti, a point (of an object). (cf. *i'fha*.)

pạhi: *du'kpạhi, adu'kpạhi*, to rip; *abadu'kpạhi*, I rip; *tcadu'kpạhi*, you rip.

pakạni'kĕ, to sprain, he sprains.—*abakni'kĕ, apakni'kĕ*, I sprain; *tcabakni'kĕ*, you sprain.

pa'kwa, to count.—*bạpa'kwa*, I count; *tcạpa'kwa*, you count.

pạla'tci, wide.

panạna'hi, to sift.—*bapanạna'hi*, I sift.

pasnạ'tka, to grind something.—*ạbapasnạ'tka*, I grind something; *tcạpasnạ'tka*, you grind something.

patche', to wipe.—*bạpatche'*, I wipe; *tcạpatche'*, you wipe.

pạ'dafi, flat.—*ta'cka pạ'dafi*, a flat plate.

pạ'tạnĭ, eight.

patho'pka, red-headed woodpecker (?) (Creole: *oiseau paru*).

pathû'pka, it (the fire) crackles.

pe'sni, moldy, mildewed.

pha'mihi: *bapha'mihi*, my mind; *tcapha'mihi*, your mind.

pha'tạki, pa'tạki, to push.—*ba'tạpha'tạki, abapha'taki*, I push; *tcatạpha'tạki, tcạpha'tạki*, you push.

phe, to pound in a mortar.—*bạphe'*, I pound; *tcạphe'*, you pound; *oⁿphe'*, we pound.

phenti, to crack.—*baphe'nti*, I crack; *tcaphe'nti*, you crack; *ta'cka phe'nti*, the plate is cracked.

pxo'sĕ, to sting.—*bapxo'sĕ*, I sting; *tcapxo'sĕ*, you sting.

phû'ki, to sweat, perspire.—*baphû'kĕ*, I sweat; *atcĭmphû'kĕ*, you sweat.

plo'cka, round (said to have the same meaning as *plo'tka*).—*itcaⁿ' plo'cka*, or *tcaplo'ska*, a round piece of wood, a ball (*pelotte*); *itca'ki plo'cka*, clasped hands.

plo'tka, round (said to be the same in meaning as *plo'shka*).—*i'tcaⁿ' plo'tka*, a round ball.

pophû'ti, to swell or puff out.—*bapophû'ti*, I swell or puff out; *tcapophû'ti*, you swell or puff out.

pû'hi, a hole.—*ạphi'ntcu pû'hi*, nostrils.

pukĕ', it is warm.—*pukĕ' miⁿ'ti*, or *bapuki*, I am warm; *pukĕ' tciⁿ'ti*, or *tcapu'ki*, you are warm.

pû'suhi, to blow.—*bapû'suhi*, I blow; *tcapû'suhi*, you blow.

sxe′na, to put, to place (see *sxe′wa*).—*basxe′na*, I put; *tcasxe′na*, you put.

sxe′wa, to save, to put away, take care! (Creole: *prends-garde!*) (said to have the same meaning as *sxe′na*).—*basxe′wa*, I put away or save.

shi′hu^{n}: *no^{n}′pi shi′hu^{n}*, Sunday.

sho′hi, old.—*ito sho′hi*, an old man; *iya^{n}′ sho′hi*, an old woman.

sxo′ki, to burst.—*basxo′ki*, I burst; *tcasxo′ki*, you burst.

sxû′pka, soft.—*akhĭ′si sxû′pka*, soft-shelled turtle.

sishu′kĕ, curly.—*apx̣a′ sĭshu′kĕ*, curly hair.

ska′lo, an escalin, a "bit," twelve and a half cents.—*ska′lo nu′pha*, a quarter of a dollar; *ska′lo to′pa*, half a dollar.

slo′ska, cheek.—*mi^{n}′sloska*, my cheek; *tci^{n}′sloska*, your cheek.

so^{m}′pka: *so^{m}′pka*, fin of a fish; *tcĭsho^{m}′pka*, wing (of a bird); *tĕ′fka so^{m}′patchuti*, red-winged blackbird.

sto (?): *atce′k tu′sto*, to shuck or husk corn.

cba′niki, bad.—*tcile′tcĭ cba′niki*, you have a bad tongue! (or, you talk too much!).

cĭ′tkạshĭ, a sheep.

cle′kạ, a bow (the weapon).

cni, to itch.—*ĭ^{n}tco cnicni′we*, the body itches; *bacnicni′we*, I itch; *tcacnicni′we*, you itch.

cpạ^{n}, rotten.—*ĕthe′ni cpạ^{n}*, rotten meat.

ctû′ti, clean.—*bactû′ti*, I am clean; *tcactû′ti*, you are clean; *a^{n}djo′fta^{n} ctû′ti*, clean clothes.

cû′luwiya, a worm (the common earthworm).

tcạ′ftu, to go to bed.—*batca′ftu*, I go to bed; *a′ma^{n} tcạ′ftu*, he lies on the ground.

tca′hĕ, he (snake) hisses (cf. *aktcĕ*).

tca′mạki, mosquito.

tca′mua, **tcạ′mwa**, **tca′muwa**, way off yonder, on the other side, beyond, away off.

tca′su, liver.—*bitca′su*, my liver; *tcitca′su*, your liver.

tca′tka, jawbone.

tcayu, to make.—*mi^{n}′ti tca′yu*, I make; *tci^{n}′ti tca′yu*, you make; *o^{n}′ti tca′yu*, we make; *ĭfthepi′ tca′yu*, make coffee! *itca^{n}′ kia′we tcai′yuñkna*, to do something with a stick.

tce′ko^{n}, which?

tce′mạ, **tce′ma**, **tche′ma**, right, good, it is good.—*tcak tce′mạ*, the right hand. *ito′ tche′ma*, a good man.

tche′mpu, navel.

tchi′pi, intestines.

tci′fhehi, dangerous.

tcĭ′fhi, foot.—*tcạfhahi*, *tcạ′fhâ^{n}he*, leg, calf of leg; *bạtcạfhahi*, my leg; *tcạtcạfhahi*, your leg; *o^{n}tcạfhahi*, our legs; *tcạtcạfhahitu*, your (pl.) legs; *tcĭ′fhi thu′ti*, the ankle, "the foot bone." (Perhaps this should be *ĭfhĭ′*, which was recorded once along with *tcĭfhĭ′*, your foot.)

tci′kha, to sort out.—*batci′kha*, I sort out; *tcatci′kha*, you sort out.

tcĭktci′, around.—*tuk tcĭktci′*, around the stone.

tcĭ^{n}asho′hi, Spanish moss.—*tcĭ^{n}asho′hi ftĕ′pi*, black moss.

tcĭ′ñki, little, small.

tcĭñklo′pa, pomegranate (Creole: *granade*).

tci^{n}tchi′nti, to crawl.

tco′fthạti, mother's brother, or my mother's brother.—*tca′tu tco′fthạti*, my father's brother.

tco′ka, in, under.—*a′ni tco′ka*, in or under the water; *a′ni tco′ka, te′kna*, to go into the water. *tco′ktạtạ*, in the middle.

tconi, to hunt or search (for something lost).—*abatco′ni*, I hunt; *tcatco′ni*, you hunt; *fĕ′ska tco′ni*, to hunt for hogs.

tcotkukû′so, a bucket.

tcule′skạ, Carolina wren (Creole: *rotelet*).

tcu′pi, all, several.

tcutạs: *tcutạskạ′pi*, a round silver plate formerly worn on the body. *tcutạshu′hi*, earring. *apĭ′ntcu tcutushu′hi*, nose ring.

ta′blokĭ, bottle.

ta′fĕ, to bite.—*ĭta′fĕ*, I bite; *tcĭta′fĕ*, you bite.

tạfha′ti, caterpillar.

tạ′fhe, armpit.

tahi: *tạta′hi*, to shake or tremble; *batạta′hi*, I shake or tremble; *tcatạta′hi*, you shake or tremble.

tạkba′ska, lean, not fat.

tạkhĭ′si, to peel (as an orange).—*a′tạkhĭ′si*, I peel; *tca′tạkhĭ′si*, you peel.

taki′ska, a box or trunk.

tạ′mua, that.—*tạmua te′ska*, that bird.

tanawo′si, toe-nail, finger-nail.

ta′ni, three.—*hĕta′ni*, the third.

taphe′su, oⁿkte′fi taphe′su, rattlesnake.

ta′phe′sukithĕ′la, centipede (or milleped).

tapho′hi, tạpho′sĕ, shoulder.—*tcotạpho′sĕ*, your shoulder. *tapho′hi ạtĭ′*, to carry on the back; *abatapho′hi abạti′*, I carry on the back.

tạshi′hi, to burn.—*aphe′ti abatạshi′hi*, I burn myself; *aphe′ti atcatạshi′hi*, you burn yourself; *a′tạshi′hawe*, I was burning him; *atạshi′tcawe*, he was burning you; *atạshi′bawe*, he was burning me. *aphi′ti atạshi′hi*, to burn one's self.

tasi′shihi, to whine.—*atchû′ñki tasi′shihi*, the dog whines; *batasi′shihi*, I whine; *tcatasi′shihi*, you whine.

tac: *itca′ni tacko′ki*, chewing-tobacco. *ta′cti*, gum (chewing-gum, gum copal, or any kind). *itcaⁿ′ ta′cti*, copal.

ta′cka, plate.—*ta′cka phe′nti*, the plate is cracked.

tạtạ, middle.—*tạta′sĕ*, noon, also midnight; *tco′ktạtạ*, in the middle.

te, ti: *ate′knạ*, I go; *abate′kna*, I lead (by the hand), or carry; *chte′knạ*, you go; *atcate′kna*, you lead (by the hand); *cte′knạtu*, you all go; *te′knạ*, he goes; *oⁿte′kna*, we two go; *oⁿte′knatu*, we go; *tcu′pi te′kna*, they all go; *e′tcaⁿsa ate′kna*, I will go by and by (etc.); *lekha′ti ate′kna*, I am going right now; *ate′knatani*, I went; *cte′knatani*, you went; *cte′knatanitu*, you (pl.) went. *ĭfhahi′tĭ te′kna*, he has gone along; *ĭfhahi′tĭ cte′kna*, you have gone along; *epi′tcoⁿ te′kna*, to go up; *ạkho′tca ate′kna, akho′tcaⁿ ate′kna*, I am going outside; *akho′tcaⁿ cte′kna*, you go out; *akho′tcạ atĕ′*, I go outside; *ạ′matcha hạte′kna*, I go down; *ạ′matcha cte′kna*, you go down; *ĭphiba′wi hạte′kna*, I go up; *ĭphiba′wi cte′kna*, you go up. *ba′ka cte′kna*, where is (are) you going? *iⁿ′tufi ạthi′ te′kna*, he is going to the town; *lo′kobathi iⁿ′tufati atitcoⁿ′ ate′kna*, I am going to the town tomorrow; *lo′kobathi iⁿ′tufati atitcoⁿ′ ucte′kna*, you are going to the town tomorrow (etc.); *bokxĭ′ te′knạ*, I am going abroad; *abatĭ′tca ate′kna*, I am going home. *bạ′kạ cte′kna*, where are you going? *bạ′ka ate′kna*, where am I going? *nạ′tâ cte′kna*, are you going far? *ate′ki ba′fpeni ate′hawạbĭ*, I can not go; but I will send someone; *ate′ ba′fpeni ate′hawabe*, I can not go, but I will send; *ani′ bopte′ka*, I am going to get water; *atu′ti te′kna*, he is going to eat. *tcamuwa cte′ tcĭshu′hi*, go away, you smell bad! *de′toⁿni a′kiubĕ*, if he goes I will come. *tapho′hi ạtĭ′*, to carry on the shoulder; *abatapho′hi abạti′*, I carry on the shoulder.

tĕ′fka, a flea (Creole: *puce*).

te′mu, bullfrog.

te′ska, deska′, te′skha, bird.—*te′ska atcu′ti*, the cardinal.

thĕ, txe, to die, to be dead.—*ạthĕ′*, *abatxe′*, *miⁿ′ti athĕ′*, I am dead, I die; *tca′txe*, you die; *tciⁿ′ti athĕ′*, you are dead; *oⁿ′ti athe′*, we are dead; *aphe′ti the*, the fire is out (dead); *oⁿkte′fi txe*, a dead snake.

thiⁿto, tiⁿ′to, husband.—*mĭthĭ′nto*, my husband; *bitxoⁿfka itxĭⁿ′to*, my sister's husband; *tiⁿ′to tini′ki*, a widow, "husband gone"; *tiⁿ′to thĕ*, a widow, "her husband dead."

tho′ba: *batho′ba*, I go in front, or before; *tcĭtho′ba*, you go in front, or before.

ti: *a′batuti, ạbatu′ti*, I am going to eat, I begin to eat; *atcatu′ti*, you are going to eat; *actuti*, you go and eat! *atuti te′kna*, he is going to eat; *tcu′pi atu′ti*, we are going to eat; *mihi′sa batu′ti*, I am going to eat alone; *tcihi′sa tcatu′ti*, you are going to eat alone; *ihi′sa atu′ti*, he is going to eat alone; *a′tut po′posĕ*, fork; *tca′kiu a′ctuti*, come and eat!; *atuenawa tca′kiu a′ctuti*, make haste and come and eat!

tĭc: *botĭc boki*, I put my hand into the fire; *tco′tĭc bo′ki*, you put your hand into the fire; *oⁿ′tĭc boki′*, we put our hands into the fire. *oⁿtĭcĕ′nti, otĭcĕ′nti*, to smoke; *botĭcĕ′nti*, I smoke; *itca′ni miⁿ′ti botĭcĕ′nti*, I smoke tobacco [*miⁿ′ti* may be omitted]; *itca′ni tciⁿ′ti tcotĭcĕ′nti*, you smoke tobacco (?); *itca′ni tĭcĭ′nti*, to smoke tobacco.

to′fkûfkûpi, to wink, to blink.—*bato′fkûfkûpi*, I wink or blink; *tcato′fkûfkûpi*, you wink or blink.

tok, brother.—*tokmi′tha*, *to′kmitxa*, my brother; *toktci^{n}′txa*, your brother; *toko^{n}′txa*, our brother.

to′pa, four.

topi, **pato′pi**, to shoot.—*ababato′pi*, I fire a gun; *aba′pạto′pi*, *iba′pạto′pi*, I shoot; *atcapạtopi*, *itca′pạto′pi*, you shoot; *apatopi*, he shoots.

to′stạkĭ, squirrel.—*to′stạkĭ ĭftĭ′pi*, black squirrel.

to^{n}′ye, hard.

tpa: *atcitpạbĕ*, I will hit you; *baphû′ska atcitpạ′be*, I will hit you with my fist.

tu′fạfha, **dufạfha**, **tufạfhahi**, to tear.—*batu′fạfha*, I tear; *tcatu′fạfha*, you tear.

tufi, to trade, to buy, to sell.—*ạtu′fi*, *ạbatu′fi*, I buy, I sell; *tcạtu′fi*, *ạtcạtu′fi*, you buy, you sell; *ctu′fi*, buy! you buy! *a′ñkwa tu′fi*, people sell or buy, one sells or buys; *tci^{n}′ti ĭctu′fi*, you bought or sold it; *tcạp ĭctu′fi*, let us buy or sell it! *ĭ^{n}′tuf-ạthi′*, store, "trading-house." *atu′fi bo′wạsi*, I want to buy. *u′tĭkcĭ′pi to′fi*, a bought hat.

tu′fkopi, to pinch.—*batu′fkopi*, I pinch; *tcatu′fkopi*, you pinch.

tu′fthahe, to hoe.

tufthĕ: *ĭfhahi′ a′tufthĕ*, he has passed by; *ĭfhahi′ tcatufthĕ*, you have passed by; *ĭfhahi′ batuftĕ*, I have passed by. *aba′tufthĕ*, I pass (some one); *tca′tufthĕ*, you pass (some one).

tuk, stone.

tukba′ti, to spread (cloth, etc.).

tupho′hi, **dupho′hi**, to bore (a hole, etc.).—*badupho′hi*, I bore (a hole, etc.).

tusha′hi, **dusha′hi**, to pull.—*bạtusha′hi*, I pull; *tcạtusha′hi*, you pull.

tu′ska, **tû′ska**, short.—*no^{n}′pi tu′ska*, a short day; *athe′ tu′ska*, a skirt, "short dress."

tuckĭ′kĭ, to wring (as clothes).—*batuckĭ′kĭ*, I wring.

tu′tcha, to wash.—*batu′tcha*, I wash; *a^{n}djo′ftạ tu′tcha*, to wash clothing; *tcĭfĭti tu′tchabĕ*, wash your foot!

tuta′, hawk.—*aba′stuta*, chicken-hawk.

uftca′pi, hip.

u′li, handle.—*a^{n}fhe′pi u′li*, ax-handle.

u′makhĕ, **umạkhĕ′**, a doctor (modern and ancient), witch, sorcerer, etc.

u′ntwathĕ′, trousers.

uple′lehi, to swing.—*buple′lehi*, I swing; *tcuple′lehi*, you swing.

upo′fi, night.

uckô^{n}′ti, to wet, the sweat, perspiration.—*ama^{n} uckô^{n}′ti*, wet ground.

u′tci kĭ′pĭ, veil (such as a woman wears).

utacĭ′pi: *butacĭ′pi*, I suck it; *tcutacĭ′pi*, you suck it.

utha′spĕ, the fish called *patasa* in Creole.

utĭkhĭ′pi, **utĭkcĭ′pi**, hat.

utku′si, to cut (with scissors), he cuts.—*ạndjo′fta butku′si*, I cut cloth; *ạndjo′fta tcutku′si*, you cut cloth; *ạndjo′fta utku′si*, he cuts cloth. *amo^{n}fi utkû′si*, scissors.

u′tu, oak.—*itca^{n}′ u′tu*, oak tree; *itca^{n}′ u′tu tcu′ti*, red-oak tree; *itca^{n}′ u′tu ạfxạ^{n}′*, white-oak tree; *itca^{n}′ u′tuk hade′si*, gray oak.

u^{n}fa′ptạta, a bow.

u^{n}sha′, to hide or conceal.—*ibanu^{n}sha*, I hide myself; *itcanu^{n}′sha*, *tcu^{n}′sha*, you hide yourself.

u^{n}thĕ′, to fall.—*a^{n}′taske u^{n}thĕ′*, a falling star.

u^{n}thi, **u′nthi**, bear.

wakhe′ska, drunk.—*wakhe′ska eta′ko^{n}*, crazy.

wi^{n}′shu, nest.—*te′ska wi^{n}′shu*, bird's nest. *ạkô^{n}′si wi^{n}′shu*, honey, "bee's nest."

ya′ckĭko^{n}, how comes it?

yâ^{n}′shĕ, chair.—*yâ^{n}′shĕ′ ta′tĭska*, the back of a chair.

yo′spitatha, a sieve (Creole: *tamis*).

INDEX TO THE OFO DICTIONARY

NOTE.—References are not to the equivalents of the English words, but to the places where they may be found.

above, *ĭphi.*
abroad, *bokx̣ĭ'.*
ache, *fhạ'kĭ.*
acorn, *i'fhu.*
afraid, *ĭ^{n}fhi'hi.*
again, *le'khạti.*
all, *tcu'pi.*
alligator, *aksho'ti.*
always, *efhahi'.*
American, an, *añglif.*
ankle, *tcĭ'fhi.*
another, *añglif.*
ant, *nacti'tka.*
arc, *akạnạfpạ'ka.*
armpit, *tạ'fhe.*
around, *tcĭktci'.*
arrive, to, *ofthạhi.*
arrow, *o^{n}fhi.*
ashamed, to be, *obishĭ'kĭ.*
ashes, *ạtcu'fi.*
assist, to, *okpe.*
aunt, *o^{n}ni.*
away, *bokx̣ĭ', tca'mua.*
ax, *a^{n}fhe'pi.*

baby, *ạ'ñkwa, ho'cka.*
back, *ita'tĭska.*
back of a chair, *yâ^n'shĕ.*
bad, *abo'fti, cba'niki.*
ball, a, *o^n'fhi, plo'cka, plo'tka.*
bank, a, *akhô'tĕ.*
barefoot, *o'ktạfĭgĭ.*
bark, *ala'hi.*
basket, *ạtuphô^n'tuska.*
bat, *osạsx̣u'pka.*
bathe, to, *a'pạsti.*
bead, *ạkfu'.*
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bear, *u^n'thi.*
beard, *atkạpha'hi.*
bee, *ạko^n'si.*
belch, to, *a'pshusĕ.*
bell, a, *amô^n'fi.*
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bittern, the American, *i'la.*
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blackberry, *iya'fhu.*
blackbird, *ĭfthĕpi'.*
blackbird, red-winged, *so^{m}pka.*
Black river, *ĭfthĕpi'.*
blanket, *o^{n}tcipha'ska.*
blaze, a, *ayo'ti.*
bleed, to, *opo'hi.*
blind, *a^{n}to'hi.*
blink, to, *to'fkûfkûpi.*
blood, *ahi'hi.*
blow (with breath), to, *pû'suhi.*
blow (wind), to, *ashu'se.*
blue, *itho'hi.*
bluejay, *itho'hi.*
boat, *iya'ti.*
body, *i^n'tco.*
boil, to, *aktcạ'hi.*
bone, *a'ho.*
bore, to, *tupho'hi.*
bottle, *ta'blokĭ.*
bow, *cle'kạ, u^{n}fa'ptạta.*
bow (arc), *akạnạfpạ'ka.*
box, *taki'ska.*
boy, *astĭ'kĭ.*
brain, *nạ'thû.*
brass, *amô^n'fi.*
bread, *apasko^n'.*
break, to, *atutkạ'fi, kạ'shoki.*
breast, the, *amô'ñki.*
breathe, to, *nạshi'hi.*
bring, to, *optĕ.*
broom, a, *kofthĕ'.*
brother, *tok.*

brother-in-law, *itho^{n}′fka, thi^{n}to.*
bucket, *tcotkukû′so.*
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by and by, *etca^{n}′sa.*

calf of leg, *tcĭ′fhi.*
call, to, *ako′hi.*
cane-brake, *ạfho′ti.*
canoe, *iya′ti.*
cardinal bird, *te′ska.*
carry, to, *te.*
cat, domestic; *atx̣ạ′nta.*
cat, wild, *atx̣ạ′nta.*
catch, to, *ato′yĕ.*
caterpillar, *tạfha′ti.*
caul, the, *akhĭsi.*
centipede, *taphe′su.*
chair, *yâ^{n}′shĕ.*
chase, to, *nu^{n}′sĕ.*
cheek, *slo′ska.*
chewing-tobacco, *tac.*
chicken, *aba′si.*
chicken-hawk, *aba′si, tuta′.*
chief, *itco′lĕ.*
child, *ho′cka.*
chimney, *aphe′ti.*
chop, to, *ạspa′, o′fpạki.*
Christmas, *no^{n}′pi.*
circle, *fto′tka.*
clasped, *plo′cka.*
clean, *ctû′ti.*
cliff, *e′ki.*
climb, to, *ati′kna.*
cloth, *ạndjo′fta.*
clothes, clothing, *ạndjo′fta.*
cloud, a, *o′cigwĕ.*
coal, *aphe′ti.*
coffee, *ĭfthĕpi′.*
cold, *o^{n}tcehi′.*
collect, to, *a′ktuwa.*
cologne, *nạphi′hi.*
comb, a, *okwa.*
comb, to, *okwa.*
come, to, *kiu.*
come in, to, *ofthạhi, ophĕ.*
comet, *o^{n}taskĕ.*
conceal, to, *u^{n}sha′.*
cook, to, *atu′ti.*
copal, *tac.*
copper, *amô^{n}′fi.*
cord, *itxu^{n}′hi.*
corn, *atce′ki.*
corpse, *i^{n}′tco.*
cotton, *o′ftạti.*
cotton-gin, *o′ftạti.*
cough, to, *ạco′co.*
count, to, *pa′kwa.*
country, *a′ma^{n}.*
cover, *okho′e.*
cow, *nạf.*
crack, to, *phenti.*
crackle, to, *pathû′pka.*
crane, *o′skha.*
crawfish, *asho′hi.*
crawl, to, *tci^{n}tchi′nti.*
crazy, *akshi′ki, wakhe′ska.*
creeper, *anthu′hi.*
crooked, *ke′tci.*
cross, to, *kto′pe.*
cross-eyed, *a^{n}to′hị.*
crow, *o^{n}′cka.*
crow, to, *kto′kĕ.*
crush, to, *kạfpxô^{n}′te.*
cry, to, *a′ye.*
cup, a, *anĭsho′pi.*
curly, *sishu′kĕ.*
current, the, *afhi′hi, lo.*
cushion, *akhai′yi.*
cut, to, *ofhĭ′pĭ, o′fpạki, otkạbedji, utku′si.*

dance, to, *li′tchi.*
dangerous, *tci′fhehi.*
dark, *o′pufku.*
day, *no^{n}′pi.*
daylight, *no^{n}′pi.*
deer, *i′ya.*
deerskin, *ala′hi.*
deliver, to, *sxe′wa.*
die, to, *thĕ.*
dig, to, *hûpi.*
dirt, *ĭtchepi′.*
disembark, to; *ahi′te.*
do, to, *tcayu.*
doctor, *u′makhĕ.*
dog, *atchû′ñki.*
dollar, a, *amô^{n}′fi.*

done, *atu′ti.*
door, *ĭtce′pi.*
dove, *atcu′ta.*
down, *a′matcho^n′.*
dream, a, *ạbaiya^n′te.*
dress, a, *athe′.*
drink, to, *ạsho′pi.*
drown, to, *alu′thĕ.*
drum, *amạpho′ska.*
drunken, *wakhe′ska.*
dry, *o′si.*
duck, *o^n′fạna.*
dull, *o^n′phi.*
dung, *a^n′kindĕ.*
dust, *ĭtchepi′.*
dwell, to, *nó′ñki.*

ear, *nashĕ′.*
earache, *fhạ′kĭ.*
earring, *tcutạs.*
eat, to, *ti.*
eclipse, an, *na′wu.*
egg, *ĭ^{n}tu.*
egret, white or American, *o′skha.*
eight, *pạ′tạnĭ.*
elastic, *la.*
eleven, *ĭftạptạ^n′.*
enough, *i^{n}khe′hi.*
escalin, an, *ska′lo.*
evil, *abo′fti.*
eye, *a^{n}to′hi.*
eyebrow, *a^{n}to′hi.*
eyelash, *a^{n}to′hi.*
eyelid, *a^{n}to′hi.*

fall, to, *ato′nahĭ, u^{n}thĕ′.*
fan, a, *ami′shu.*
fan, to, *ami′shu.*
far, *nạ′to.*
fast, *e′tcahua.*
fat, *itchi′.*
father, *athi′.*
fear, to, *ĭ^{n}fhi′hi.*
feather, *ihi′.*
fence, *itco^n′.*
fever, *ami′hu^n.*
fight, a, *kithĕ′.*
fight, to, *kithĕ′.*
fin, *so^m′pka.*
find, to, *a′kde.*
finger, *itca′ki.*
fire, *aphe′ti.*
fire, to, *topi.*
fireplace, *aphe′ti.*

fish, *ho.*
fish, to, *okhó′ñki.*
fist, *aphû′ska.*
five, *kifa^n′.*
flame, a, *ayo′ti.*
flat, *pạ′dafi.*
flea, *tĕ′fka.*
flesh, *i^n′tco.*
floor, *atĭ′tcoka.*
flour, *anaphạ′si.*
flower, a, *akĭktce′hi.*
fly, a, *nó^{m}phĕ′tka.*
fly, to, *le′yi.*
fog, *abashi′sk^a.*
fold, to, *aphe′ni.*
foot, *tcĭ′fhi.*
forehead, *i^{n}the′.*
forenoon, *lokatcho^n′.*
forget, to, *afpĕ′ni, okĭfthe′yi.*
fork, *ti.*
forty, *ĭftạptạ^n′.*
four, *to′pa.*
fragrant, *nạphi′hi.*
fresh, *nạksha.*
friend, *akta′tci.*
frog, bull-, *te′mu.*
frost, *ȧshe′.*
frozen, *a′thahi.*
full, *ĭ′shi.*

galaxy, the, *o^n′taskĕ.*
gather, to, *a′ktuwa.*
ghost, *i^n′tco, na^n′tci.*
girl, *ạstó^n′ki.*
give, to, *ạkhu, o^n′tciku.*
gizzard, *ako′cka.*
glue, to, *ktuwe.*
go, to, *te.*
go and get, to, *opne′ka, ȯptĕ.*
go back, to, *atu′nahi.*
go in front or before, to, *tho′ba.*
go to bed, to, *tcạ′ftu.*
God, *ĭphi, ito′.*
gold, *amó^n′fi.*
good, *tce′ma.*
grandfather, *ĕtikó^n′so.*
grandmother, *ĭko′ni.*
grape, *o^{n}tho′mofthu′.*
grass, *a′kiska,*
grasshopper, *a′tchạka.*
grease, *itchi′.*
green, *itcho′hi.*
greet, to, *itca′mạsi.*
grind, to, *pasnạ′tka.*

ground, *a′maⁿ.*
grow, to, *ithôⁿ′.*
grunt, to, *ehôⁿ′he.*
guinea hen, *aba′si.*
gum, *tac.*
gun, *oⁿfhi.*

hail, *abaho′.*
hair, *ihi′.*
half-dollar, a, *ska′lo.*
hand, *itca′ki.*
handle, *ạtuphôⁿ′tuska, u′li.*
hard, *toⁿye.*
hasten, to, *atucnạ′hi.*
hat, *utĭkhĭ′pi.*
hate, to, *ĭⁿkta′we.*
have, to, *itxa.*
haw, the, *a′ho.*
hawk, *tuta′.*
headache, *ite′.*
hear, to, *ạsxe.*
heart, *itca′nti.*
heavy, *nạkhe′.*
help, to, *okpe.*
hen, *aba′si.*
here, *lĕmôⁿ′ti, mó′ñka.*
heron, little blue, *ba′hu.*
heron, the black-capped night-, *o′skha.*
hide, to, *uⁿsha′.*
high, *ĭphi.*
hill, *e′ki.*
himself, *hiⁿ′sa.*
hip, *uftca′pi.*
hiss, to, *tca′hĕ.*
hit, to, *tpa.*
hoe, to, *tufthahe.*
hog, *feska′.*
hold on! *etcaⁿ′sa.*
hold the tongue, to, *oⁿ′tciku.*
hole, *pû′hi.*
home, *ạthi′.*
hominy, *atce′ki, ĭⁿdaki′.*
honey, *wiⁿ′shu.*
horn, *ahe′.*
horse, *atchû′ñki.*
hot, *atạtcha′.*
house, *ạthi′.*
how comes it? *ya′ckĭkoⁿ.*
howl, to, *ho′hĕ.*
humming bird, *aⁿku′nạkạ.*
hundred, a, *ĭftạptạⁿ′.*
hungry, *opạkaⁿhi.*
hunt (for game), to, *oⁿ′sxa.*
hunt (for something lost, etc.), to, *tconi.*
hurry, to, *atucnạ′hi.*
husband, *thiⁿto.*
husk, to, *sto.*

ignorant, to be, *afpĕ′ni.*
in, *tco′ka.*
Indian, an, *añglif.*
infant, *ạ′ñkwa.*
insect, an, *a′kti.*
intestines, *tchi′pi.*
into, *tco′ka.*
iron, *amôⁿ′fi.*
itch, to, *cni.*

jawbone, *tca′tka.*
joke, to, *iⁿto′nisi.*
jump, to, *la.*
just now, *le′khạti.*

kick, to, *hiti.*
kidney, *itcakoftû′ftu.*
kill, to, *ktxĕ.*
killdee, *asho′hi.*
kindle, to, *okifthĕ.*
knife, *aⁿtuskhĕ′.*
know, to, *iⁿ′fpe.*

land, *a′maⁿ.*
land, to, *ahi′te.*
language, *ilĕ′.*
lap, to, *ĭletci′.*
large, *ĭthoⁿ′.*
laugh, to; *ashehi.*
lay, to, *ĭⁿ′tu.*
lead, to, *optĕ.*
leaf, *a′pxi.*
lean, *tạkba′ska.*
left, *ĭfthe′yi.*
leg, *tcĭ′fhi.*
lemon, a, *akôⁿ′ti.*
lend, to, *kiska′we.*
let go, to, *amawactĕ.*
liar, a, *atcokfa′, fhạ′la.*
lid, *okho′e.*
lie, to, *mó′ñki, tcạ′ftu.*
lie (prevaricate), to, *atcokfa′.*
ligament, *itxuⁿ′hi.*
light, to, *ayo′ti.*
lighten, to, *ạmtcạ′ki.*
lips, *itcapi.*
listen, to, *nashĕ′.*
little, *ki′ska, tcĭ′ñki.*
live, to, *nó′ñki.*

liver, *tca′su.*
lizard, a, *ạkisho′tiạ′tabạ.*
lizard, red-headed, *kạ′nạtaka′.*
lock, a, *atạki′ti.*
long, *flo′hi.*
long time, a, *efhahi′.*
look, to, *ato^n′hi.*
lot of, a, *o′phi.*
louse, *o^n′yi.*
love, to, *a′ktạti.*
low, *amatcho^n′.*
luminary, *i′la.*

mad, *akshi′ki.*
make, to, *tcayu.*
make a fire, to, *okifthĕ.*
make fun of, to, *i^{n}to′nisi.*
make haste! *atucnạ′hi.*
male, *ito′.*
mallard, *o^n′fạna.*
man, *ito′.*
manure, *a^n′kindĕ.*
many, *o′phi.*
marry, to, *itxa.*
mash, to, *kạfpxô^n′te.*
match, a, *aphe′ti.*
meal, *anaphạ′si, atako′fĕ, atce′ki.*
meat, *ĕthe′ni.*
medicine, *atĭ′si.*
meet, to, *ma′nạki.*
meteor, *o^{n}taskĕ′, u^{n}thĕ′.*
midday, *tạtạ′.*
middle, *tạtạ.*
midnight, *tạtạ′.*
mildewed, *pe′sni.*
milk, *nạkta′′fi.*
milky-way, the, *o^{n}taskĕ′.*
milleped, *taphe′su.*
mind, *pha′mihi.*
mine, *itxa.*
mock, to, *iyo′nakĭ.*
mocking-bird, *iyo′nakĭ.*
moldy, *pe′sni.*
money, *amô^n′fi.*
month, *i′la.*
moon, *i′la.*
morning, *lokatcho^n′.*
mortar, *ĭtcạthô^n′.*
mosquito, *tca′mạki.*
moss, *tcĭ^{n}asho′hi.*
mother, *o^{n}ni.*
mountain, *e′ki.*
mouse, *o^n′fnatkạ.*
mouth, *i′hi.*
much, *o′phi.*
mulberry, *fạfạnạki.*
mule, *atchû′ñki.*
muscadine, *anthu′hi.*
mush, *atce′ki.*
mushrooms, *i′tcạcpha-a′hnạku.*
muskmelon, *ô^{n}thâ^n.*
myself, *hi^n′sa.*

nail, *a′kạftati.*
nail, to, *a′kạftati.*
nail (of finger or toe), *tanawo′si.*
navel, *tche′mpu.*
near, *ạktca′pi, bohonạ′hi.*
neck, *ĭtco′ti.*
needle, *khạtu′ye.*
negro, *ĭfthĕpi′.*
nest, *wi^n′shu.*
new, *nạ′ksha.*
night, *upo′fi.*
nine, *kĭ′ctạcga.*
no, *ni.*
noon, *tạtạ.*
north, *ano′.*
nose, *apĭ′ntcu.*
nose-ring, *tcutạs.*
nostrils, *pû′hi.*
not, *ni.*
now, *le′khạti.*

oak, *u′tu.*
ocean, *a′ni.*
off, *tca′mua, bokx̣ĭ′.*
oil, *itchi′.*
old, *kfa′hi, shohi.*
old times, *efhahi′.*
on the other side, *tca′mua.*
one, *nû′fha.*
onion, *a^{n}wâ^n′fka.*
only, *nû′fha.*
opossum, *feska′.*
orange, an, *akô^n′ti.*
orphan, *ano′ska.*
ourselves, *hi^n′sa.*
out, *akho′tca^n.*
out of, *a′x̣naki.*
outside, *akho′tca^n.*
owl, *ạpho′.*
owl, screech, *ạpho′.*
own, to; *itxa.*

paddle, to, *ma′hi.*
pain, *fhạ′kĭ.*
palmetto, *amashû′pka.*
pants, *u′ntwaṭhĕ′.*

paper, *akti′si.*
parasol, *amĭfhĭ′pi.*
partridge, *amạpho′ska.*
pass, to, *tufthĕ.*
paste, to, *ktuwe.*
patasa (a fish), *utha′spĕ.*
patch, to, *a′ktucpô^{n}′cka.*
pawpaw, *ephu.*
peach, a, *akô^{n}′ti.*
peas, *ạñkonaki′, a^{n}wâ^{n}′fka.*
pecan, *a′px̣i.*
peel, to, *tạkhĭ′si.*
perfumery, *nạphi′hi.*
person, *ạ′ñkwa.*
perspiration, *uckô^{n}′ti.*
perspire, to, *phû′ki.*
pestle, *ĭtcạthô^{n}′.*
pig, *feska′.*
pigeon, *atcu′ta.*
pillow, *akhai′yi.*
pinch, to, *tu′fkopi.*
pipe, *amaspo′hi.*
pirogue, *iya′ti.*
pitiable, *kĭ′ctatạki.*
pity, to, *kĭ′ctatạki.*
place, to, *sxe′na.*
plant, to, *akx̣e′.*
plate, *ta′cka.*
plate of silver (formerly worn on body), *tcutạs.*
play, to, *ani′si.*
play with, to, *i^{n}to′nisi.*
plover, *asho′hi.*
plow, to, *khe′we.*
plum, a, *akô^{n}′ti.*
point, a, *pạfxû′nti.*
poison, *a′bowe.*
poison, to, *a′bowe.*
pomegranate, *tcĭñklo′pa.*
possess, to, *itxa.*
pot, *amô^{n}′fi.*
potato, *ạto′.*
pottery, *amô^{n}′fi.*
pound, to, *phe.*
pour, to, *opa′tĭtci.*
prairie, *akho′hi.*
precede, to, *tho′ba.*
press, to, *kạfpxô^{n}′te.*
pretty, *o^{n}ktohi′.*
prick, to, *aftati′.*
puff out, to, *pophû′ti.*
pull, to, *tusha′hi.*
pull out, to, *ĭftĕ′pue.*
pumpkin, *ô^{n}thâ^{n}.*
punch, to, *tpa.*
puppy, *atchû′ñki.*
push, to, *pha′tạki.*
put, to, *sxe′na, tĭc.*

quarter of a dollar, *ska′lo.*

rabbit, *ạtche′tka.*
raccoon, *iya′.*
rain, *asho′hi.*
rainbow, *akạnạfpạ′ka.*
rat, *o′klosĕ.*
rattlesnake, *o^{n}kte′fi, taphe′su.*
read, to, *akti′si, i^{n}fpĕ.*
real, *nạ′fthi.*
red, *ạtchu′ti.*
Red river, *ạtchu′ti.*
release, to, *amawactĕ.*
retire, to, *tcạ′ftu.*
rib, *amô′ñki.*
rice, *ạñgo′fa, atce′ki.*
right, *tce′mạ.*
right now, *le′khạti.*
ring, *tcutạs, itca′ki.*
ring, to, *amô^{n}′fi.*
rip, to, *pạhi.*
ripe, *atu′ti.*
rise, to, *a′x̣nạki.*
river, *abo′ki.*
road, *nạkho′hi.*
robin, the common, *ba′hu.*
roll, to, *li.*
rooster, *aba′si.*
rope, *atka′tĕ.*
rose, *ktce′hi.*
rosebush, *ktce′hi, a′kiska.*
rotten, *cpạ^{n}.*
round, *fto′tka, plo′cka, plo′tka.*
rubber, a, *la.*
run, to, *a′tho^{n}hi.*
run (as water), to, *lo.*

salt, *amạsku′wĕ.*
salute, to, *itca′mạsi.*
satisfied, to be, *ạkhi′pi.*
Saturday, *ạkĭfhû^{n}′tku.*
save, to, *sxe′wa.*
say, to, *(l)e′he.*
scalp, *ala′hi.*
scared, *ĭ^{n}fhi′hi.*
scissors, *amô^{n}′fi, utkû′si.*
scorch, to, *atạf.*
scratch, to, *hafĕ.*

scythe, a, *amóⁿ'fi.*
sea, *a'ni.*
search, to, *tconi.*
see, to, *atoⁿ'hi.*
seed, *ifhu.*
self, *hiⁿ'sa.*
sell, to, *tufi.*
semicircle, *akạnạfpạ'ka.*
send, to, *akyu'we.*
seven, *fạ'kumĭ.*
several, *tcu'pi.*
sew, to, *khạtu'ye.*
shake, to, *tahi.*
sharp, *oⁿ'phi.*
sheep, *cĭ'tkạshĭ.*
shell, *ala'hi.*
shine, to, *bu'te.*
shoe, *o'ktạfĭgĭ.*
shoot, to, *topi.*
short, *tu'ska.*
short time, a, *le'khạti.*
shot, *oⁿ'fhi.*
shoulder, *tapho'hi.*
shout, to, *ako'hi.*
shuck, to, *sto.*
shut, to, *akte'hue.*
sick, *ite'.*
side of, *bohonạ'hi.*
sieve, a, *yo'spitatha.*
sift, to, *panạna'hi.*
silent, to be, *oⁿ'tciku.*
silver, *amóⁿ'fi.*
sing, to, *ạtoⁿ'hi, itca'hu.*
sister, *ithoⁿ'fka.*
sit, to, *a'shĕ, nó'ñki.*
six, *akạpĕ'.*
skin, *ala'hi.*
skirt, a, *athe'.*
skunk, *atxo'ska.*
sky, *oⁿtaskĕ'.*
sleep, to, *wá', maⁿki.*
slender, *kobi'ska.*
slide, to, *nạkhĭ'ti.*
slime, *aⁿtxo'xa.*
small, *ki'ska, tcĭ'ñki.*
smell, to, *ạphoⁿ'hi.*
smell bad, to, *ĭshu'hi.*
smoke, to, *tĭc.*
smoke-hole, *aphe'ti.*
snake, *oⁿkte'fi.*
sneeze, to, *a'mifĕ.*
soap, *ạndjo'fta, a'pạsti.*
soft, *sxû'pka.*
somebody, *ạ'ñkwa.*
some one, *ạ'ñkwa.*
something, *kia'wĕ.*
song, *itca'hu.*
sorcerer, *u'makhĕ.*
sort out, to, *tci'kha.*
soul, *iⁿ'tco, naⁿ'tci.*
south, *ato'k(i).*
sparrow-hawk, *atisho'skatha'lạ.*
speak, to, *ilĕ'.*
spirit, *iⁿ'tco, naⁿ'tci.*
spit, to, *a'ktchĕ.*
spittle, *a'ktchĕ.*
spleen, the, *akhĭsi.*
splice, to, *a'ktucpóⁿ'cka.*
split, to, *o'fpạki.*
spoon, *oⁿka'hi.*
spotted, *k'ade'si.*
sprain, to, *pakạni'kĕ.*
spread, to, *tukba'ti.*
spring, *ato'k(i).*
squeeze, to, *kạfpxóⁿ'te.*
squirrel, *to'stạkĭ.*
stand, to, *askho.*
stand up, to, *akạle'wa.*
star, *oⁿtaskĕ'.*
stay, to, *nó'ñki.*
steal, to, *a'pofhe'.*
steam, *atạtcha'.*
steam, to, *atạtcha'.*
steamboat, *aphe'ti, iya'ti.*
stick, *itcoⁿ'.*
stick, to, *ktuwe.*
sting, to, *pxo'sĕ.*
stingy, *a'kuitcuⁿ'.*
stink, to, *ĭshu'hi.*
stone, *tuk.*
stone (of peach, etc.), *i'fhu.*
stop, to, *afhi'hi.*
store, *tufi.*
stout, *akho'ba.*
stretch, to, *tusha'hi.*
strong, *akho'ba.*
suck, to, *utacĭ'pi.*
suffer, to, *ite'.*
sugar, *amạsku'wĕ.*
summer, *ato'k(i).*
sun, *i'la.*
Sunday, *shi'hun, noⁿ'pi.*
sunflower, a, *akĭktce'hi.*
sun-gazer, the, *i'la.*
sunrise, *a'x̣nạki.*
sunset, *a'x̣nạki.*
surround, to, *oktu'nahĕ.*
swap, to, *atho'nogi.*

sweat, *uckôⁿ'ti.*
sweat, to, *phû'ki.*
sweep, to, *kofthĕ'.*
swell, to, *pophû'ti.*
swing, to, *uple'lehi.*

tail, *fxiⁿ'te.*
take, to, *a'ni.*
take care! *sxe'wa.*
tall, *fte'tka.*
teach, to, *iⁿ'fpe.*
tear, to, *tu'fạfha.*
tell, to, *oktạki.*
ten, *ĭftạptạⁿ'.*
that, *tạ'mua.*
thicket, a, *itcoⁿ'.*
thief, *a'pofhe'.*
thin, *ki'ska.*
think, to, *hĕ'tani.*
third, the, *ta'ni.*
thirty, *ĭftạptạⁿ'.*
this, *lĕmôⁿ'ti.*
thorn-tree, *itcoⁿ'.*
thousand, a, *ạndja'ki ke'hi.*
three, *ta'ni.*
throat, *ĭtco'ti.*
throw away, to, *ạte'we, nuti.*
thumb, *itca'ki.*
thunder, to, *ạmpti'yaho.*
tick, wood, *kaⁿlạtchĭ'tka.*
tie, to, *nạ'ftạki.*
tired, to be, *otạftạ'ki.*
to, *atki'tco.*
tobacco, *itcoⁿ'.*
tobacco-pipe, *amaspo'hi.*
today, *noⁿ'pi.*
tomorrow, *lo'kobathi.*
tongue, *ĭletci'.*
tooth, *i'fha.*
torch, *itcoⁿ'.*
touch, to; *ite'hu.*
town, *ĭⁿ'tufa.*
trade, to, *atho'nogi, tufi.*
trail, *nạkho'hi.*
tree, *itcoⁿ'.*
tremble, to, *tahi.*
trousers, *u'ntwathĕ'.*
true, *nạ'fthi.*
trunk, *taki'ska.*
turkey, *amaⁿ'.*
turn, to, *atu'nahi:*
turtle, *akhĭ'si.*
twenty, *ĭftạptạⁿ'.*
twist, to, *atubanitci.*
two, *nu'pha.*

ugly, *aⁿkfi'ntĕ.*
umbrella, *amĭfhĭ'pi.*
uncle, *to'fthạti.*
under, *tco'ka, akhô'tĕ.*
unripe, *itcho'hi.*
up, *ĭphi.*
upstairs, *ĭphi.*

vapor, *atạtcha'.*
veil, *u'tci kĭ'pĭ.*
village, *ĭⁿ'tufa.*
vine, *anthu'hi.*

walk, to, *niⁿ'kna.*
want, to, *o'wasi.*
warm, *atạtcha', pukĕ'.*
wash, to, *anita', a'pạsti, tu'tcha.*
watch, to, *a'ktha.*
water, *a'ni.*
watermelon, *ôⁿthâⁿ.*
wave, *kofpeⁿ'ti.*
way off, *tca'mua.*
weave, to, *atipoⁿ'tuska.*
wet, *uckôⁿ'ti.*
wet, to, *uckôⁿ'ti.*
what, *kia'wĕ.*
wheel, a, *li.*
where, *bạ'ka, maⁿ'ka.*
which, *tce'koⁿ.*
while, a little, *etcaⁿ'sa.*
whine, to, *tasi'shihi.*
whinney, to, *kto'kĕ.*
whip, a, *kofpeⁿ'ti.*
whip, to, *kofpeⁿ'ti.*
whisky, *alapha'.*
whistle, to, *fạ'tfạte.*
white, *afhaⁿ'.*
white man, a, *ạñgo'fa.*
who, *be'koⁿ.*
whoop, to, *moⁿhĕ.*
wide, *pala'tci.*
widow, *ĭthä'nạni, thiⁿto.*
widower, *ĭthä'nạni.*
wife, *ĭthä'nạni.*
wildcat, *atxạ'nta.*
win, to, *kpâni.*
wind, *ashu'se.*
window, *ĭtce'pi.*
wing, a, *soᵐ'pka.*
wink, to, *to'fkûfkûpi.*
winter, *ano'.*
wipe, to, *patche'.*
witch, a, *u'makhĕ.*
woman, *iyaⁿ'.*

wood, *itco*^{n}*′*.
woodpecker, red-headed, *patho′pka*.
wool, *ihi′*.
work, to, *oktati*.
worm, a, *akxô*^{n}*hị′*, *cû′luwiya*.
wrap up, to, *atubanitci*.
wren, Carolina, *tcule′skạ*.
wring, to, *tuckĭ′kĭ*.
write, to, *akti′si*.
year, *ato′k(i)*.
yellow, *fhi*.
yellow fever, *ami′hu*^{n}.
yellow tree, *fhi*, *itco*^{n}*′*.
yesterday, *o′wati*.
yolk, *ĭ*^{n}*tu*.
yonder, *tca′mua*.
young, *nạksha*.
yours, *itxa*.

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